

July 1/15, 1986

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Let grain
abound
throughout
the land;

Let it
thrive like
the grass
of the field.

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Cover photo by H. Hadley.
Cover quote from Psalm 72:16.

Ken Miller

Among Friends: Remembering Ruth

Ruth Laughlin joined the staff of FRIENDS JOURNAL in the spring of 1979. She had come to Philadelphia that year from her home in Iowa. Ruth brought with her a youthful enthusiasm, a freshness, an open and questioning nature, a willingness to try new things.

She began work with us as a secretary and administrative assistant to the editor. Later she became a skilled typesetter. She often set type during evenings and weekends so that she could spend the rest of her time working at concerns that were very important to her: helping to publish a community newspaper, participating in peace and justice demonstrations, taking nonviolence training, joining an inner-city church. She left our staff for a time to finish up a degree in urban studies at Temple University and to work as a community organizer. Since last summer she has been a part-time member of our typesetting staff.

In early June we were shocked to learn that Ruth had been murdered in her west Philadelphia apartment. All who knew her share a sense of outrage and a certain disbelief. And we share a deep sense of grief and personal loss.

Ruth was our colleague and friend. She was

lively and loving and giving. She was always willing to help. If you misplaced your keys or some papers in the office, for instance, and were totally frustrated, Ruth likely would stop what she was doing to help you look (and would ask the next day whether you had found them—this was her nature). She liked getting to know others, particularly those whom many might consider "different"—the poor, the dispossessed, people of other nationalities and races. She lived her beliefs.

This issue of the JOURNAL is dedicated to Ruth. We carry on now with a heavy heart and ask that you hold her family in your hearts and prayers.

During the week following Ruth's death I stood with a friend, for a moment, close to a flower cart at a congested and noisy street corner. While we talked I saw a swallowtail butterfly alight gracefully on the tender leaf of one of the hanging plants. It held tightly for a time as a strong breeze blew bits of paper and refuse across the sidewalk.

Vinton Deming

July 1/15, 1986 FRIENDS JOURNAL

A Term at Pendle Hill

by George T. Peck

What's it like—a term at Pendle Hill?" That question was put to us many times after my wife and I returned from the winter term to our home meeting.

Well, I don't know what it's like for others, for each brings his or her own experience to Pendle Hill, but I do know what it was like for me. For years I had been one of the crowd in the story of the two doors. One door was labeled "Paradise" and the other "Lectures on Paradise," and the crowd pushed into the lectures. As a member of the general board I had been responsible for more than a few of the lectures.

I have always felt that the daily meeting for worship is the center of the Pendle Hill experience. As a visitor to the meeting for worship I had felt the power of God in the community. Often there was life-giving, spoken ministry and just as often uninterrupted, deep silence. What would it be like to live in that community day in and day out? To be in "paradise" and not just talk about it?

I was not sure that I could stand it, so I made plans to go—in the middle of term—on a full day's trip to visit an exhibition in Washington, D.C. I had thought I would need the change. When the day approached, however, I could not imagine why I would have preferred to spend six hours on a bus and six hours tramping around rather than enjoying

the peaceful life at Pendle Hill. Having paid the fare, I went anyway. That was the only day in ten weeks that I missed meeting.

Such attendance was not the result of will power, persuasion by others, or any other human factor. The rhythm of worship had a dynamic of its own, and the half-hour of centering to start the day came to be as natural as getting washed and dressed. We in the community prepared our spirit as well as our bodies for the hours that were given us. Here was the ground of our being and our base. Worship, it soon became evident, was by no means confined to the meeting after breakfast, because every event or activity is usually preceded and followed by a short period of silent worship. Classes start and end so, as well as public lectures, community gatherings, committee meetings, and sometimes even slide shows. Students and staff touch base all day. Suddenly I found that without thinking about it or making any special effort, I was following Paul's injunction to "pray without ceasing"—at least some of the time. No mumbling words, of course, just a quiet going within to the source.

"He that abideth in me, and I in him, the same bringeth forth much fruit" (John 15:5). Such is the promise of the Master. What then is the fruit of worship? I should like to call it *tenderness*. Some would prefer the word *openness* or *sensitivity* or *awareness* with its Buddhist overtones, but I like the good 17th-century Quaker word *tenderness*. The word, like the state, is not abstract or ethereal but has the feel of an old

George Peck and his wife, Annie, were students at Pendle Hill for winter term 1986. Members of Brunswick (Maine) Meeting, they have recently moved to the Philadelphia area to be closer to Pendle Hill, where George is clerk of the board.





Theodore Hezel

man's hand on a baby's cheek.

I felt it first in meeting for worship. When a Friend rose to speak, I felt myself softened in a suffusion of tenderness and blessed him or her in my heart. Sometimes I did not particularly like the Friend, for Friends come in all sizes and shapes and some of them don't fit with me at all. But such notions did not matter. I reflected that if such worship and tenderness had been more widespread among Quakers, perhaps we would not have had so many separations in our history.

The tenderness of the community expressed itself in many different ways. The staff was marvelously open and welcoming. Always there were some new students, although most came for two or three terms, yet all were made to feel at home. At first I attributed the welcome to an efficient staff just doing its job, and I so expected that soon things would quiet down to a normal state of politeness. But it never happened. If anything, the caring grew.

In the first days one of the new students fell ill and was taken to a local hospital. The concern of Friends was overwhelming; we lined up, so to speak, for our turn to visit the sick one; flowers and cards were sent; and a silly balloon with "Get Well Soon" painted on it bobbed at the hospital ceiling. It was not that we all liked the sick person in any human sense, because we had not yet had time even to get acquainted. It was

tenderness—from the one source.

On the night of February 28, I had a bad time. A disease which some years back had entered and weakened my right arm suddenly recurred in the middle of the night, but in my left arm. Since I am left-handed, the attack frightened me; in the morning I could hardly hold my toothbrush and thought that maybe I would never again be able to do the things I had always loved to do, like puttering around the garden. I was in much pain, but I told no one about it. Yet that morning in meeting a member of the housekeeping staff gave a message about pain; two other Friends followed with similar messages. By mid-morning the pain and weakness were gone.

There was a time when I dismissed such healings as pure coincidence. Yet they happen so frequently that I conclude they must come from the working of the spirit. Of course, they form the occasion for deep gratitude, a form of tenderness. I found it easier and easier to express my gratitude to others and to receive their gratitude, knowing that it had naught to do with our egos but was a celebration of the one central blessing.

Tenderness, I discovered, had to overcome some of my bad old habits. One was a tendency to pass judgment. Like many others I found that I normally spent a lot of time sorting out people and conditions so that they might suit me. Perhaps the tendency came out of a Protestant background or maybe just

the pragmatic, "bottom-line" tenor of American life. In any case I found myself seething with righteous indignation at the first community meeting for business. Here at the model center of Quakerism I observed two young Friends making an utter hash of clerking. How could such fuzzy-headedness be permitted? Sensing my unvoiced feelings, a Friend quietly said that clerks were changed at every meeting and that inexperienced Friends were encouraged to volunteer as clerks in order to learn the subtleties of Quaker procedures. From then on I was rooting for every clerk, sending them silent messages of support as they grew in sensitivity.

So it was with the jobs that we all had to do in order to maintain the place and clean up after ourselves. Unconsciously I started off in the good old work ethic tradition: get the job done in the most efficient way and in the shortest time; silently criticize those who are not so handy as oneself. Then I began to notice a certain rhythm which seemed to me to grow out of the perceived divinity in everyday chores. Pauses, short dilatory gaps, made way for a laugh or a hug or a thought—a human expression of joy in tenderness. The dishrag, so to speak, was arrested in midair to make way for a light. Did this mean that maintenance was poor? Certainly not. If anything, it was improved; for while we may have taken a bit longer to wipe the tables clean, they shone with love.

It goes almost without saying that tenderness showed up in class. Sometimes a student would come up with a question betraying plain ignorance or intellectual confusion. No one, least of all the teachers, showed the least surprise or disdain but set about calmly exploring the subject. I soon found that most of my fellow students and the staff had a remarkable variety and depth of life experiences and came up with all sorts of curious and interesting insights. I do not think that they were in fact any more gifted than most other Quakers, but rather I suspect that I was listening better since I was not so keen on displaying my own "smarts."

Tenderness can also be a kind of celebration. Before coming to Pendle Hill we lived in the country and sometimes passed an entire day without talking to any outside person, except the taciturn mailman. Here by contrast we were in a whirl of social activity, taking all our meals in community. There was a "Silent Table," where Friends could sit. On the table where I often sat we put a sign "Laugh Table," because we were almost always bubbling over with good spirits. You might call it "rejoicing in the Lord," except that centuries of clerical intonation have given that

phrase a lugubrious sound. Anyway, for us it was party, party, party—morning, noon, and night.

The last week of term, Festival Week, is devoted to student presentations of all sorts. Here I found tenderness at its highest. I was asked to participate in a group conversation about a topic of burning current interest, and although I said that my point of view differed from those of all the others, I was encouraged to accept. And I did. When my turn came, I gave my brief with vigor, since I considered the type of thought under discussion to be a denial of some of the most valued basics of Quakerism. Of course I became emotionally involved, and of course I exaggerated, not only in dealing with the facts but also in choosing uncompromising and pithy expressions.

When I finished, there was a silence, but not the silence of worship. In the room there seemed to be a huge lump of antagonism—a sort of invisible great, gray slug. And I felt that I had brought it into existence, that I had ruthlessly trampled on the dedication and love of my Friends. Could any dogma or idea be worth that? I did not think so and regretted that I had spoken out. The conversation continued, and when it

became time for the audience to contribute, several knowledgeable Friends corrected my exaggerations and I respected their contributions. When the session was all over, my neighbor turned, grasped my hand, and gave me a warm smile. Another Friend, whose ideas I had also attacked, smiled from across the room. Later on I told an experienced staff member that I wished I had kept my mouth shut, but he said that, no, it was good to challenge Friends assumptions. As the day wore on and the spirit of peace grew, it became evident that we Friends were "bound unto God and unto one another"—regardless of our notions. Here indeed was a victory of tenderness.

We were learning to "know the power of God in one another and in that rejoice," as George Fox urged, and perhaps also to "be patterns, be examples in all countries . . . that your carriage and life may preach among all sorts of people and to them." One student gave a short Festival Week paper, entitled "You Can Take It With You," showing how the unforgettable experience of Pendle Hill can be and is carried forth. Here is a way for the rejuvenation not only of our Society but also of our world. □

July 4th

Two boys tugging at their mother's nerves
"When can we go?", waiting for the darkness
impatient through thunderclouds dissolving into twilight
and rainbows shimmering like double halos
for a neon moon rising to a sky strewn wispy with magenta
until finally time and space are blackened
and teenyboppers gather in the floodlight
to flaunt haircuts, boyfriends, and firecrackers,
eyes strained, necks craned upwards,
inhaling the smell of burn to commemorate identity.
Silence broken by momentary firebursts,
florescent glitter that fizzles into soot,
waiting, waiting for one more flash, one more bang
perhaps bigger, better, grander than the rest
hearing big bang after big bang
and no new worlds but a glamour bash
and patient waiting for a new day.

—Annika Fjelstad



Journey to Missouri

by Martin Holladay

This is the tale of a journey, symbolic and actual. It is a journey from Lebanon to Vermont to Missouri, where I now find myself in jail awaiting trial for damaging a nuclear missile silo.

The poets of the Old Testament referred to Lebanon as a land particularly blessed with beauty and fruitfulness: the land as an idea, a flower of creation.

*Let grain abound throughout
the land;
on the tops of the hills may
it sway.
Let its fruit flourish like Lebanon;
let it thrive like the grass
of the field.*

Psalms 72:16

*Your plants are an orchard of
pomegranates
with choice fruits, . . .
with every kind of incense tree,
with myrrh and aloes
and all the finest spices.
You are a garden fountain,
a well of flowing water,
streaming down from Lebanon.*

Song of Songs 4:13-15

I grew up in Lebanon before the civil war. My actual memories of the country's crystalline natural beauty mingle with nostalgia to form an ache for Eden that parallels that of the poets' hymns. Anyone who traveled much in Lebanon before 1975 should be able to identify with this feeling. The orchards of

Martin Holladay's article appeared in the April/May 1985 issue of Fellowship magazine, a publication of the Fellowship of Reconciliation, Box 271, Nyack, NY 10960, and is reprinted with permission.

Lebanon bear a cornucopia of fruit, mythic in variety and perfection of flavor; and in spring the melting snow brings forth wildflowers which carpet the hills.

The land of Lebanon is to me a land of unfailing abundance, like the waters of Afqa, which cascade as a full-formed river from the mouth of a mountain cave. The beauty and miraculous fertility of Lebanon are real manifestations of the limitless love of God.

This Lebanon belongs to my youth. Because it is now many years and thousands of miles distant, and because its hills have been transformed by war, this Lebanon of memory has become symbolic and irretrievable. From Lebanon I am banished as from the original garden.

For the last ten years, I have lived in the woods of northeast Vermont. There I am sometimes a carpenter, but chiefly a gardener. In Vermont I built my house and raise what food I can: eggs, potatoes, vegetables, apples, and berries. This is my post-Eden existence: "By the sweat of your brow you will eat your food until you return to the ground" (Gen. 3:19). This verse makes clear the human identification with the soil. But what are the ramifications of our sweaty bond to the land?

The ideal of the relationship between farmer and land is that of the relationship between lovers. As the farmer becomes intimate with and nourishes the land, to that degree the land responds and brings forth abundantly. The fulfilled relationship between farmer and land must nourish both. The manual labor necessary for cultivation strengthens the bond of intimacy felt by the farmer. Tenderly the farmer props up and terraces the land where it sags from the rain, makes it rich

with compost where carelessness has impoverished it, restores plants to plots made barren.

As God is our lover—"even the very hairs of your head are all numbered" (Matt. 10:30)—so the farmer becomes lover to the land, until every wrinkle and fold is known. The farmer then is grieved to see the beloved degraded, grieved to be parted from the beloved.

Everyone who has left houses or brothers or sisters or father or mother or children or fields for my sake will receive a hundred times as much and will inherit eternal life. (Matt. 19:29)

This list of beloved ones—those from whom we are grieved to be parted—culminates in "fields."

As the fulfillment of the relationship between lovers is sexual, so, too, is that of the farmer and the land. The essential agricultural act is the planting of seed, and the land swells with germination. We see why in all cultures the earth has been considered female.

As my relationship with the land in Vermont was deepening, I became aware that the government of this country is moving in a different direction. The accelerating nuclear arms race is based on a much different relationship to the land than that of the farmer.

The first requirement for the nuclear arms race is a belief in the legitimacy of violence. All violence is a revolt against God, for the murderer assumes the role of judge and kills one who was created in God's image. Our nuclear program is blasphemous, for it reflects the willingness to destroy creation. We stand ready to destroy not only our sisters and brothers who are Christ with us but the very fertility of the soil: to destroy the mountains of Lebanon. Our sin has

evolved from the tasting of fruit to setting fire to the garden.

My increasing awareness that the nuclear threat reaches everywhere, even to the backwoods of Vermont, brought me to a most difficult fork in the road. Eventually, not without heartache, I gave away my chickens and took leave of the land. I traveled to Missouri, to the missile field.

In Missouri the soil is deep and black, richer and easier to farm than the thinner, stonier, steeper soil of Vermont. Here I saw farms—homes and barns, cattle and hogs, and fields stubbly with last year's corn.

In the farmers' very fields are missile silos. Until one knows what they are, they are inconspicuous. One sees a level area, about 100 yards square, surrounded by a chain-link fence. Inside is a circular slab of concrete and a few steel poles.

The surrounding farmland is plowed right up to the fence. The missile is invisible, underground.

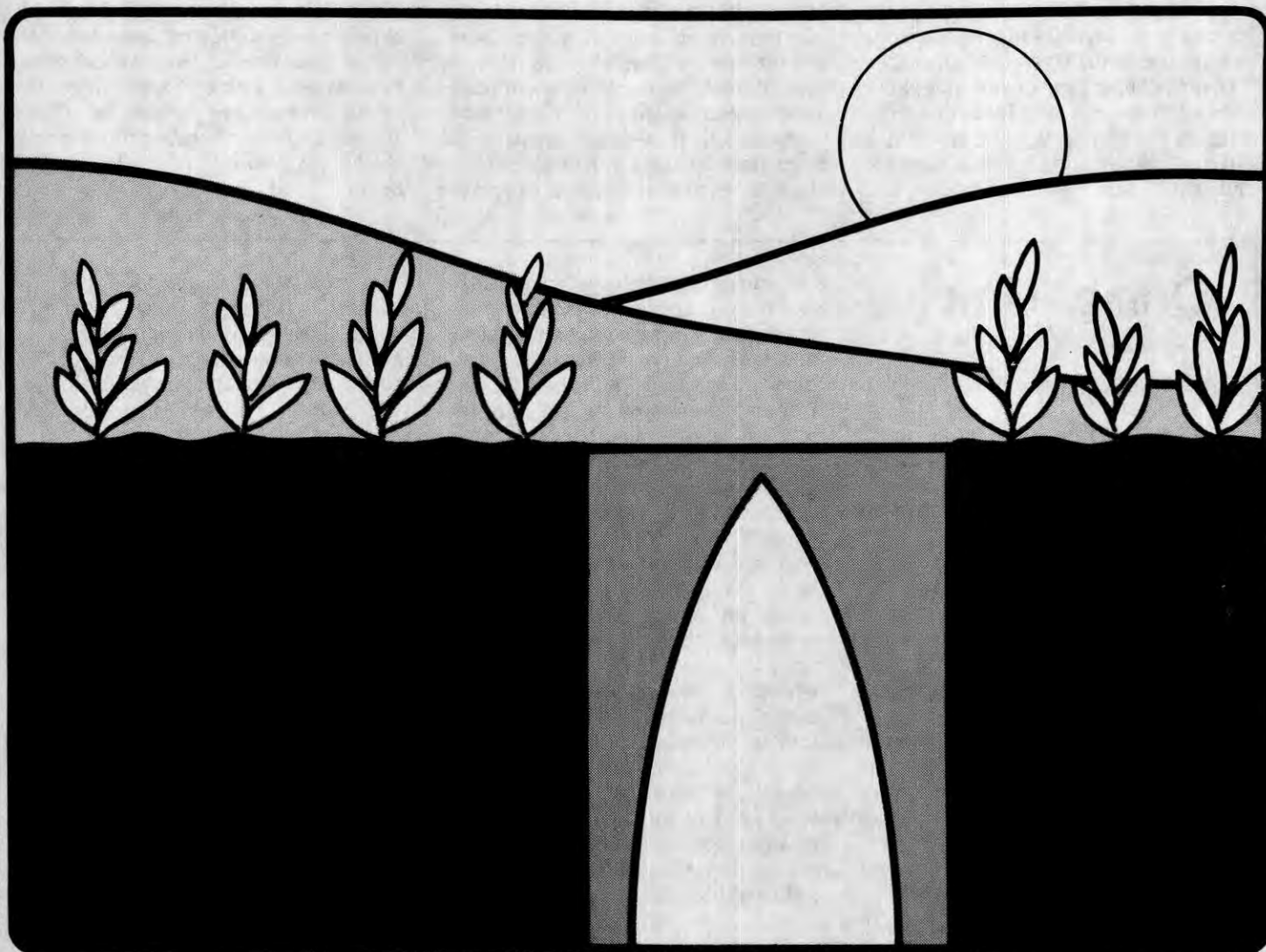
If one drives the back roads of Missouri, the first silo one sees is followed a few miles down the road by another, and then another. There are more than 1,000 Minuteman missile silos in the Midwest, and 150 in Missouri alone. There are so many that they cannot be assigned personnel or guarded. They are scattered through the countryside like razor blades in a loaf of bread.

Part of the reason for our profound failure to deal with these nuclear weapons on a moral level is that it takes an act of the imagination to understand the reality of our huge arsenal. The traveler sees only a fenced, level area marked with a "no trespassing" sign. But the reality of that site is a Minuteman II missile with a range of 8,000 miles,

armed with a 1.2 megaton nuclear warhead, a hundred times more powerful than the Hiroshima bomb. The missile site represents an explosion beyond imagining, a rain of fire and poison such as the world has never known, a nightmare of melting cities and burning flesh.

It is my awareness of a rising tide of violence that brought me here: the violence which has now covered Lebanon; the violence of nuclearism which now indicts all people in the United States, even rural Vermonters; and the violence here in the farmland of Missouri, where it is as stark as a launching site for a Minuteman missile. For each silo the earth has been excavated and replaced with concrete, steel, and plutonium. The missile is in the cornfield; our separation from the fields is now triumphant.

That our culture is moving away from an intimate relationship with the land





has become a cliché. Yet the movement from making love to rape is fundamental, and bespeaks a wrenching moral degradation and turning away from God. The phallic nature of our missiles is inescapable, and their deadly intent certifies that there is no beloved, only victims. The insertion of a 60-foot nuclear missile into a buried silo is a graphic image of rape. We are sowing a different crop now, and none can imagine the harvest. "They sow the wind, and reap the whirlwind" (Hos. 8:7).

On February 19, 1985, the trial of the Silo Pruning Hooks began in Kansas City. Helen Woodson, Larry Cloud Morgan, Carl Kabat, and Paul Kabat were on trial for hammering and praying on the concrete lid of a missile silo, in response to the words of Isaiah 2:4: "They shall beat their swords into plowshares." That morning I expressed my support for their action by entering a different silo, beating it with a hammer and chisel, and pouring blood. "The

earth will disclose the blood shed upon her; she will conceal her slain no longer" (Isa. 26:21). The small sound of my hammer was a farmer's anguished no.

Where do we find our hope, and how does the healing begin? Jesus gave us two great commandments. The first is: "Love the Lord your God with all your heart, and with all your soul, and with all your mind" (Matt. 22:37). We are grounded in this commandment by the fact that we must eat, and are therefore indissolubly linked to the soil which feeds us—to the earth, God's creation. This commandment does not call us merely to make a statement of preference for God, a declaration devoid of responsibility. Our love for God requires us to love justice, and therefore implement it; to love all Creation, and therefore defend it.

The second of the two great commandments is: "Love your neighbor as yourself" (Matt. 22:39). We are grounded in this commandment by the fact that we are each of woman born, and therefore indissolubly linked to the human family. In our love for our neighbors, violence has no place. We are called to disarmament, a disarmament of the heart. But our love for our neighbors also calls us to protect them, to prevent

harm, to intervene to save them.

Do what is right and just. Rescue from the hand of the oppressor the one who has been robbed. Do no wrong or violence to the alien, the fatherless or the widow, and do not shed innocent blood in this place. (Jer. 22:3) □

On April 25, 1985, after a four-day jury trial in U.S. District Court, Kansas City, Missouri, Martin was found guilty of destruction of government property and destruction of national defense material. On May 16, 1985, he was sentenced by federal judge Elmo Hunter to eight years in prison, to be followed by a five-year probation, and the payment of a \$1,000 fine and restitution of \$2,240. Martin has been incarcerated since his action on February 19, 1985, and he is now serving out his sentence at Danbury Federal Correctional Institution in Danbury, Connecticut. He has been given a parole release date of June 1989. His conviction and the parole decision are both being appealed. Letters to Martin and financial contributions to help with the continuing costs of his support can be sent to: Plowshares Defense Fund, c/o Michelle Zacks, 119 Nicoll St., New Haven, CT 06511.

Doing Time

by Paul Kabat

It is often hard for me to realize and to accept, but I am already 54 years old. As one author has expressed it, I find "there's a great devil in the universe, and we call it 'time.'"

Dorothy Sayers wrote that "the mind and the body must learn to make terms with time." On my part I tend more to resent time's measured beat and to regret its inevitable conclusion, physical death.

Especially as I "do time" in prison I find myself being dragged kicking and screaming through an aging process which can only end in eventual death and passage into eternity. I fight the process moment by moment, day by day.

Perhaps an awareness of a death and rebirth experience can better program a person to accept the reality and inevitability of the passage of time and eventual physical death, but I do not know how much I want to prepare myself in this way and perhaps gloss over the harsh reality of the process. Dorothy Sayers encouraged this process when she wrote: "One must not only die daily, but every day one must be born again." I am not yet convinced.

For my part, I tend to identify more with the cry of Jesus as he hung upon the cross: "My God, my God, why have you forsaken me?" Even though Jesus had accepted the inevitability of his own suffering and death ("not my will but yours be done"), he also seemed to express bewilderment and anguish about the meaning behind it all.

I believe that Jesus' dying was followed by some form of resurrec-

tion toward which we also look, but that does not mean the passing over is so much easier to experience. Dying still seems very drastic to me and is something I would much prefer to avoid. Could there not be a more gentle and systematic passage into the next level or chapter of life? Something like a graduation exercise or a promotion to another department? I am not as adventurous a person as some others may be. I am not thrilled by the prospects of danger and the unexpected. Therefore I do not find myself pleased by the inexorable and inevitable passage of time along with its encroaching experience of death.

Lord, couldn't you give me some other way out of this earthly mess? □

Paul Kabat is a Catholic priest who was among the Silo Pruning Hooks Plowshares group who in November 1984 broke into a Minuteman II missile base in Missouri. Paul was sentenced to ten years in jail. He is in a prison in Minnesota.



WAR

by Sue Williams

You are alive!" we say to each other, or "You are still breathing." Now that the shooting has ended, people express their surprise and thankfulness at having been spared. Every conversation begins with the sharing of stories—where they were, how close death came, how many refugees they took in, how long they were without water. And so, like everyone else, we greet people with a smiling "You have survived."

Sue Williams and her husband, Steve, are members of Roanoke-Blacksburg (Va.) Meeting who have been working in Uganda for Quaker Peace and Service. They have also taught school in Haiti, and Steve was with the Peace Corps in a remote part of Ethiopia. Their house in Kampala is one of the few not guarded by gate or fence or armed guard.

For most of us in Kampala, Uganda, the remarkable thing is to have survived. And that reaction tells a lot about what war means to us. The shells got closer and closer; we could hear them fire, whistle overhead, and hit. The gunfire came and went, sometimes heart-stoppingly close. Civilians caught in battle feel unimaginably helpless and passive—waiting, just waiting.

Somehow, we have survived, but it was pretty random, really, and there was nothing we could do. And somehow, many of us did not come through, and there is no explanation or appeal. We civilians did what civilians always do: endure, then rebuild.

The acute stage of war, the battle, is dreadful. It is difficult to imagine the fear, the helplessness, and exhaustion. At one point, we and our Mennonite neighbors decided that armaments

manufacturers and military strategists ought to have to go through several days of battle as civilians. We empathized with the terror of soldiers on both sides, but felt great anger at the puppet-masters far away.

What do people in the United States know about war? Except for those few, like us, who end up in its midst, people in the United States don't have direct experience of war as civilians. For one thing, we have not been invaded. U.S. soldiers have fought, of course—monotony punctuated by terror, as someone said—and families have waited anxiously, prayerfully, to hear the fate of sons and husbands. Most soldiers have come home and realized that no one really understood their stories or shared their feelings, and finally stopped trying to tell them. Medical and relief workers have tried to convey the horror of picking up

the pieces. And the United States has certainly contributed technology, making and selling weapons of death, giving aid or loans to starving countries in the form of tanks and antiaircraft guns.

People need to know more about war. Some try to come to grips with the inconceivable, with nuclear war that could destroy life on the planet. But what about the "small" wars, the skirmishes, the border conflicts, the trouble spots, negligible because they are not happening in our neighborhood? Perhaps we still think that war only imperils soldiers. But, over time, war has killed more civilians than soldiers. In World War I, less than 10 percent of the casualties were civilians; in Vietnam, more than 80 percent; in Lebanon and Uganda, more than 90 percent. Civilians crouch in their houses while others decide their fate. Officers debate whether to continue shelling our hill or to move on to another objective. We know that cabinet ministers have flown to Washington, D.C., to ask for more money to buy more shells to fling at us. Can anyone still think of war as a soldier's opportunity for heroism and advancement? Can any country still give military aid with a clear conscience?

War is more than battles. Uganda has been partitioned for six months; no people or even messages pass between east

and west. Friends here with young children at school in the west hope that relatives will check on the children, pay their school fees, see that they get medical or dental help. For six months, families have had no word at all of deaths, births, marriages; no one is sure who is where, or how they are. During this time, Kampala was encircled, the half-million residents wondering which side would move first, and whether everything would explode today. Trade has been disrupted, too, but the important toll is human.

Beyond that, Uganda has had 15 years and more of devastation by soldiers and dictators. Shaky governments have run up huge national debts to stay in power. Virtually all revenue, from cash crops and from outside aid, has been turned into weapons that have been used to terrorize, torture, and kill hundreds of thousands of civilians. The governments have been both ruthless and suspicious of opposition. But, perhaps most important, they have been unchecked. People disappear without a trace; bullet-ridden bodies float in the river; every family has had someone killed by "armed men in uniform." It becomes clear that no one will be held accountable for the murders. Lines between the acceptable and the unacceptable blur and disappear. Soldiers threaten and kill in order to get

money or a car. Soon some civilians join in, because it is cheaper to kill a man than to pay what one owes him. People gather their injuries and resentments against the day when their family-clan-tribe-religion-party will have enough power to exact vengeance. And so the cycle continues. War is not just battle; it is also the mortgaging of the future and the deterioration and destruction of values, of trust—indeed, of society.

Yet people do endure and persist. As soon as the shooting stops, the desire to *know* sends brave ones out to investigate, share information, and report back. Within a few hours, refugees have thanked their hosts and are heading home to see whether anything remains. A few small shops open, knowing that people will be short of supplies. Soon civilians reclaim the streets, streaming into the center of town to see what has happened, visiting friends and relatives, and just getting on with their business.

In our small war, we can attest to the remarkable capacity of people for suffering, hospitality, persistence, and celebration. Yes, celebration. Nights of drumming and ululating replace the nights of fear and gunshots. No one dares be too optimistic in Uganda, where each liberation seems to betray its promise. But people can celebrate survival, and the chance to try again. □

Aspects of Courage

—Wallace T. Collett

courage
is not allowing
fear to control
action

courage
is perseverance in
witnessing

courage
is the spine of
wisdom

courage
is obedience
to the inner
knowing

On the Meaning of Membership in the Society of Friends

by Lloyd B. Swift

There are a great many different ideas concerning the meaning of membership in the Society of Friends. There are those who feel that formal membership should be dispensed with so that Quaker meetings, like the gatherings of early Friends, would be essentially self-selected groups of people who feel comfortable worshipping and working together without any formal rite of group acceptance. Others, while acknowledging the pragmatic value of recording members for various statistical and other purposes, see no need for insistence upon formal membership as a prerequisite to serving the meeting as an officer or committee clerk. Still others feel strongly that our meetings are best served by a careful and formal system of taking into membership those who have demonstrated an understanding of our history and our testimonies and by carefully reserving the leadership roles in the Society for those so selected.

It is difficult to know when in the history of the Society of Friends the recording of membership started. Early on, of course, it was necessary to know who was associated with Friends so that those who suffered for Truth could be assisted and their sufferings recorded. But there is little evidence that a high degree of uniformity or formality was early attained in the keeping of such records.

At a considerably later date when formal membership had become well es-



Joan Wallis

tablished, meetings seem to have spent a greater amount of their time and energy in determining who should be removed from the membership rolls for any one of a number of sins against good order than in seeking out and winning those who should become members. Indeed during the so-called period of quietism there were probably fewer members taken in as a result of conviction than were raised up within the Society as "birthright members."

A birthright member posed, of course, few of the problems to the meeting which attended upon the conviction of a non-Friend. Typically brought up in the bosom of a tightly knit Quaker extended family and given a "guarded" education at a Friends school, a birthright Friend, unless she or he elected to marry out of meeting or otherwise fell victim to the temptations of the world, moved directly and easily into the life of the meeting. It was, rather, the convinced Friend who, because of an alien background and lack of the benefits of Quaker upbringing and education, was a potential threat to the continued good order of the Society and whose conviction needed to be sounded to the depths to assure its sincerity.

When I was a child growing up in a Philadelphia orthodox unprogrammed meeting, it was often said that the Society of Friends seemed to discourage people from membership by the seriousness with which the step was viewed and

the complexity of the procedure followed. The committee appointed to examine the candidate's clearness for membership took its responsibilities very seriously. The process appeared to be one of requiring the candidates to prove the sincerity of their call to membership.

In those days the relatively rare occurrence of a non-Friend being sufficiently drawn to the Society to request membership was the occasion for a serious, formal, and frankly rather intimidating procedure to assure that the prospective Friend was in tune with Friends' testimonies and ready to enter into the responsibilities of membership. And even after acceptance into membership the convinced Friend may sometimes have felt possessed, like the naturalized citizen, of a second-class passport.

All that has, thank God, changed a great deal. With the decline in the Quaker as in the general birthrate, the Society has fallen in numbers of those coming from established Quaker families. The general secularization of society has offered Quaker young people a wide field of alternatives to continuing in the traditions of the family. And an increasing number of persons of all ages have felt drawn to the Society of Friends from a variety of religious backgrounds or from none at all. As a result, we have in the second half of the 20th century, perhaps for the first time since the 17th century, the phenomenon of lively and vigorous Friends meetings composed almost exclusively of persons who have come to Quakerism as adults. In addition, the activity of a vigorous missionary movement in some branches of Quakerism has resulted in the establishment of large yearly meetings in East Africa and Bolivia and of smaller Friends groups in many other places around the world, groups which are composed almost exclusively of first- or second-generation Friends.

Lloyd Swift, a member of Bethesda (Md.) Meeting, has been active for many years in his monthly meeting, in Baltimore Yearly Meeting, and on committees of the Friends World Committee for Consultation. He was a missionary for the United Church of Christ in China and Turkey, 1948-58. A linguist and teacher, he has written books and articles on teaching language.

Our procedures for membership still carry some of the baggage from the earlier period. The process of the clearness committee for membership and the procedure that the application, once recommended by overseers, is held over from one meeting for business to the next, smack a little of the earlier view that it is necessary somehow for seasoned Friends—mostly birthright—to be generally assured of the suitability of this newcomer before she or he can be accepted into the tribe.

I think we need to strike a happy medium between the blithe and rapid acceptance into membership of anybody who chooses to apply and that historic Quaker method of making such a big thing of the formalities of commitment and of the responsibilities of membership that some who should have joined were discouraged from doing so. I think that most of our meetings are, in practice, anxious to have congenial people join our fellowship as active attenders and then, in due course, as members—and that we generally give less attention to the “clearness” of the prospective member than was formerly done. I *fear* that in this process, however, we have had a tendency to preserve our (somewhat cumbersome and possibly demeaning) procedure while glossing over the *substance*—which relates to the prospect’s understanding of what it is she or he is getting in for.

We all need to be clearer about what it is that we are seeking to have people join. A Quaker meeting, to be clearer about the meaning of membership, needs to be clearer about the kind of organization it is.

We use a number of phrases to describe our meetings: *group of seekers*, *fellowship*, *community of faith*, *beloved community*. The word which seems most commonly to come to mind is *community*. Baltimore Yearly Meeting’s provisional *Faith and Practice* contains these headings: “The Meeting as Spiritual Community,” “The Meeting as Caring Community,” and “Fellowship and Community: Within the Local Meeting.”

In the introduction to his Pendle Hill pamphlet *A Place Called Community*, Parker J. Palmer poses some hard queries concerning the nature of community:

How can I participate in a fairer distribution of resources unless I live in a community which makes it possible to

consume less? How can I learn accountability unless I live in a community where my acts and their consequences are visible to all? How can I learn to share power unless I live in a community where hierarchy is unnatural? How can I take the risks which right action demands unless I belong to a community which gives support? How can I learn the sanctity of each life unless I live in a community where we can be persons, not roles, to one another?

Later in the pamphlet, Parker Palmer specifically considers the Quaker meeting as community:

The core of the Quaker tradition is a way of inward seeking which leads to outward acts of integrity and service. Friends are most in the Spirit when they stand at the crossing point of the inward and the outward life. And that is the intersection at which we find community. Community is a place where the connections felt in the heart make themselves known in bonds between people, and where the tuggings and pullings of those bonds keep opening up our hearts.

The Society of Friends can make its greatest contribution to community by continuing to be a *religious* society—I mean, by centering on the practice of a corporate worship which opens itself to continuing revelation. . . . Community is simply too difficult to be sustained by our social impulses. It can be sustained only as we return time and again to the religious experience of the unity of all life. . . . Community happens as that of God in you responds to that of God in me. And the affirmation that there is that of God in every person must mean more than “I’m OK, you’re OK.”

Community—the word shares a root with *common*. To have community, I believe, we must have a shared element of commonality.

When I was considerably younger, Gladys and I worked as missionary teachers for the Congregational Christian Church, now the United Church of Christ. I was not a member of that church—I have been a Quaker all my life—but I worked in their Near East Mission and took an active part in the corporate life of that mission. The Near East Mission had a very special problem in that it was working in Turkey, a secular state, and in the Muslim world, a situation in which there were two firm prohibitions against proselytizing—that of the secular state, and that of the Muslim faith. As a result the Near East Mission, like some Quaker institutions,

adopted the principle of “let your lives speak” and worked through educational, medical, and publication work to exemplify Christianity. It is not surprising that I was not the only Quaker who found work in that mission attractive!

What is perhaps surprising is that I, one of the Quakers in the Congregational midst, at one point got so fed up with the constant discussion of what it really was that we believed and what it really was that we were trying to do, that I suggested, half seriously, that we write down a statement of beliefs and goals and let those who could not subscribe to it leave the mission for other fields! Was I advocating a creed? In no absolute and ritualistic sense. But I was advocating that the group attempt to record their common characteristics which might serve as the basis for community.

And I guess that’s about where I come out on this matter of Quaker membership. The Society of Friends has historically stood and now stands for certain



testimonies which are the common heritage of the Society and the common ground of our community. We must admit of differences in the interpretation and the application of these testimonies, but we must also have a fairly clear conception of what they are. To be a member of the Society of Friends means, I believe, to subscribe in sincerity to the concept that there is a loving God who is the founder and the ruler of the universe and that there is that of God in each human being; that we are called to seek this element of God in all, even our enemies; that this belief leads us to renounce war and violence as acceptable means of attaining ends, however good; and that it also leads us to work for the material and spiritual welfare of all humankind. For most Quakers the kind of life that complete obedience to the inward Light of God would bring has been illustrated most perfectly in the life of Jesus, and we look to him for our example of perfect humanity combined

with perfect godliness.

For me, membership in the Society requires that the prospective member understand and subscribe to these central realities of Quaker belief. I accept that there are branches of the Society where most of the members can subscribe to a much more orthodox evangelical statement of Christian theology and can accord to the Scriptures a level of authority with which I am uncomfortable. If this Christian orthodoxy or fundamentalist approach to the Bible should lead them to conduct actions that deny that of God in fellow human beings or negate the continuity of revelation, then they would not meet my criterion for membership in our Society. If it does not so lead them, then I am glad to call them fellow Quakers. I accept also that there are Universalist Friends who would have our Society accept those who do not find their primary religious inspiration in the Bible and the life of Jesus. If such persons attest to the

indwelling God in all persons and the reality of continuing revelation, then I feel they also are Friends.

And what of the process of preparing persons for membership? Perhaps when someone has indicated a desire to be on the mailing list, we should give that person a year's membership in the Wider Quaker Fellowship and to one of the Quaker journals, so that selected Quaker literature will regularly come into the home. Religious education, including an introduction to Quakerism, should be available on a reasonably regular basis for attenders. And when an attender has been with a meeting for a year or two, I see nothing wrong with an invitation to membership, perhaps including a special educational opportunity, more directly aimed at preparation for understanding the joys and responsibilities of membership. Then when a Friend has applied, been recommended by overseers, and accepted by the meeting, I believe there should be something more than a bare minute to celebrate the full acceptance of another soul into our community of faith.

It has been said that Quakers do not have sacraments or, to put it another way, do not celebrate the ordinances of the church. In respect to baptism, communion, and the other sacraments recognized in their various numbers by various churches, this is true. But if one accepts the definition of a sacrament from the catechism as "the outward and visible sign of an inward and spiritual grace," then we do have such ordinances and among these certainly is membership. My own monthly meeting's paper on membership states that "membership is an outward sign of a person's inward commitment." I think that fits pretty well with the classic definition of a sacrament. And why not? We Quakers are much given to stating—sometimes perhaps without enough thought of what it means—that "all life is sacramental." As we have not abolished the clergy but rather abolished the laity, so perhaps ideally we have not abolished the sacred but rather the profane. Acceptance into membership thus becomes a substitute for baptism into the faith and, as such, necessarily has an element of sacred ritual about it. I would hope that we could, in our treatment of membership, even while following a careful procedure, emphasize this positive, sacramental element. □



Barbara Benion

What's Happening to Our Meeting for Worship?

by Peter Donchian



Out of a background of some 70 years as an active Friend serving in various available capacities in monthly and yearly meetings, I have reached some disturbing conclusions. With the heartening exception of the occasional flourishing meeting where the energies of youth and the experiences of age have come together in lively worship, I have observed over the years a gradual and distressing ebbing in the flow of spiritual power in both quality and quantity and in both the oral and the silent ministries in our meetings for worship. It is evident that I am not alone in this concern.

There are, of course, and will continue to be individual meetings that enjoy the experience of coming together in a *living* silence and others who manage the deep commitment of the *gathered* meeting for worship from time to time, yet it is only too clear that over the years there has been a steady decline in the authority of our oral ministry, and an even more important loss in the depth and power of the silence. As a consequence, I believe, we have had to watch a dwindling away in numbers, an accusing loss in membership. Friends yearn for more meaningful meetings. The question I put as a test is whether Robert Barclay could now come into a quiet assembly of Friends, as he could some 300 years ago, and expect to feel that "secret power that so touched my heart that the good in me was raised and the evil lessened." If these conclusions form a true indictment—and there is growing concern among Friends everywhere that they do—then the Religious Society of Friends will have shown itself to be a poor steward of a glorious heritage. It is time we put our house in order. This is not just the duty of the guardians of yearly meetings; Friends wherever they may be will need to take counsel. We will need to do more than just keep our queries in *mind*; we need to take them to *heart*!

As a beginning, we must set our pri-

Peter Donchian, a member of 15th Street (N.Y.) Meeting, lives at Crosslands, a retirement community in Kennett Square, Pa. He has served as meeting clerk and on various meeting committees. A management consultant for several school systems, Peter has also had a book published, *April Anguish and Other Growing Pains*.

Narcissa Weatherbee

orities straight. Over the course of our 300 years as a Society, we seem to have managed—with the most benign of intentions—to have confused the order of our enthusiasms. In what seems to me a laudable zeal following the example of Jesus, who, we are told, “went about doing good,” we have placed our primary emphasis and energy upon doing the good works of our day. And we take an understandable satisfaction in being known to all the world for our early and determined and continuing witness for peace, for our extended hand of fellowship to troubled refugees and to suffering minorities everywhere, and especially for the admirable—and well-earned—record of the American Friends Service Committee as it has engaged in humanitarian work. We are, to our credit, joined with that happy company of other groups similarly involved: “By their fruits, ye shall know them.” The world knows us for our works. But what of our faith? What does the world know—indeed, what do we know—of our faith: our faith from which comes the power to *do* good works?

We need to come back again and again to the meeting for worship to be touched with the secret power in the gathered meeting so that we may bring to earth the kingdom of heaven, which was the ancient hope. Are we too much occupied in the role of Martha? Have we neglected to nourish that of Mary? Have we set aside the query: do you make time in your daily lives to wait upon God in prayer that you may know more of God’s presence? Dear Friend, do you come to meeting prepared in mind and heart to worship God in spirit and in truth? Have we lost track of the promise of heaven: “Seek ye first the kingdom of heaven, and all these things shall be added unto you”?

It is not that we do not value the spiritual blessings of our faith; it is rather, I believe, that we take them for granted. Because we are Quakers we are content to believe that we may continue to come to meeting—as a sort of come-as-you-are-affair—and confidently expect to be blessed with the Spirit and strengthened, ipso facto. How many of us know and heed the injunction “worship is work”? How many of us take to heart Rufus Jones’s definition: “The worship of Almighty God is the single most exalted exercise of which the human mind is capable”? Do we enter

into the silence of our meetings for worship with that implanted in our *minds* and hearts? Perhaps you have heard a disgruntled Friend say: “I didn’t get much out of meeting today.” And perhaps you have been tempted to ask: “Well, Friend, what did you bring?”

What of our faith? What is it we believe? You will have heard it said: “It’s easy to join the Quakers; they don’t ask you to believe anything.” We are apt to boast that we are not cabined, cribbed, confined in a creed. We welcome all who seek to worship in our company in spirit and in truth. We are comfortable with our “open door” and our open arms in the outreach of fellowship. To use a fashionable phrase, we wouldn’t have it any other way! FRIENDS JOURNAL carries articles by and about non-Christian Quakers, Universalist Quakers, and Jewish Quakers. But—and there is a *but*—in our eagerness to be ecumenical in spirit, are we not in danger of becoming all things to all people? Do we not have an obligation to be clear to those who seek to meet with us as to just *what* and *who* and *why* we are? What is it we nail to our door for all the world to read? Even though we have only recently merged the branches of Quakers and are reluctant to take any stand that may prove divisive to any, and even though we cherish our togetherness, having joined friendship with Friendship, we cannot, I think, continue to worship in an undeclared ambiguity. One growing group feels that since religion is subject to a continuing revelation, we must remain open to radical change in the tenets of our faith and, for that reason, we cannot now take our bearings and fix our course, so to speak. I believe in the *continuing revelation*. For me, however, it does not alter my faith; it only intensifies it, deepens it, cleanses it.

Credo. I believe—and I hope I may be speaking for many others—we stem from the profound revelation of our founder George Fox: “There is that of God in everyone”—God’s presence is in and among us. I believe that we are—as are all others—able to have direct contact and personal access to God; that in the silence of our meeting for worship we may celebrate communion with God without benefit of clergy; that we may ask God to look into our hearts and fill them with love so that it may spill over and touch everyone we encounter, friend or foe.



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Credo. And I believe in Jesus, the Jesus who, in the words of the English query, "shows us the Father and is himself the way." It is through Jesus that the power and the efficacy of our corporate form of worship come to life. He is the Christ Jesus who spoke to George Fox's condition and can speak to ours. Because of his promise: "where two or three are gathered together in my name, there am I in the midst of them," our meeting for worship takes on an added dimension and the whole is greater than the sum of its parts.

It is clear there will be others who will be given to see the Light in some other form. I have no trouble in coming together with them in the fellowship of worship of God. "In my Father's house are many mansions." I only ask that, while knowing where I am spiritually, they may be willing to worship God with me, *as I am*.

What can we do as meetings and as individual Friends to restore and revitalize the significance of our beloved Society? We will have to take our dedication in hand and our queries, literally, to heart, not merely set apart as signposts showing the way to an unattainable idealism, but as a practical way of life and part of each day's living. When they become our personal guidelines, we shall have found our way. We need to return to the reading of the Bible as well as a study of the inspired selections in our books of faith and practice. If we keep our hearts engaged in cherishing that of God within us and remember that worship is as difficult as it is exalted, we will come to meeting not hoping to be blessed, but rather ready to be a blessing to one another. Spiritually, we have been living on our inheritance. It is high time to rebuild. We do not need to seek members as in a drive for greater numbers; they will seek us out when we shall have renewed that secret power of our early enthusiasms. When we find our faith pulsing once again through our weakened meetings for worship, we will pull out of our slough of despond.

If I may borrow words that British philosopher John Macmurray used in treading another difficult path: "This is as far as I can see. So I leave this final issue, with the others that I have raised, to your consideration and your judgment; and I do so in all humility, knowing how easy it is, in these great matters, to be mistaken." ☐

Reports

Southeastern Friends Endorse Sanctuary

The annual gathering of Southeastern Yearly Meeting, held March 26-30 in Leesburg, Florida, was marked by near record attendance, an abundance of Quaker spirit, and strong emphasis on our concerns about U.S. foreign policy. It was the 23rd such meeting, and plans were started for a special 25th anniversary event in 1988.

Attendance was 190 people, including 33 children. Monthly meetings and worship groups represented included 20 in Florida, two in Georgia, and one in South Carolina. We had three foreign visitors—Mais Howard of Jamaica Yearly Meeting and Alan and Margaret James of Andover, England.

A highlight of the meeting was adoption of a minute strongly endorsing the participation of Gainesville (Fla.) Meeting in the sanctuary movement in that community and urging other monthly meetings to lend Gainesville financial support and perhaps establish sanctuaries in their own communities. The Gainesville Friends' position is that offering sanctuary to Central American escapees is not illegal since they are authentic political refugees. Gainesville Meeting has offered to house a refugee family in a program sponsored by a coalition of Gainesville churches.

The yearly meeting also approved the text of a letter to President Reagan and all Florida members of Congress, supporting the legally elected Sandinista government in Nicaragua and opposing aid to the contras. Sali (Soledad) McIntyre, a Jacksonville attendee who works as a nurse and teacher in a Managua, Nicaragua, hospital, conducted a workshop describing the projects in which she is involved, including a new "mother's

milk bank" for babies who must remain in the hospital after their mothers go home. This project is partly funded by the Friends World Committee for Consultation.

Other workshops dealt with nonviolence, peace and justice, love and anger in the family, Quaker universalism, alternatives to prison, and spiritual discernment. At an evening meeting there was a showing of *Witness to War*, the American Friends Service Committee-sponsored film about Charlie Clements, which only days before had won an Oscar for best documentary.

The annual J. Barnard Walton lecture was delivered by Gordon Browne, executive secretary of FWCC, Section of the Americas. His topic was "They Were Changed Men Themselves." Gordon Browne made this twofold point: the inward Light of Quakerism will lead us from the darkness of flawed human self to the Light of the perfect God; and the early Quakers set out to share their experience with others.

The teen-age group was outstanding. They conducted an evening workshop on parent-teen relationships that attracted virtually the entire meeting.

Received into membership in the yearly meeting was Ogeechee Monthly Meeting, an unusual group of scattered Friends who live between Statesboro and Savannah, Georgia.

Four epistles were approved. The meeting-wide epistle deplored the "trend away from peaceful solutions so evident in the world"; letters were also approved from the teen group ("We learned that we can be responsible for ourselves"); from the under-12 children ("Don't be afraid to do something different from others—you might be right"); and from lesbian and gay Friends ("We hope that Friends will understand our need to . . . relate to them on an honest and equal footing").

The meeting closed on Easter Sunday; the sunrise worship service on the shore of Lake Griffin was given a special touch when a blue heron joined us and sat solemnly throughout in Friendly silence.

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World of Friends

In its 1986 "Offering of Letters" campaign, Bread for the World is urging U.S. Christians to support international efforts to immunize the world's children by 1990 against diseases that kill millions of children each year—polio, diphtheria, whooping cough, measles, tetanus, and tuberculosis. This 11th annual Offering of Letters campaign urges churches and community groups to write letters to their U.S. senators and representatives in support of the Universal Child Immunization Act of 1986. This legislation, introduced in Congress late last year, would provide \$50 million in U.S. funds for worldwide child immunization programs. However, proposed budget cuts could seriously impede this effort. More than 1,000 churches and community groups are expected to participate, mailing up to 100,000 personal letters to Congress. Churches will collect letters at worship services, fellowship meetings, coffee hours, or when tables are set up for members to write letters to Congress. For more information, write 802 Rhode Island Ave. NE, Washington, DC 20018.

Ten thousand "peace book covers" were distributed to a dozen schools in the Philadelphia Yearly Meeting area last year. In an effort to counter the massive military recruitment campaign, Friends from the yearly meeting Peace Committee and from Western Quarterly Meeting worked together to produce and distribute the book covers, which bear images of peace and social justice, and direct young people to nonmilitary agencies which can provide work experience or travel opportunities. Responses from students, teachers, and parents were quite favorable; the committee plans to distribute more covers this year.

Now we know why Quakers have done so well. Caroline Cherry, an attender of Radnor (Pa.) Meeting, uncovered this anecdote in the 1823 diary of Ann Price Gibson Paschall (1792-1874), a member of Darby (Pa.) Meeting and a traveling minister: "A young man asked a Quaker what was the reason that the Quakers went so well dressed and rode such good horses and were mostly rich. He was answered: first, they did their own preaching—they paid none to the priest. They settled their own disputes—they paid no lawyer. In the next place, instead of selling their grain to the distillers, they fed their horses with it."

Although this seems to have been told as a joke, Ann Paschall added: "I thought [it] an observation worth reciting. It may be of service unto thee when my head is laid in the silent grave. And also may we not be satisfied

with just making a living or just living a long [life] but let us be concerned to lay up treasure incorruptible in the heavens which fadeth not away, where neither moth nor dust doth corrupt, neither do thieves break through and steal."



Quaker Peace and Service

The War Resisters League's 25th annual Peace Award goes to the Plowshares Disarmament Community. Inspired by the biblical imperative to "hammer swords into plowshares," 54 pacifists in the United States and Europe have entered nuclear weapons facilities and military bases and used hammers to damage weapons. About 18 persons—including Jean Holladay, Martin Holladay, Carl Kabat, Paul Kabat, and Dean Hammer—are still in prison for these actions, some for terms as long as 18 years.

A young Ethiopian student from Asmara would like to correspond with someone in the United States. He is 16-year-old Surafeal Ghedamu, an 11th grader. His address is P.O. Box 1378, Asmara, Ethiopia, East Africa.

A "Greenham Getaway," a quickly collapsible tent designed for rapid retreat, has been devised by a member of Ambleside Meeting in England. During the last 12 months, thousands of women have participated in a vigil against nuclear weapons in front of the U.S. Air Force base at Greenham Common. Peaceful protesters report frequent "visits" by bailiffs in which anything the women are unable to carry off to the road is "put into a crusher and destroyed, including tents, sleeping bags, and personal possessions," according to Ambleside Friend Dorothy Frith. To pay for its first "Greenham Getaway" tent, Ambleside Meeting raised £55 (about \$85 U.S.) but urgently needs more money for these collapsible shelters. Individuals or meetings who wish to sponsor a tent should make checks payable to Dorothy Frith and send them to Geoffrey Ward, clerk, Ambleside Friends Meeting, Brantthwaite, Sweden Bridge Lane, Ambleside, Cumbria LA22 9HD, England.

"Heed the Inward Teacher" is the theme of the 1986 summer session of Temenos, a woodland center for retreats and workshops in Massachusetts. Summer programs and workshops include "Dance as Worship and Peace-Making," "Tree Camp and Vision Quest for Families," and a weekend with Joanna Macy. The spiritual resources of Temenos (a Greek word referring to the sanctuary space surrounding a temple or an altar) lie in the Judeo-Christian tradition, especially Quakerism, and in Buddhism and native American spirituality. For a brochure or more information, write Joseph and Teresina Havens, Temenos, Star Route, Shutesbury, MA 01072, or call (413) 253-9281.

These prisoners seek letters: Walter R. Taylor #80C120, Box 51, Comstock, NY 12821, whose interests are music, writing, and forming an understanding fellowship. Michael Sellers, Robert Witherspoon, and Steve Gibson (who studies the Bible and likes chess, writing, and reading) are at the Southern Correctional Center, P.O. Box 786, Troy, NC 27371. Others include Jimmy Clark #145-264, P.O. Box 4571, Lima, OH 45802, and Oscar E. A. Adams #EH-164132, Georgia State Prison, Star Route, Reidsville, GA 30499-0001.

The Smithsonian will house another Quaker-made segment of the Peace Ribbon. Palo Alto (Calif.) Meeting's peace ribbon segment, designed by Trudy Reagan, was one of 20 selected for the Smithsonian in Washington, D.C., out of 3,000 California ribbon panels.

Guaranteed counseling in conscientious objection and the draft is now available to students in the Catholic high schools of the Columbus, Ohio, diocese. Fifteen high schools throughout a 23-county area are affected by this new policy which was approved by the Secondary School Board. The schools are required to inform students of the availability of counselors and materials.

A healing quilt has been sewn by members of Sandpoint (Idaho) Worship Group. The idea for the quilt grew out of First-day school discussions on what our culture considers healing. Participants realized that as devastating as any illness can be, there is also a healing counterpart. Each person in the group sought to visualize healing, referring to stories about Jesus. His healing was simple: a touch, a kiss, a command to be whole. The group asked itself: What did he actually touch? What really needed healing? What can we do to help each other? Out of the last question came the idea to assemble a healing quilt. Since its presentation to the meeting on Christmas Eve, the healing quilt has been sojourning in the homes of people in need of healing.

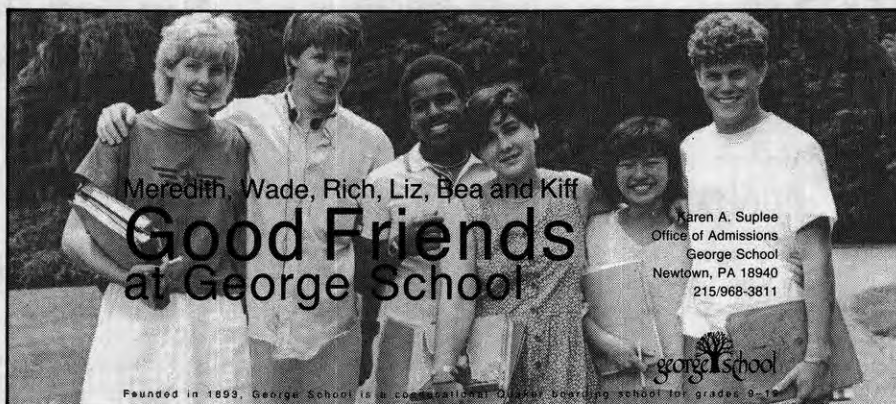
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Forum

What Would God Say?

In response to Larry C. Seeley's letter, "Meeting and State" (Forum, FJ 3/15): whether making partisan political statements during meeting for worship is "appropriate" really depends on one's point of view, intent, tolerance, and similar influences.

Since meetings for worship are just that and since Quakers are *supposed* to have a firm belief in the inner Light and its always being available, it should not be difficult for any *real* Quaker to easily visualize the actual presence of God, or Jesus, in meetings for worship.

With a realization that God, or Jesus, is in our presence, the task then comes forward and calls to our attention that whatever we say during meeting for worship (or anytime, for that matter) should first be presented to God, or Jesus, for evaluation, edification, and correction. In other words, our speaking should not be simply our words, our thoughts, our ego, our dislikes, our goals; first consider what God, or Jesus, would say were they to speak during the meeting for worship instead of us. This is not an easy task.

Would God, or Jesus, speak on partisan political matters?

Paul A. Smith
King of Prussia, Pa.

God as Highest Good

The arresting and significant article, "A Reflection on the Meaning of Easter," by Henry V. Cobb (FJ 3/15) moves me to comment.

The author deals with one of the most fundamental human concerns, a need and desire in some sense to survive our physical death. He says: "For me, the essence seems not to lie in the persistence of my consciousness as an individual personality or soul. I sense an unQuakerly arrogance in asserting that 'I' must survive to all eternity." This is a rare stance, a rare confession, much to be praised. I go along with it.

I also find it praiseworthy that he goes beyond the individualistic approach toward the burden of wrongdoing in pointing to our collective responsibility for the expiation of our collective sins. Atonement, he says, is "a universal process of the Spirit, manifesting itself in a continual search for ways of peace and conciliation, a striving through the divine within to reconcile our differences."

We should also ask ourselves what the ultimate end of human existence is in universal terms. The philosopher Kant declared, as no doubt Henry Cobb, a

professor of philosophy, knows, that the ultimate end is the final union of goodness and joy in finite (human) beings, with God as the one and only agent able to effect this result beyond earthly existence.

But is this really the highest good? Is this a realistic possibility? No. Deeper reflection, it seems to me, should make us realize that we human beings, as creatures, are not our own end. God is infinitely more important than we are. Surely the highest good resides in God, not in us creatures. As I see it, our true destiny, our greatest good, is to consciously contribute ourselves—our thoughts, feelings, and acts—for the permanent enrichment of God's life through God's omniscience. By our moral efforts, motivated by unconditional love for God, we may constantly add to God's enrichment and joy, lovingly treasured by God forever. In this kind of love is our immortality.

I wonder what Henry Cobb would think of this.

Robert Heckert
Philadelphia, Pa.

Encountering the Divine

Arthur Berk's article, "On Communion" (*FJ* 3/15), should have omitted the second and third paragraphs. Friend Berk understood neither the Protestant nor the Roman Catholic teachings on the Eucharist. Protestants do not make an "effort to remember Jesus" or to "visualize him"; Roman Catholics do not believe the "bread represents the Body of Christ." Both of us or, I should say, all of us are remembered into the Body of Christ even as the bread is the Body. That copula, *is*, forms the bridge across which we meet our Quaker companions on the Way. The difference is that we enact the drama through a pageant and Friends enact that same drama through the silence. For all of us the drama is that ordinary life is the place for the encounter with the Divine; that is the sacramental truth we all share.

Jay C. Rochelle
Chicago, Ill.

Walk, Don't Drive

Avis Crowe's article about the shuttle accident, "Of Life, Death, Hazards, and Heroes" (*FJ* 3/15), made me think of what I have often said at faculty meetings: "Our human relations must not only catch up with but surpass our science and technology or we will end up destroying the world."

It seems that most of our inventions end up killing people, intentionally or unintentionally. Cars kill more people than guns. We work for peace and yet we support things that kill more people than wars.

Gandhi, an advocate of the simple life,

didn't believe in cars. He felt we should walk whenever possible and, if not possible, use mass transportation.

Peace, love, and joy to all.

Dorothy S. Smith
St. Augustine, Fla.

T-Shirts for Siberians

I am an Alaskan Friend who will be traveling on a tour of Siberia (in the Soviet Union) with the Alaskan Performing Artists for Peace (APAP). The group was created to bring together Alaskan and Siberian people through cultural exchanges of performing groups from each area. Music, dance, and mime are the common languages the APAP will use to communicate between Siberians and Alaskans. The APAP consists of three Yup'ik (Eskimo) performing troupes and a folk chorus of Caucasians, Eskimos, black gospel singers, and bluegrass musicians who have learned Soviet and U.S. peace songs. Performances across Siberia, and in Moscow and Leningrad, will interweave traditional Yup'ik Eskimo song, dance, and mime with U.S. folk music and dance, bluegrass music, and peace songs. An Alaskan Peace and Friendship Quilt, created by more than 300 Alaskans statewide, will be given as a gesture of good will and friendship to the people of the Siberian city of Irkutsk. The Alaskan Peace Quilt is touring the state of Alaska now, and will travel along with the APAP and be exhibited wherever the group performs in the Soviet Union.

Our group is collecting printed T-shirts to take with us and give away as gifts. We are asking anyone who has a T-shirt with a slogan printed on it to send it as a donation (and as a token of good will and friendship) to us, so we may present it to Soviet people we encounter on our Peace Tour. Please send T-shirts by August 1 to: Judy H. Wallen, Box 8116, Port Alexander, AK 99836.

We welcome T-shirts from businesses, peace groups, sports groups, nonprofit groups, and individuals. Imagine your T-shirt being worn by a Soviet person in Siberia!

Judy Wallen
Port Alexander, Alaska

A Helpful Resource

"Quaker Funeral," an article by Ellen Paullin (*FJ* 4/1), is, I think, as helpful a piece of writing as I remember—helpful for the living as well as for the dying. She tells of a Quaker funeral which she "put on" for her younger sister, who requested this shortly before she died. It was a funeral held in a mortuary. I understand that Ellen was the only Quaker present.

I suggest that Friends General Conference print this article as a leaflet for wide distribution, with clear rights to

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quote and reprint stated. I believe that there will be many calls for it.

Henry W. Ridgway
Mickleton, N.J.

Anyone Can

I was glad to see Teresa Maebori's article, "Removing the Fences" (FJ 4/15). Like most people who have worked with developmentally disabled people, Teresa Maebori makes the point that people with disabilities are more like the rest of us than unlike us. I was also very impressed with her (and her class's) desire to make two-way contact with the disabled children. Too often, people with a "normal" life are either condescending or "pity and charity" oriented when dealing with disabled people.

I would like to point out that most disabled people live in the community, with parents or other care providers (often relatives) and are not housed in "homes" with many others who are disabled. The kind of outreach work Teresa Maebori and her class did is commendable, but does not have to be limited to contacts by classes or between schools. Anyone can share this experience merely by being a good neighbor to disabled persons living near them, but especially by treating disabled people as normally as possible, thus recognizing not their disabling condition or conditions but their humanity and dignity.

Timothy Lillie
Durham, N.C.

JOURNAL Travels Well

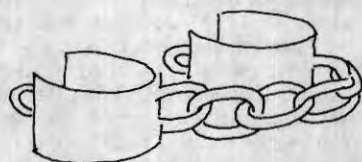
I would like to tell you how much it means to us to get FRIENDS JOURNAL here in Cairo. When we lived in the United States we certainly appreciated the JOURNAL, but now that we are here, we have dropped nearly all subscriptions. FRIENDS JOURNAL is one we decided to keep, and it has been a good decision for our family.

Here in Cairo we have a small Friends group which meets on the first and third Sunday evening each month for meeting and potluck. The group includes the new headmaster of the British school here, one CARE family (U.S.) who travels to us from the Sinai for meeting, and assorted Cairo residents. I suspect there are others in the area who don't know that Friends have gathered. This is not an easy place to put out information—or to collect it either!

Keep sending us the JOURNAL—it's not only the articles that we enjoy, it's keeping track of Friends.

Johanna Kowitz, Ray Langsten,
and Jenny Wilson
Cairo, Egypt

Books



Quakers and Slavery: A Divided Spirit

By Jean R. Soderlund. Princeton University Press, Princeton, N.J., 1985. 220 pages. \$27.50.

This incisive study is a valuable contribution to our understanding of the process by which Friends developed and upheld a testimony against slavery. The passage of time has led some of us to forget the divisions in earlier Quaker meetings. In spite of their familiarity with the dynamics of present-day meetings for business, some Friends hold an image of monolithic, humanitarian, abolitionist 18th-century Quakers moving with purity of purpose to clear themselves of slaveholding. Jean Soderlund briskly sets the record straight, and offers fascinating insights into the variety of individual and meeting responses to slavery. In most meetings the struggle occurred between Friends who feared that slavery would destroy the integrity of the Quaker community and those who had economic interests in slaves.

The author examined four meetings in depth to demonstrate the range of positions taken by Friends. Probate wills, estate inventories, and tax assessments provided socioeconomic data. She found that Friends in Shrewsbury and Chesterfield meetings (both in New Jersey) had fundamentally different views of how Quakers should practice their beliefs, views which continued to guide their behavior when slavery became an issue. Shrewsbury Friends tended to emphasize living according to God's will, and they worked hard to obtain not only freedom but a means of livelihood for all freed slaves. Chesterfield, on the other hand, tended to believe that Friends should follow a prescribed moral code. They strictly upheld Quaker disciplines (especially marriage rules), and eventually disowned slaveowners, thus maintaining the purity of the meeting. But they seemed less concerned about the condition of the slaves. The variation in timing of abolitionism between the two meetings came mainly from their different local experiences with slavery.

Philadelphia and Chester meetings both supported the Chesterfield stance, desiring

to reform Quakerism and separate it from the rest of the world by eradicating from it the sin of slaveholding. Although Chester Meeting is famous for being an early force against the importation of slaves, it did not demand abolition. As slaveholding gradually increased in Chester after 1720, the meeting fell silent on the issue until the 1760s, after the most powerful members who owned slaves had died. In Philadelphia the struggle in 1757-58 over the ban on slave trading was the reverse of most rural meetings: here it was the wealthy who could find alternate white labor and the middling artisans who were dependent on slave labor. A change in Philadelphia Monthly Meeting leadership in the 1770s paved the way for that meeting, and then the yearly meeting, to reach consensus to prohibit slaveholding.

Jean Soderlund, curator of the Swarthmore College Peace Collection, builds on J. William Frost's suggestion of two kinds of reformers within Philadelphia Yearly Meeting in the 1750s: those who wanted to purify the Society by stricter enforcement of endogamous marriage and other "tribalistic" disciplines, and those who advocated humanitarian concerns such as abolition. It was only after the "purifiers" adopted the platform of the "humanitarians," that the yearly meeting was able to move toward total abolition. But because the motives of the purifiers were concerned with removing various sins (and sinners) from the membership rather than ameliorating the condition of slaves, the Quaker abolition movement got sidetracked and remained, by and large, one of gradualism, segregationism, and paternalism.

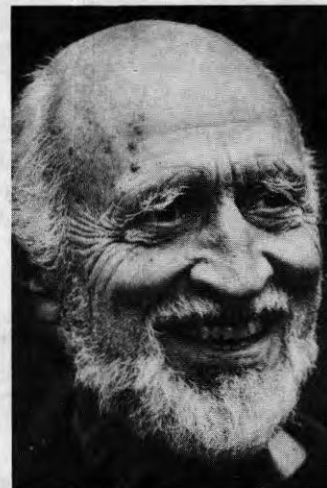
This is an important book for Quakers because it clearly shows the frailties as well as the strengths of our forebears without trying to debunk early Friends. This study was written for the scholarly community, and does not make comparisons with present situations. But the reader, seeing how groups of individuals faced a conflict between the demands of their religion and the standards of the "world" in the 18th century, can perhaps better understand how Friends today are dealing with issues such as sanctuary or war taxes.

Marty Paxson Grundy

Poets and Reviewers

A member of Community (Ohio) Meeting, Wallace T. Collett is a former chairperson of the American Friends Service Committee board who occasionally contributes poetry to the JOURNAL. Annika Fjelstad has won several awards for writing. She taught third grade in Liberia for several years and now lives in Michigan. A member of Cleveland (Ohio) Meeting, Marty Paxson Grundy is working on a dissertation for a Ph.D. in American history, with a special emphasis on Pennsylvania Quakers, 1683-1870.

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Milestones

Births

Cox—*Nathaniel Anderson Cox* on March 14 in Brattleboro, Vt., to Lisa and Douglas Cox. Lisa, Douglas, and Nathaniel's brother, Jeremy, are members of Beacon Hill (Mass.) Meeting and active in Putney (Vt.) Meeting.

Kelkres—*Andrew Gordon Kelkres* on February 23 in Philadelphia, Pa., to Eileen Kelkres and Gene Gordon Kelkres. Both parents and Andrew's sisters, Jennifer and Lindsay, are members of Plymouth (Pa.) Meeting.

Massengale—*Gabriel Steven Massengale* on April 3 to Steven and Susan L. Eastburn Massengale of Pendleton, Ind. Susan is a member of Mill Creek (Del.) Meeting.

Marriages

Dearborn-Brady—*Richard Brady and Elisabeth Dearborn* on May 11 at Sidwell Friends School in Washington, D.C., under the care of Media (Pa.) Meeting. Elisabeth is a sojourning member of Media Meeting and a member of Redwood Forest (Calif.) Meeting. Richard is a mathematics teacher at Sidwell Friends School, and Elisabeth is a staff member of the Friends World Committee for Consultation in Philadelphia.

Deaths

Acord—*William A. Acord*, 52, on October 21, 1985, in California. An active and faithful member of Claremont (Calif.) Meeting since its beginning, Bill spent most of his active life in the area. He received degrees from Mt. San Antonio College and California State Polytechnic University in Pomona. Bill was one of those rare people with the ability to build or fix almost anything. His technical competence and cheerful willingness to help others was much appreciated by the meeting. Bill helped design the Claremont Meetinghouse and installed its public address system. He spent his life helping others, professionally in the design of medical instruments and privately wherever he could. His years as clerk of Ministry and Counsel brought spiritual depth and wisdom to the meeting. He is survived by his wife, Barbara; his former wife, Jan; sons Don and Glen; and three sisters and a brother.

Ayars—*James Sterling Ayars*, 87, on April 2 in Urbana, Ill. Jim grew up on a farm near Paw Paw, Mich., graduated from Northwestern University, and taught in public schools for six years. After working as an editor for *Athletic Journal*, Jim served as technical editor for the State Natural History Survey from 1936 to 1965 in Urbana at the University of Illinois. In addition to publishing poems and articles, he wrote nine books for young adults, including *We Hold These Truths*, which is about the origins of the Magna Carta and the Bill of Rights. Beloved member of the Urbana-Champaign (Ill.) Meeting, Jim served as meeting clerk and as clerk of the Peace and Service Committee. He also served as chair of the local ACLU chapter in the 1960s. His wife, Rebecca Caudill Ayars, died in October 1985. A son, James Jr., died earlier. Jim is survived by a daughter, Rebecca Jean Baker.

Harvey—*James H. Harvey*, 52, on May 14 in Philadelphia, Pa. Jim was associate executive secretary of the American Friends Service Committee, and he had recently returned from visiting AFSC projects in Central America. He was well known as a proponent of equal opportunity and low-income housing. In the early 1960s he headed the AFSC's Metropolitan Washington Housing Program, and from 1966 to 1969 he was national representative of the AFSC's Housing and Urban Affairs program. From 1969 to 1983 Jim was executive director of the Metropolitan Washington Housing and Planning Council. He joined the Philadelphia office of the AFSC as associate executive secretary in 1983. Born in Moorestown, N.J., Jim first became involved in housing problems through the Burlington County Human Relations Council while working as a real estate salesperson. Jim Harvey is survived by his wife, Marie Gray; three children, Valerie Shockey, Keith Harvey, and Lisa Harvey; three grandchildren; two brothers, William and Clarence; and three sisters, Roslyn Harvey, Laura Frenzley, and Evelyn Bailey.

Mead—*Willard E. Mead*, 80, a member of Pittsburgh (Pa.) Friends Meeting, on April 12 after a brief illness. A lifelong resident of Pittsburgh, Willard taught English and history for 40 years at Shady Side Academy. He was a graduate of Haverford College, and helped to found Pittsburgh Meeting. During the Vietnam War, Willard served as a draft counselor in the Friends Peace Center. For this and other peace work he received the New Person Award from the Thomas Merton Center in 1978. He is survived by his wife, Gertrude; five children, Jimmy, Willa, Susan, Charles, and Walter; and nine grandchildren.

Rickerman—*Henry George Rickerman*, 77, on May 8. A member of Mill Creek (Del.) Meeting, he is survived by his wife, Sarah Hinshaw Rickerman; and three sons, David, Jonathan, and Jeffrey.

Calendar

JULY

4-8—American Friends Service Committee Institute: "Pacific Connections: International Interests vs. Local Aspirations in the Pacific," at Whittier College, Whittier, Calif. For information, write David Edinger, AFSC, 980 N. Fair Oaks Ave., Pasadena, CA 91103-3097, or call (818) 791-1978.

9-13—Alaska Yearly Meeting. For more information, write Walter E. Outwater, Box 687, Kotzebue, AK 99752.

9-13—California Yearly Meeting at Rose Drive Friends Church, Yorba Linda, Calif. For information, write Charles Mylander, P.O. Box 1607, Whittier, CA 90609.

9-13—North Carolina Yearly Meeting (Conservative) at Guilford College, Greensboro, N.C. For information, write Louise B. Wilson, 113 Pine-wood Rd., Virginia Beach, VA 23451.

10-13—Central Alaska Friends Conference annual meeting at Friends Retreat Center, Wasilla, Alaska. For information, write Michael Monroe, 5240 E. 42nd Ave., Anchorage, AK 99507.

17-20—10th Annual Quaker Lesbian Conference at Heathcote Center in Freeland, Md. For information, write Cindy Green, P.O. Box 93, Webster Square Station, Worcester, MA 01603; or call her at (617) 799-4671.

26-August 1—Northwest Yearly Meeting at George Fox College, Newberg, Oreg. For information, write Jack L. Willcutts, P.O. Box 190, Newberg, OR 97132.

26-August 2—New York Yearly Meeting at Silver Bay Association, Silver Bay, N.Y. For information, write Mary Foster Cadbury, 15 Rutherford Pl., New York, NY 10003.

30-August 3—Illinois Yearly Meeting at Yearly Meeting Meetinghouse, McNabb, Ill. For information, write Alfred Dupree, 2445 Thunderbird, Decatur, IL 62526.

30-August 3—Ohio Valley Yearly Meeting at Marian College, Indianapolis, Ind. For information, write Barbara Hill, 6921 Stonington Rd., Cincinnati, OH 45230.



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English Quaker offers driver-guided car tours of George Fox/Bronte/Herriot/Yorkshire Dales. Meet at Manchester Airport, drive to reserved accommodation (farm, hotel, own home). 1-4 persons. Sylvia Crookes, 35 Mariners Drive, Bradford, BD9 4JT, or phone Jack/Carol Urner, (Florida) (813) 753-6307.

Powell House. Old Chatham, N.Y., near Albany in Columbia County. Reservations necessary. RD 1, Box 160, Old Chatham, NY 12136. (518) 794-8811. Programs available.

Washington, D.C. Accommodations for sojourners/seminar groups. Capitol Hill location. Reservations advisable. William Penn House, 515 E. Capitol St. SE, Washington, DC 20003. Telephone (202) 543-5560.

Bed and Breakfast in Jamaica. Idyllic rural setting ten miles from Montego Bay. Children welcome. Episcopal rector and Quaker wife. Full details from: Patricia Ottey, St. Mary's Rectory, P.O. Box 2, Montpelier, St. James, Jamaica. Telephone: (809) 952-4299.

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

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

Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations. Directors, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends meeting, Sundays 11 a.m. Phone: 705-0521.

New York City, Penington Friends House, 215 E. 15th St., New York, NY 10003. Friendly lodging at reasonable rates. Single and double occupancy, includes delicious breakfast and evening meal. A country inn in the heart of Manhattan. Call ahead for reservations: (212) 673-1730.

Holiday Accommodation, South Coast England: Small recently done over one-bedroom apartment in Brighton, Sussex. £65 per week. Available mid-June to mid-September. Write Leach, 99 Ewart St., Brighton, England, or telephone 0273.69.89.29.

Books and Publications

Three new booklets are available from the Friends Committee on War Tax Concerns. They are *A Quaker History, Resources for Study, and We Friends Here Assembled* (statements by Quaker meetings and organizations). Two more, *What Does the Bible Say?* and *Options & Consequences* (legal issues and the IRS) will be ready by early summer. All cost \$1.50 plus postage; ask about bulk rates. Contact FCWTC, P.O. Box 6441, Washington, D.C. 20009.

Wider Quaker Fellowship, a program of Friends World Committee for Consultation, Section of Americas, 1506 Race St., Philadelphia, PA 19102. Quaker-oriented literature sent three times/year to people throughout the world who, without leaving their own faiths, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their meeting. Annual mailing available in Spanish.

Welsh American? You must read NINNAU—the North American Welsh newspaper. Published for you, written 95% in English, NINNAU (pronounced nin-eye, means "us") will introduce you to the Welsh world here and in Wales. "We love NINNAU," readers say and so will you. For 11 monthly issues, mail delivered, send \$12 to NINNAU, Dept. F, 11 Post Terrace, Basking Ridge, NJ 07920.

Books—Quaker spiritual classics, history, biography, and current Quaker experience published by Friends United Press, 101-A Quaker Hill Dr., Richmond, IN 47374. Write for free catalogue.

Communities

Interested in living in a Quaker community while studying or working in Manhattan? Penington Friends House, in the Gramercy Park area, is adjacent to the 15th St. Meeting and AFSC offices, and only 15 minutes from downtown or midtown Manhattan. Recently renovated and undergoing spiritual revitalization, PFH is based on mutual responsibility, trust, and Friendly values. We are now accepting applications for residency. Please inquire at (212) 673-1730, or write Cathi Belcher, 215 E. 15th St., New York, NY 10003.

For Sale

Due to our ages, must sell our partly-furnished 7-room house and 32 acres; 2 barns, organic garden, raspberries, black walnut trees, marvelous views overlooking Pepacton Reservoir in Catskill Mountains. Open spaces and woods. Friends Meeting nearby. Would happily sell to growing family or retired Quaker couple. Priced to sell. H. Mayer, Reservoir Rd., Andes, NY 13731 (914) 676-3351.

Victorian home, 3 bedrooms, 1½ baths, on ¾-acre corner lot. \$45,000. Good condition, good neighborhood in small, quiet Illinois community. Louis Lyons, Realty, Pontiac, IL 61764. (815) 842-1400.

Housing Wanted

American couple (with cat) living in Japan seeks apartment near Harvard Business School. Please contact through Stephen Brickman, 22 Colbourne Crescent, Brookline, MA 02146. (617) 731-3189.

Wanted: apartment, house, or part of house to rent. Western Philadelphia Main Line. Professional woman. Call (215) 527-6804 or 645-4610.

Opportunities

FWCC Quaker Youth Pilgrimage announces 1987 Pilgrimage to Europe for five weeks in July–August 1987. For information on being a Pilgrim (16–18 years old) or a leader, write to: FWCC Midwest, P.O. Box 1797, Richmond, IN 47375.

Delaware Valley Land Trust Association, 40 acres open land, woods, swamp, 1-acre home site plots available for lease. Tax-deductible contributions welcome. DVLTA, 340 Pine Ave., Deptford, NJ 08096. (609) 227-5723.

Consider a Costa Rican study tour August 6–17, 1986, for dairy farmers and professionals, or January 17–28, 1987 for generalists. Write or telephone: Roy Joe and Ruth Stuckey, 1808 Ashby Rd., St. Louis, MO 63114. (314) 426-3810.

Joyful Culture building cooperation among people. Food, housing, children, recreation, medical, skills training provided in exchange for income sharing. 47-hour work week, other community agreements. You are invited to observe, visit, join, or otherwise value as we do. Federation/Egalitarian Communities, Twin Oaks FJ-JC, Louisa, VA 23093. Donation appreciated.

In Hermosillo, Sonora, Casa Heberto Sein and its Domingo Library are becoming milestones of 36 years of Friends' outreach in northwestern Mexico. You may honor the concerns of these Friends by your deductible gift for this new center, made out to: El Centro de Paz, 339 West 10th St., Claremont, CA 91711. Information on request.

Personal

Single Booklovers gets cultured, single, widowed, or divorced persons acquainted. Nationwide. Run by Friends. Established 1970. Write Box 117, Gradyville, PA 19039, or call (215) 358-5049.

Classical Music Lovers' Exchange—Nationwide link between unattached music lovers. Write CMLE, Box 31, Pelham, NY 10803.

Concerned Singles Newsletter links compatible peace-oriented singles, all areas. Free sample. Box 7737-F, Berkeley, CA 94707.

Positions Vacant

Family practice physician needed to join husband/wife team practice in New Mexico rural mountain community. Very active young Friends meeting. Video available showing our practice style and community life. Gila Family Care: Leah or Bruce, 1121 West St., Silver City, NM 88061. (505) 388-3118 days, 388-3911 evenings.

FWCC Field Staff Opening. Friends World Committee for Consultation, Section of the Americas, seeks 1/2 time Field Staff to serve the Western Region (the Continental Divide to the Pacific Coast) beginning January 1, 1987. Duties include visitation, interpretation, program work, fund raising. Inquiries or applications including resume and names and addresses of three references should be addressed to Executive Secretary, FWCC, 1506 Race St., Philadelphia, PA 19102, by October 1, 1986.

Housekeeper/Live-in Companion for elderly woman in suburban Philadelphia. Seeking a woman with compatible lifestyle to serve as a suitable companion for a physically restricted woman in Springfield, Delaware County. References, please. Reply to: Companion, P.O. Box 2, Marmora, NJ 08223.

Ron Spivey, a Georgia death row inmate, is fighting the death penalty. Ron filed a petition to the International Court of Justice, seeking an advisory opinion against the death penalty as an act of genocide. Ron has written several articles against the death penalty and on gun control. He is actively trying to create constructive, humane changes.



Ron needs someone to live with his very able and active 85-year-old father and help write and research his life story or start a ministry or an anti-death penalty action center and defense fund or a combination of some or all of these projects. . . or simply to live there and be company to his father. Living expenses, car, food, and start-up funding supplied. Perfect for one or two concerned singles or a couple. Write: Ron's Friend, 2747 Barrett Ave., Macon, GA 31206.

The Meeting School, a small, alternative Friends boarding school in New Hampshire, is seeking a mature Quaker couple interested in a year of special service, for one-year residence near campus. Duties include outreach, counseling, and possibly some teaching. The position can accommodate many combinations of skills, the main purpose being to provide an experienced, Friendly presence at the School. The Meeting School, Rindge, NH 03461. (603) 899-3366.

Resident Quaker/s. Part-time position opening in September 1986 for individual or couple. To serve small unprogrammed meeting as a Quaker presence, contributing a supportive ministry. Some office responsibilities and property supervision. Recent retiree/s acceptable. Write Search Committee, Orlando Monthly Meeting, 316 E. Marks St., Orlando, FL 32803. Phone (305) 293-1888 or (305) 678-1429 (evenings).

Volunteers Against Violence: Center For Teaching Non-Violence seeking full-time staff. Lodging, \$150/month, and health coverage. One year minimum commitment, \$2,000 separation stipend. Public interest activism, research publishing on aggression, developing courses on nonviolence, operating National Coalition on Television Violence (TV, films, war toys, sports, etc.). Next to Univ. Illinois. (217) 384-1920. Resume to Thomas Radecki, M.D., Box 2157, Champaign, IL 61820.

Secretary Wanted for Wider Quaker Fellowship. Friends World Committee for Consultation, Section of the Americas seeks a 3/5 time secretary to its Wider Quaker Fellowship program to begin work in Philadelphia by October 1, 1986. Broad knowledge of Quaker literature and excellent language skills required. Application letter, including complete resume and names and addresses of at least three references, should be sent before September 1, 1986, to Executive Secretary, FWCC, 1506 Race St., Philadelphia, PA 19102.



FRIENDS ACADEMY

A Quaker-affiliated, co-educational country day school including over 690 students in grades pre-kindergarten through 12. A strong selected student body, made diverse by our cosmopolitan community and a generous scholarship program, is nurtured by a full- and part-time faculty of 75. Friends Academy, which is over 100 years old, seeks to provide demanding, somewhat traditional but lively, college preparatory, academic, athletic, and activities programs within a friendly, supportive atmosphere. Each year we usually seek one or more top-rate beginner or experienced and versatile teachers who are strong in the classroom and competent and willing to coach boys' and girls' team sports. We seek teachers who can command the respect and affection of young people and colleagues. Write to Frederic B. Withington, Headmaster, Friends Academy, Locust Valley, NY 11560.

El Paso Friends Meeting is considering the possibility of a resident for our Meeting House after October 1, 1986. Active, interested Friends should send letters expressing interest to El Paso Friends Meeting, P.O. Box 3696, El Paso, TX 79923.

Olney Friends School, Inc. has openings for a maintenance person, a cook, and dormitory house parents for the 1986-87 school year. Join the staff on our rural, peaceful campus for a rewarding and growing way of life. Contact Olney Friends School, Barnesville, OH 43713, or call (614) 425-3655.

Position Wanted

27-year-old paraplegic (birth defect), college graduate with biology major needs work. Experienced in marketing and research, communications and sales. I need your help because it's difficult to convince people that I am an asset and not a liability. Willing to relocate if necessary. Tom Morris, (215) 583-4678.

Schools

Sandy Spring Friends School, Sandy Spring, Maryland 20860, (301) 774-7455. 9th through 12th grade, day and boarding; 6th through 8th grades day only. Small academic classes, arts, twice weekly meeting for worship, sports, service projects, intersession projects. Individual approach, challenging supportive atmosphere. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

Do you know a strong student looking for college-preparatory studies, but with something more? What about a rural Quaker high school where community, nonviolence, physical work, and service to others are stressed as essential elements in the pursuit of knowledge?

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Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Drive, Greensboro, NC 27410. (919) 294-2095.

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South Newfane/Marlboro, Vermont. 200-year-old farmhouse and barn surrounded by hayfields and stream. Four bedrooms—fully equipped. Music festival, Putney Friends Meeting, swimming, horseback riding, canoeing, sailing, tennis, and all summer enjoyments nearby. Minimum rental—two weeks, \$225 per week. Malcolm Smith, 65 Castle Heights Ave., Tarrytown, NY 10591.

Santa Cruz, California: Pleasant house two blocks from beach. Quiet area. Four large bedrooms. Yard. Short drive to mountains or Monterey. \$375/week. (415) 398-8188.

Pocono Manor, Pennsylvania: Large mountain house suitable for several families. Seven bedrooms, three baths. Fully equipped. Golf, tennis, horse-back riding. Swimming at the Inn. Hiking along Swiftwater. \$350 per week. June through October. Barbara T. Snipes, Lincoln Highway, Morrisville, PA 19067. (215) 295-2040.

Maine coast cabin, isolated wooded point, deepwater frontage. Three rooms equipped except linens. No electricity, no running water. Propane for light, cooking, refrigeration. June-October. \$150 per week. Dorothy K. Walker, 17330 Quaker La., Sandy Spring, MD 20860. (301) 774-3495.

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Meetings

A partial listing of Friends meetings in the United States and abroad.

MEETING NOTICE RATES: \$1 per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Changes: \$8 each.

AUSTRALIA

MELBOURNE—10 a.m. FIT Campus (October-May). (305) 676-5077 or 777-1221. Summers call.

CANADA

EDMONTON—Unprogrammed worship 11 a.m. YWCA, Soroptimist room, 10305 100 Ave. 423-9922.

OTTAWA—Worship and First-day school 10:30 a.m. 9½ Fourth Ave. (613) 232-9923.

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

COSTA RICA

MONTEVERDE—Phone 61-09-53.

SAN JOSE—Phone 24-43-76, 21-66-89, or 21-03-02. Unprogrammed meetings.

GERMANY (FED. REP.)

HANNOVER—Worship 3rd Sunday 10:45, Kreuzkirche (Gemeindeaal). Call Sander 629057 or Wolckenhaar 822481.

GUATEMALA

GUATEMALA—Bi-weekly. Call 67922 or 37-49-52 evenings.

HONDURAS

TEGUCIGALPA—Second Sunday 9:30 a.m. and when possible. Calle Cedro Real No. 2727 Colonia Los Costanos. Contact Nancy Cady 32-8047 or evenings 32-2191.

MEXICO

MEXICO CITY—Unprogrammed meeting, Sundays 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. 705-0521.

SPAIN

CANARY ISLANDS—Worship group, Pto. Guimar, Tenerife. Ask for "el Yanqui." Adults welcome too.

SWITZERLAND

GENEVA—Meeting for worship and First-day school 10:30 a.m., midweek meeting 12:30 p.m. Wednesdays. 13 av. Mervelet, Quaker House, Petit-Saconnex.

UNITED STATES

Alabama

BIRMINGHAM—Unprogrammed meeting for worship, 10 a.m. Sunday. Paul Franklin, clerk, 613 10th Ave. S. 35205. (205) 879-7021.

FAIRHOPE—Unprogrammed meeting, 9 a.m. Sundays at Friends Meetinghouse, 1.2 mi. east on Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope AL 36533.

HUNTSVILLE AREA—Unprogrammed meeting for worship at Serendipity, 525 Yarbrough Rd., Harvest, AL 35749. John Self, clerk. (205) 837-6327.

Alaska

ANCHORAGE—Unprogrammed. First Day 10 a.m. For location call 333-4425 or 345-1379. Visitors welcome.

FAIRBANKS—Unprogrammed, First-day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone 479-3796 or 456-2487.

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

Arizona

FLAGSTAFF—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver 86002. (602) 774-4298.

McNEAL—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3729.

PHOENIX—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix 85020.

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

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Barbara Elfrandi, clerk. Phone: (602) 299-0779 or (602) 887-3050.

Arkansas

LITTLE ROCK—Unprogrammed meeting, First-day school, 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 663-1439 or 663-8283.

California

ARCATA—10 a.m. 1920 Zehndner. 822-5615.

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

BERKELEY—Strawberry Creek, 1800 Sacramento. P.O. Box 5065. Unprogrammed worship 10 a.m.

CHICO—10 a.m. singing, 10:30 a.m. meeting for worship, classes for children. 345-3429 or 342-1741.

CLAREMONT—Worship 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.

DAVIS—Meeting for worship, First-day, 9:45 a.m. 345 L. St. Visitors call 753-5924.

GRASS VALLEY—Discussion period 9:30 a.m., meeting for worship 10:40 a.m. John Woolman School Campus, 12585 Jones Bar Road. Phone: 273-6485 or 273-2560.

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

HEMET—Meeting for worship 9:30 a.m. 43480 Cedar Ave. Visitors call (714) 927-7678 or 925-2618.

LA JOLLA—Meeting 11 a.m. 7380 Eads Ave. Visitors call 458-9800 or 456-1020.

LONG BEACH—10:30 a.m. Huntington School Orizaba at Spaulding. 434-1004 or 831-4066.

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

MARIN COUNTY—10:10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., San Rafael, CA 94903. Call (415) 381-4456.

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

ORANGE COUNTY—Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (714) 786-7691.

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

PASADENA—Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: 792-6223.

SACRAMENTO—Stanford Settlement, 450 W. El Camino near Northgate. Meeting 10 a.m. Phone (916) 452-9317.

SAN DIEGO—Unprogrammed worship, First-days, 10:30 a.m. 4848 Seminola Dr. (619) 466-4000.

SAN FERNANDO VALLEY—Unprogrammed worship, First-days, 9 a.m. 15056 Bledsoe, Sylmar. 360-7635.

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

SAN JOSE—Worship and First-day school 11 a.m., discussion 9:30 a.m. 1041 Morse St. 266-3083.

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

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

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

SANTA CRUZ—Worship 10 a.m. Sunday. Loudon Nelson Center, corner Laurel and Center St. Dave Rich, clerk.

SANTA ROSA—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1571 for location.

STOCKTON—10:30 singing, 10:45 worship and First-day school. Anderson Y. 265 W. Knoles Way, at Pacific, (209) 477-6314. Jackson, First Sunday (209) 223-0843, Modesto, First Sunday (209) 524-8762.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 250-1200.

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

YUCCA VALLEY—Worship 2 p.m. Church of Religious Science, 7434 Bannock Trail, Yucca Valley. (619) 365-1135.

Colorado

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

COLORADO SPRINGS—Worship group. Phone: (303) 633-5501 (after 6 p.m.).

DENVER—Mountain View Friends Meeting, 2280 South Columbine St. Worship 10 to 11 a.m. Adult forum 11 a.m. to 12 p.m. Phone: 777-3799.

DURANGO—First-day school and adult discussion 10 a.m., unprogrammed worship 11 a.m. Call for location, 247-4550 or 884-9434.

FORT COLLINS—Worship group. 484-5537.

WESTERN SLOPE—Worship group. (303) 249-9587.

Connecticut

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

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

NEW HAVEN—Meeting and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clerk: Michael Burns, 103 Canner St., New Haven, CT 06511. (203) 776-5560.

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m., Oswegatchie Community Chapel, Oswegatchie Rd., Waterford, CT. 536-7245 or 889-1924.

NEW MILFORD—Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (203) 746-6329.

STAMFORD-GREENWICH—Worship and First-day school 10 a.m. Westover and Roxbury Rds., Stamford. Clerk: Nancy Notthelfer. Phone: (203) 661-6715.

STORRS—Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Roads. Phone: 429-4459.

WILTON—Worship and First-day school 10 a.m. 317 New Canaan Rd. M. Walton, clerk, 27 Cornwall Rd., Norwalk. 847-4069.

WOODBURY—Litchfield Hills Meeting (formerly Watertown). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

Delaware

CAMDEN—Worship 11 a.m., First-day school 10 a.m. 2 mi. S. of Dover. 122 Camden-Wyo Ave. (Rte. 10) 284-4745, 697-7725.

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

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

NEWARK—Worship, Sunday, 10 a.m. Phoenix Community, 20 Orchard Rd. (302) 368-7505.

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

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

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

District of Columbia

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

Florida

CLEARWATER—Worship 10 a.m. St. Paul's School, Oct.-May (homes June-Sept.). Clerk: D. A. Ware, 311 S. Betty Lane 18, Clearwater 33516. (813) 447-4829.

DAYTONA BEACH—Sunday 10:30 a.m. in homes. Please call 255-2957 or 677-0457 for information.

GAINESVILLE—Meeting and First-day school 11 a.m. 1921 N.W. 2nd Ave. 462-3201.

JACKSONVILLE—Sunday 10:30 a.m. (904) 768-3648.

KEY WEST—Worship 10:30 a.m. For location call Sheridan Crumlish, 294-1523.

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

MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Patricia Coons, 666-1803. AFSC Peace Center, 666-5234.

ORLANDO—Meeting 10 a.m. 316 E. Marks St., Orlando 32803. (305) 425-5125.

SARASOTA—Worship 11 a.m., discussion 10 a.m. 2880 Ringling Blvd. at Tuttle Ave., Gold Tree Shopping Plaza. Clerk: Sumner Passmore. 371-7845 or 955-9589.

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

STUART—Worship group. (305) 692-9514.

TAMPA—Meeting 10 a.m. Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 977-4022.

WINTER PARK—Meeting 10 a.m. Alumni House, Rollins College. Phone: 644-7402.

Georgia

ATLANTA—Worship and First-day school 10 a.m. 1384 Fairview Rd. NE, 30306. Clerk: Bert Skellie. Quaker House, phone: 373-7986.

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. 738-6529 or 733-1476.

ST. SIMONS—Weekly meeting for worship in homes 11 a.m. Call (912) 638-9346 or 1200.

STATESBORO—Worship at 11 a.m. with child care. (912) 764-6036 or 764-5810. Visitors welcome.

Hawaii

HONOLULU—Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Avenue. Overnight inquiries welcomed. Phone: 988-2714.

MAUI—Friends Worship Group. Please call Mr. and Mrs. Gordon Daniells, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or John Dart, 878-2190, 107-D Kamui Place, Kula, HI 96790.

Idaho

BOISE—Meeting in members' homes. Contact Jane Foraker-Thompson, 344-5326 or Curtis Pullin and Kate O'Neill, 383-9601.

MOSCOW—Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11 a.m. Sunday. Childcare. (509) 334-4343.

SANDPOINT—Unprogrammed worship group. 1 p.m. Sundays. Pine and Euclid. Lois Wythe, 263-8038. Call for summer schedule.

Illinois

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

CARBONDALE—Southern Illinois Friends Meeting. Unprogrammed worship, Sundays 11 a.m. Phone: (618) 457-6542.

CHICAGO—AFSC, Thursdays, 12:15 p.m. 427-2533.

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

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

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For location call Jim Oberholzer, 728-7260, or Marsha Holland, 477-9016.

DECATUR—Worship 10 a.m. Mildred Protzman, clerk. Phone 422-9116 or 864-3592 for meeting location.

DEKALB—Meeting 10:30 a.m. Gurler House, 205 Pine St. Clerk: Donald Ary, 758-1985.

DOWNERS GROVE—(West Suburban Chicago) Worship and First-day school 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

EVANSTON—Worship 10 a.m. 1010 Greenleaf, 864-8511.

GALESBURG—Peoria-Galesburg Meeting, 10 a.m. in homes. 342-0706 for location.

LAKE FOREST—Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 432-7846 or 945-1774.

McHENRY COUNTY—Worship 10:30 a.m. (815) 385-8512.

McNABB—Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. Meetinghouse 2 miles south, 1 mile east of McNabb. Phone: (815) 882-2214.

OAK PARK—Worship 10:30 a.m. Hephzibah House, 946 North Blvd. Phone: 386-5150.

PARK FOREST—Thorn Creek Meeting. 11 a.m. Sundays. Child care and First-day school. (312) 748-2734.

QUINCY—Friends Hill Meeting. Unprogrammed worship 10 a.m. Clerk: Paul Schobernd. 223-3902 or 222-6704 for location.

ROCKFORD—Meeting for worship, First-days, 10:30 a.m., except August. Friends House, 326 N. Avon. (815) 962-7373, 963-7448, or 964-0716.

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

URBANA-CHAMPAIGN—Meeting for worship 11 a.m. 714 W. Green St., Urbana. Phone: (217) 328-5853 or 344-5348.

Indiana

BLOOMINGTON—Meeting for worship 10:15 a.m. Moores Pike at Smith Rd. Call Norris Wentworth, phone: 336-3003.

COLUMBUS—Unprogrammed worship Sundays 6 p.m. 423 8th St. Call Mig Dietz, 342-3725.

EVANSVILLE—Worship 11 a.m. Sundays at Patchwork Central, 100 Washington Ave.

FORT WAYNE—Maple Grove Meeting, unprogrammed worship. Phone Julia Dunn, (219) 489-9342, for time and place.

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

INDIANAPOLIS—North Meadow Circle of Friends, 1710 N. Talbott. Unprogrammed, "silent" worship 10 a.m. Children welcome. 926-5614.

MARION—Unprogrammed 11:00 a.m. Call 662-0403, 674-9623.

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

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk: Alan Kolp, 966-6495.

SOUTH BEND—Worship 10:30 a.m. Badin Hall, Notre Dame. (219) 232-5729, 256-0635.

VALPARAISO—Unprogrammed worship 10:45 a.m. First Methodist Church of Valparaiso, rm. 106B, 103 Franklin St.

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

Iowa

AMES—Worship 10 a.m. Ames Meetinghouse, 427 Hawthorne Ave. Information: (515) 292-1459, 292-2081.

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

GRINNELL—Worship group (September-May). Call 236-8398 or 236-7002.

IOWA CITY—Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Co-clerks: Steve Fox and Charles Dumond, 338-2826.

WEST BRANCH—Unprogrammed worship 10:30 a.m., discussion 9:45 a.m. except 2nd Sunday. 317 N. 6th St. Call (319) 643-5639.

Kansas

INDEPENDENCE (Bolton Friends Church)—Meeting for worship 10:30 a.m., Sunday school 9:30 a.m. (316) 289-4260.

LAWRENCE—Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 10 a.m. Phone: (913) 749-1360.

TOPEKA—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 233-1698, 478-3383, or 273-6791.

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting Saturday 6 p.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 Sunday a.m. Berea College, (606) 986-8250.

LEXINGTON—Meeting for worship 10:30 a.m. Sundays. Box 13366, Lexington, KY 40511. Phone: (606) 223-4176.

LOUISVILLE—Meeting for worship 10:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

Louisiana

BATON ROUGE—Unprogrammed meeting for worship 11 a.m. 546 Bienville St. Co-clerks: Nancy Kirk (504) 766-7602, Denise Nicholson 383-9681.

NEW ORLEANS—Worship, Sundays, 10 a.m. 7102 Freret St. Phone: 885-1223 or 861-8022.

Maine

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

BRUNSWICK—Unprogrammed meeting for worship and First-day school 10 a.m. 76 Pleasant St., Brunswick, ME.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. 563-3464 or 586-6839.

ORONO—10 a.m. Sundays. Drummond Chapel, Memorial Union, U.M.O. 866-2198.

PORTLAND—Worship 10 a.m. 1845 Forest Ave. (Route 302). For information call Harold N. Burnham, M.D. (207) 839-5551.

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

Maryland

ADELPHI—Worship 10 a.m. Sun., 8 p.m. Wed., First-day school 10:20 a.m. (10 a.m. 2nd Sun.), adult 2nd hour (Mo. Mtg. 2nd Sun.) 11:30. Nursery. 2303 Metzert, near U. MD. 445-1114.

ANNAPOLIS—Worship 11 a.m. Educational Bldg., First Baptist Church of Eastport, at 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Clerk: Betty Lou Riley, 757-4965.

BALTIMORE—Stony Run: worship 11 a.m. except 10 a.m. July & August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 11 a.m. 3107 N. Charles St. 235-4438.

BETHESDA—Classes and worship 11 a.m. Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. 332-1156.

CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace. Worship and First-day school 11 a.m. Clerk: D. Russell Palmer, Rte. 4, Box 282-J, Chesterton, MD 21620. (301) 778-6362.

EASTON—Third Haven Meeting, 405 S. Washington St. 10 a.m. David Hawk, clerk; Jane Caldwell, ass't. (301) 822-2832.

FALLSTON—Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Clerk, Hunter C. Sutherland, phone (301) 877-1635.

SANDY SPRING—Worship 9:30 and 11 a.m., first Sundays 9:30 only. Classes, 10:30 a.m. Meetinghouse Rd. at Rte. 108.

UNION BRIDGE—Pipe Creek Meeting. Worship 11 a.m. Margaret Stambaugh, clerk, (301) 271-2789.

Massachusetts

ACTON—Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts., West Concord. (During summer in homes.) Clerk: Peter Keenan, 263 Great Road, Maynard. 897-8027.

AMESBURY—Worship 10 a.m. 388-3293, 388-3647.

AMHERST-NORTHAMPTON-GREENFIELD—Worship and First-day school 11 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 548-9188; if no answer 584-2788 or 549-4845.

BOSTON—Worship 11 a.m. (summer 10 a.m.) First-day. Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-9118.

CAMBRIDGE—Meetings, Sundays, 9:30 and 11:30 a.m. During July and August, Sundays, 10 a.m. 5 Longfellow Pk. (near Harvard Sq., off Brattle St.). Phone: 876-6883.

FRAMINGHAM—Worship 10 a.m. First-day school. 841 Edmonds Rd. (2 mi. W of Nobscot). Visitors welcome. Phone: 877-0481.

GREAT BARRINGTON—South Berkshire Meeting, Blodgett House, Simon's Rock College, Alford Rd. Unprogrammed 10:30 a.m. Phone: (413) 528-1847 or (413) 243-1575.

MARION—Meeting for worship 10 a.m. Sunday at 10 South St.

MARTHA'S VINEYARD—Visitors Welcome! Worship 11 a.m., 10:30 a.m. summer. Location varies, call 693-0512 or 693-0942.

NEW BEDFORD—Meeting for worship and First-day school plus child care at 10 a.m., Sundays. Occasional potlucks and/or discussions, 5:30-8 p.m., first and third Wednesdays at meetinghouse, 83 Spring St. Clerk: Elizabeth Lee. Phone (617) 636-2829.

NORTH EASTON—Worship 11 a.m. First-days at Friends Community. 238-2682, 2282.

NORTH SHORE—Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass. Clerk: Bruce Nevin, 281-5683.

SANDWICH—East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 11 a.m. (617) 888-1897.

SOUTH YARMOUTH-CAPE COD—Unprogrammed worship 10 a.m. 58 N. Main St. 362-6633.

WELLESLEY—Meeting for worship and Sunday school 10:30 a.m. at 26 Benvenue Street. Phone: 237-0268.

WEST FALMOUTH-CAPE COD—Meeting for worship, Sunday, 11 a.m. Rte. 28A.

WESTPORT—Meeting, Sunday, 10:45 a.m. Central Village. Clerk: John Potter. Phone: 676-8290.

WORCESTER—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.

Michigan

ALMA-MT. PLEASANT—Unprogrammed meeting 10:30 a.m. First-day school. Clerk: Nancy Nagler, 772-2421.

ANN ARBOR—Meeting for worship 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. (313) 761-7435, 761-5077. Clerks: David and Miyoko Bassett, 662-1373.

BIRMINGHAM—Worship and First-day school 10:30 a.m. Clerk: Brad Angell. (313) 647-6484.

DETROIT—First-day meeting 10:30 a.m. Call 341-9404, or write 4011 Norfolk, Detroit, MI 48221, for information.

EAST LANSING—Worship and First-day school, Sunday, 12:30 p.m. All Saints Church library, 800 Abbott Road. Call 371-1754 or 351-3094.

GRAND RAPIDS—Worship and First-day school 10 a.m. 25 Sheldon St. SE. (616) 363-2043 or 454-7701.

KALAMAZOO—Meeting for worship and First-day school 10 a.m., discussion and child care 11 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.

MARQUETTE-LAKE SUPERIOR—Unprogrammed worship and First-day school. P.O. Box 114, Marquette 49855. 249-1527, 475-7959.

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day school 10 a.m., semi-programmed meeting 11 a.m. W. 44th St. and York Ave. S. Phone: 926-6195.

MOOREHEAD—Red River Friends Meeting, UCM House, 1313 9th Ave. S. Unprogrammed worship 10 a.m. 233-1215.

NORTHFIELD-SOGN-CANNON FALLS TWP.—Cannon Valley Friends Meeting, 2nd and 4th First-days. Unprogrammed worship 11 a.m. Child care. (507) 645-4869; (507) 789-5735; (612) 258-4292.

ROCHESTER—Unprogrammed meeting. Call (507) 282-4565 or 282-3310.

ST. PAUL—Twin Cities Friends Meeting, St. Paul Campus Ministry, 1407 N. Cleveland. Unprogrammed worship at 11:15 a.m. Call (612) 644-7017.

STILLWATER—St. Croix Valley Friends, Unprogrammed worship at 10:15 a.m. Phone (612) 777-1698, 777-5651.

Missouri

COLUMBIA—Meeting for worship and First-day school 10 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: 874-7154.

KANSAS CITY—Penn Valley Meeting, 4405 Gillham Rd., 10 a.m. Call (816) 931-5256.

ROLLA—Preparative meeting 11:30 a.m. Episcopal Christ Church meeting room, Tenth and Main Sts. (314) 341-3754 or 2464.

ST. LOUIS—Meeting 10:30 a.m. 2539 Rockford Ave., Rock Hill. Phone: 962-3061.

SPRINGFIELD—Worship, First-day school 3:30 p.m., first, third First-days of month at Unity Church. Contact J. Cox, 2545A South Pl. (417) 882-5743.

Montana

BILLINGS—Call (406) 656-2163 or 252-5065.

MISSOULA—Unprogrammed 10:30 a.m., Sundays. 105 Mount Avenue. 542-2310.

Nebraska

LINCOLN—Discussion 10 a.m., worship 11 a.m. 3319 S. 46th. Phone: 488-4178.

OMAHA—Unprogrammed worship. 453-7918.

Nevada

RENO-SPARKS—Unprogrammed worship 10:30 a.m. Crossroads, 1147 Evans Ave. 747-6235.

New Hampshire

CONCORD—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-4743.

DOVER—Unprogrammed worship 10:30 a.m., sharing at noon. 141 Cantral Ave. Clerk: Lydia S. Willits (603) 668-2629 or write P.O. Box 98, Dover, NH 03820.

GONIC—Programmed worship 10:30 a.m. except Jan. and Feb. Maple St. Clerk: Evelyn Lang. Phone (603) 895-9877.

HANOVER—Meeting for worship, Sundays, 10:45 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.). Clerk: Julia Childs. (603) 643-4138.

KEENE—Worship, Sundays, 10:30 a.m. P.O. Box 185. Phone: 357-0796.

MANCHESTER—Manchester Worship Group, 118 Walnut St. (at Pearl). First and third Sundays, hymns 9:30 a.m., worship 10 a.m. Children welcome. Richard Kleinschmidt, (603) 668-3251.

PETERBOROUGH—Monadnock Monthly Meeting, 46 Concord St. Worship 9:45 a.m. Singing may precede meeting. (603) 924-7844 or 924-6150.

WEST EPPING—Friends St. Worship 1st and 3rd Sundays, 10:30 a.m. Clerk: Fritz Bell. Phone: (603) 895-2437.

New Jersey

ATLANTIC CITY AREA—Atlantic City Meeting gathers at 11 a.m. Call (609) 927-6547 or 965-4694.

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

BURLINGTON—Meeting for worship 10:30 a.m. September through May. High St. near Broad.

CAPE MAY—Beach meeting mid-June through September, 9 a.m., beach north of first-aid station. (609) 624-1165.

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

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

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

DOVER-RANDOLPH—Worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (201) 627-3987.

GREENWICH—6 miles west of Bridgeton. First-day school 10:30 a.m., meeting for worship 11:15 a.m. Phone: (609) 451-4316.

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

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

MARLTON—See CROPWELL.

MEDFORD—Worship and First-day school 10:30 a.m. Union St. Meetinghouse. (609) 654-3000 for information.

MICKLETON—Worship 10 a.m., First-day school 11 a.m. Kings Highway, Mickleton. (609) 468-5359 or 423-0300.

MONTCLAIR—Meeting and First-day school 11 a.m., except July and August 10 a.m. Park St. and Gordonhurst Ave. Phone: (201) 746-0940. Visitors welcome.

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

MOUNT HOLLY—Meeting for worship 10:30 a.m. High and Garden Streets. 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—Meeting and First-day school 10:30 a.m. Meeting only July and August, 9:30 a.m. 109 Nichol Ave. (201) 846-8969.

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

PRINCETON—Worship 9 and 11 a.m., First-day school 11 a.m. Oct.-May. Quaker Rd. near Mercer St. (609) 924-7034.

QUAKERTOWN—Worship and First-day school 10:30 a.m. Box 502, Quakertown, 08868. (201) 782-0953.

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

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

SALEM—Meeting for worship 11 a.m., First-day school 9:45 a.m. July and August worship 10 a.m. East Broadway.

SEAVILLE—Meeting for worship 11 a.m. (July/August 10 a.m.) Main Shore Rd., Rte. 9, Seaville. (609) 624-1165.

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

SOMERSET HILLS—Meeting for worship 10 a.m. September-May, Community Club, East Main St., Brookside. Contact: (201) 543-4429 or 234-1812.

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

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

TUCKERTON—Little Egg Harbor Meeting. Worship 10:30 a.m. Left side of Route 9 traveling north.

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

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

New Mexico

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

LAS CRUCES—10 a.m. Sunday, worship, First-day school. 2610 S. Solano. 522-0672.

SANTA FE—Meeting for worship, Sundays, 9 and 11 a.m. Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.

SILVER CITY AREA—Gila Friends Meeting. 10:30 a.m. Call 535-4137 or 536-9565 for location.

SOCORRO—Worship group, 1st, 3rd, 5th Sundays, 10 a.m. Call 835-0013 or 835-0277.

New York

ALBANY—Worship and First-day school 11 a.m. 727 Madison Ave. Phone: 465-9084.

ALFRED—Meeting for worship 9:15 a.m. in the Parish House, West University St.

AMAWALK—Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35 Yorktown Heights. (914) 763-5607.

AUBURN—Unprogrammed meeting 1 p.m. 7th-day worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Ruth Stewart, 46 Grant Ave., Auburn, NY 13021. Phone: (315) 253-6559.

BROOKLYN—Adult discussion 10 a.m., meeting for worship and First-day school at 11 a.m. (child care provided). 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO—Worship 11 a.m. 72 N. Parade (near science museum). Call 892-8645.

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

CHAPPAQUA—Unprogrammed meeting for worship and First-day school 10:30 a.m. Rte. 120 Quaker Rd. (914) 737-9089 or 238-9202.

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

CORNWALL—Meeting for worship and Sunday school 10:30 a.m. Rte. 107, off 9W, Quaker Ave. Phone: 496-4463.

EASTON—Unprogrammed worship and First-day school 11 a.m. Rte. 40. 664-6567 or 692-9227.

ELMIRA—10:30 a.m. Sundays. 155 West 6th St. Phone: (607) 733-7972.

FREDONIA—Unprogrammed meeting 11 a.m. Call (716) 672-4427 or (716) 672-4518.

HAMILTON—Meeting for worship 10 a.m. Chapel House, Colgate University. Phone: Joel Plotkin, (315) 684-9320.

HUDSON—Meeting for worship 10 a.m. first and third Sundays. 343 Union St. Claudia Anderson, clerk, (518) 966-8940 or (518) 329-0401.

ITHACA—First-day school, nursery, adult discussion 10 a.m., worship 11 a.m. Anabel Taylor Hall, October-May, phone: 256-4214. June-September summer schedule.

LONG ISLAND (QUEENS, NASSAU, SUFFOLK COUNTIES)—Unprogrammed meetings for worship, 11 a.m. First-days, unless otherwise noted.

Farmingdale-BETHPAGE—Quaker Mtg. Hse. Rd., op. Bethpage State Park. (516) 249-0006.

FLUSHING—Discussion 10 a.m., First-day school 11 a.m. 137-16 Northern Blvd. (718) 358-9636.

Huntington-LLOYD HARBOR—Friends World College, Plover Ln. (516) 281-4924 (eves.).

JERICHO—Old Jericho Tpke., off Rte. 25, just east of intersection with Rtes. 106 and 107.

Locust Valley-MATINECOCK—Duck Pond & Piping Rock rds. (July-August, 10 a.m.)

MANHASSET—Northern Blvd. at Shelte Rd. Adult class 10 a.m.

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

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

SOUTHAMPTON-EASTERN L.I.—Administration Bldg., Southampton College. (516) 537-3867.

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

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (516) 333-3178 (July through Labor Day, 10 a.m.).

MT. KISCO—Meeting for worship and First-day school 11 a.m. Meetinghouse Road.

NEW PALTZ—Unprogrammed meeting 10:30 a.m. Sundays. Plutarch Church; First-day school, second and fourth Sundays 10:15 a.m. (914) 255-5678 or 6179.

NEW YORK CITY—At 15 Rutherford Place (15th Street), Manhattan: unprogrammed worship every First-day at 9:30 a.m. and 11 a.m.; programmed worship at 10 a.m. on the first First-day of every month. Earl Hall, Columbia University: unprogrammed worship every First-day at 11 a.m. At 110 Schermerhorn St., Brooklyn: unprogrammed worship at 11 a.m. every First-day. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, monthly business meetings, and other information.

OLD CHATHAM—Meeting for worship 11 a.m. Powell House, Rte. 13. Phone 794-8811.

ONEONTA—10:30 a.m. worship 1st Sunday, 11 Ford Ave., 3rd Sunday in members' homes. Call (607) 746-2844 for location.

ORCHARD PARK—Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. 662-3105.

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

POTSDAM—Worship and First-day school followed by potluck. 41 Main St. (315) 265-5749.

POUGHKEEPSIE—Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12603. (914) 454-2870.

PURCHASE—Meeting for worship and First-day school 11 a.m. Purchase St. (Rte. 120) at Lake St. Co-clerks: Nancy First, Bittersweet L.A., Mt. Kisco, NY 10549, (914) 666-3524, and Fred Feucht, 88 Mountain Rd., Pleasantville, 10570. (914) 769-1720.

QUAKER STREET—Worship 11 a.m. Rte. 7 Quaker Street, New York 12141. Phone (518) 895-8169.

ROCHESTER—Sept. to June, meeting for worship 9:30 and 11 a.m., First-day school 11 a.m. June 15 to Sept. 3, worship at 10 a.m. with babysitting sometimes available. 41 Westminster Rd., 14607.

ROCKLAND—Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 359-2730.

SCARSDALE—Meeting for worship, 2nd Sunday in Sept. through June, 11 a.m.; July through 1st Sunday in Sept. 10 a.m. First-day school, 3rd Sunday in Sept. through 2nd Sunday in June, 11 a.m. 133 Popham Rd.

SCHENECTADY—Meeting for worship 11 a.m. Albany Street United Methodist Church, 924 Albany Street. (518) 374-0369.

SYRACUSE—Worship 10:30 a.m. 821 Euclid Ave.

North Carolina

ASHEVILLE—Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 227 Edgewood Rd. 298-0944.

BEAUFORT—Worship group; 728-5005, 728-5279.

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

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Bettie Flash. Phone: (919) 942-3528.

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

DURHAM—Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact Alice Keighton, (919) 489-6652.

FAYETTEVILLE—Unprogrammed. Phone 323-3912.

GREENSBORO—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., except vacations and summers at Friends Homes. Worship 10:30 a.m. Contact Alfred Henderson, 294-0745.

GREENVILLE—Unprogrammed meeting and First-day school 10:30 a.m. 758-6789 or 752-0787.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 8:45 a.m., church school 9:45 a.m., meeting for worship 11 a.m. E. Daryl Kent, clerk and David W. Bills, pastoral minister. (919) 782-3135.

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

WILMINGTON—Unprogrammed meeting 10 a.m. New Horizons School, 4903 Oleander. Call (919) 392-2269.

WINSTON-SALEM—Unprogrammed meeting 10:30 a.m. in parlor of Winston-Salem Friends Meeting House, 502 Broad St. N. Call 725-8001 or 723-4528 (Jane Stevenson).

WINSTON-SALEM—Ardmore Friends, 2434 Rosewood. Unprogrammed meeting 10 a.m., first and third Sundays, 761-0335.

WOODLAND—Cedar Grove Meeting. Sabbath school 10 a.m., meeting for worship 11 a.m. Elizabeth G. Parker, clerk. (919) 587-3911.

North Dakota

FARGO—See Red River Friends, Moorhead, Minnesota.

Ohio

AKRON—Unprogrammed worship and child care weekly, business and potluck monthly. Call (216) 867-4968 or 253-7151.

BOWLING GREEN—Broadmead Friends Meeting FGC. Unprogrammed worship groups meet at:

BLUFFTON—Sally Weaver Sommer, (419) 358-5411.

DEFIANCE—Jon Shafer, (419) 596-4641

FINDLAY—Joe Davis, clerk, (419) 422-7668

TOLEDO—Rilma Buckman, (419) 385-1718

CINCINNATI—Clifton Friends Meeting. Wesley Foundation Bldg. 2717 Clifton Ave. Worship 10 a.m. 793-9241.

CINCINNATI—Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Unprogrammed worship and First-day school 10 a.m. Phone: (513) 861-4353. Roland Kreager, clerk.

CLEVELAND—Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr. 791-2220.

COLUMBUS—Unprogrammed meeting 10 a.m. 1954 Indianola Ave. Call Rod Warren (614) 863-0731 or Marvin Van Wormer (614) 267-8834.

DAYTON—Friends Meeting FGC. Unprogrammed worship and First-day school 10:30 a.m. 1516 Salem Ave. Rm. 238. Phone: (513) 433-6204.

KENT—Meeting for worship and First-day school 10:30 a.m. 1195 Fairchild Ave. Phone: 673-5336.

MANSFIELD—Unprogrammed meeting 10 a.m., first and third Sundays, Rock Road. 756-4441, 347-1317.

MARIETTA—Unprogrammed worship, first and third First Days at 10:30. Betsey Mills Club Parlor, 4th and Putnam Sts. Gerald Vance, clerk. (614) 373-2466.

OVERLIN—Unprogrammed worship 10:30 a.m. Religious Activities House, Oberlin College campus, 152 W. Lorain, Oberlin. Ruth Schwaegerle, clerk, (216) 323-1116.

SALEM—Wilbur Friends unprogrammed meeting. First-day school 9:30 a.m., worship 10:30 a.m.

WAYNESVILLE—Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and Hight Sts. (513) 885-7276, 897-4610.

WILMINGTON—Campus Meeting (United) FUM & FGC, College Kelly Center. Unprogrammed worship 10:15 a.m. Barbara Olmsted, clerk, (513) 382-4118.

WOOSTER—Unprogrammed meeting and First-day school 10:30 a.m. SW corner College and Pine Sts. (216) 262-8533 or 345-7650.

YELLOW SPRINGS—Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President Street (Antioch campus). Clerk, Paul Wagner, (513) 767-8021.

Oklahoma

NORMAN—Unprogrammed meeting for worship, 5 p.m. 737 DeBarr. Shared meal, forum. 364-1958, 329-6673.

OKLAHOMA CITY—Friends Meetinghouse, 312 S.E. 25th. Unprogrammed meeting for worship 10:30 a.m. Quaker study group, midweek. (405) 524-2826, 631-4174.

STILLWATER—Unprogrammed, 10:30 a.m. (405) 372-5892 or (405) 372-9373.

TULSA—Friends church 10:45 a.m., 6 p.m. 13322 E. 31. Larry and Glenna Mardock, (918) 663-4496.

TULSA—Green Country Friends Meeting, (unprogrammed) FGC/FUM, 5 p.m. worship, 6 p.m. potluck, 7 p.m. forum each First Day. Call for location (918) 366-4057.

Oregon

ASHLAND—Meeting for worship 10 a.m. Sunday. 1150 Ashland St. (503) 482-4335.

CORVALLIS—Meeting for worship 9:30 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

EUGENE—Religious education for all ages 9:45 a.m., meeting 11 a.m. 2274 Qnyx St. Phone: 343-3840.

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

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

Pennsylvania

ABINGTON—First-day school 10 a.m., worship 11:15 a.m. Child care. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) 884-2865.

BIRMINGHAM—First-day school and meeting for worship 10:15 a.m. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. 1/4 mile.

BUCKINGHAM—Worship 11 a.m. Lahaska, Rts. 202-263.

CARLISLE—First-day school (Sept.-May) and worship 10 a.m. 2nd fl., Bosler Hall. N.E. corner College St. and W. High St. 249-2411.

CHAMBERSBURG—Meeting for worship 10:30 a.m. (717) 263-5517.

CHELTENHAM—See Philadelphia listing.

CHESTER—Meeting for worship 10:30 a.m., meeting for business 2nd First-day at 9:30. 24th and Chestnut Sts.

CONCORD—Worship and First-day school 11:15 a.m. At Concordville, on Concord Rd. one block south of Rte. 1.

DARBY—Meeting for worship and First-day school 11 a.m. Main at 10th St.

DOLINGTON-MAKEFIELD—Worship 11-11:30 a.m. First-day school 11:30-12:30. East of Dolington on Mt. Eyre Rd.

DOWNINGTOWN—First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile east of town). 269-2899.

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

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

ERIE—Adult discussion and First-day school 10 a.m., meeting for worship 11 a.m. 509 Sassafraus St. 898-1077.

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

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

GYWNEDD—First-day school 10 a.m., except summer. Worship 11:15 a.m. Summeytown Pike and Rte. 202.

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

HAVERFORD—First-day school 10:30 a.m., meeting for worship 10:30 a.m., Fifth-day meeting for worship 10 a.m. during college year. Buck Lane, between Lancaster Pike and Haverford Rd.

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

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

HUNTINGDON—Worship 10 a.m. 1715 Mifflin St. (814) 643-1842 or 669-4408.

INDIANA—Unprogrammed worship group. 349-3338.

KENDAL—Worship 10:30 a.m. Rte. 1, 1 mi. N. of Longwood Gardens.

KENNETT SQUARE—First-day school 10 a.m., worship 11 a.m. Union & Sickle. Mary Faye Glass, clerk, (215) 444-0788.

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

LANDSDOWNE—First-day school 9:45 a.m., meeting for worship 11 a.m. (10 a.m. July and August). Lansdowne and Stewart Aves.

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

LEWISBURG—Worship 10:30 a.m. each Sunday. Vaughan Lit. Bldg. Library, Bucknell University. Clerk: (717) 524-0191.

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

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

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

MARSHALLTON—Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 696-6538.

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

MEDIA (Providence Meeting)—Meeting for worship 11 a.m., except at 10 a.m. on the first Sunday of the month. Meeting for worship at 11 a.m. every Sunday in July and August. Joint First-day school 9:30 a.m. at Providence MM February-June; at Media MM September-January. Providence Rd. (Rte. 252) near 4th St.

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

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

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

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

NEWTOWN (Bucks Co.)—Worship 11 a.m., First-day school 9:45 a.m. Summer worship only. 968-5143 or 968-2217.

NEWTOWN SQUARE (Del. Co.)—Meeting 11 a.m. Rte. 252 N. of Rte. 3. Clerk, (215) 356-2740.

NORRISTOWN—Meeting for worship and First-day school 10 a.m. Swede and Jacoby Sts. Clerk: Clifford R. Gillam, Jr., 539-1361.

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

PENNSBURG—Unani Monthly Meeting meets First-days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Bruce Grimes, clerk, 234-8424.

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

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

Central Philadelphia—15th and Race Sts.

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

Chestnut Hill—100 E. Mermaid Lane.

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

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

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

Germantown Meeting—Coulter St. and Germantown Ave.

Green Street Meeting—45 W. School House Lane.

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

PITTSBURGH—Meeting for worship and school 10:30 a.m., adult class 9:30 a.m. 4836 Ellsworth Ave, East End.

PLYMOUTH MEETING—Worship, First-day school 11:15 a.m. Germantown Pike & Butler Pike.

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

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

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

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

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

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

SOUTHAMPTON (Bucks Co.)—First-day school 9:30 a.m., worship 10:30 a.m. Street & Gravel Hill Rds. Clerk: 639-2144.

SPRINGFIELD—Meeting 11 a.m., discussion 10:15 a.m. (Oct.-June). W. Springfield and Old Marple Rd. 544-3624.

STATE COLLEGE—First-day school and adult discussion 10 a.m., worship 11 a.m. 611 E. Prospect Ave. 18801.

SWARTHMORE—Meeting and First-day school 10 a.m., forum 11 a.m. Whittier Place, college campus.

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

VALLEY—First-day school and forum 10 a.m. (except summer), worship 11:15 (summer, 10). Monthly meeting during forum time 2nd Sunday of each month. West of King of Prussia on old Rte. 202 and Old Eagle School Rd.

WEST CHESTER—First-day school 10:30 a.m., worship 10:45. 400 N. High St.

WEST GROVE—Meeting for worship 10 a.m. 153 E. Harmony Road, P.O. Box 7.

WESTTOWN—Meeting for worship 10:30 a.m. Sunday. Westtown School campus, Westtown, PA 19395.

WILKES-BARRE—North Branch Monthly Meeting, Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10:15 a.m., meeting 11 a.m., Sept.-May. Summer phone: (717) 675-2438.

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

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

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

Rhode Island

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

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

WESTERLY—Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (203) 599-1264.

South Carolina

CHARLESTON—Worship 9:45 a.m. Sundays. The Christian Family Y, 21 George St. (803) 556-7031.

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

South Dakota

SIoux FALLS—Unprogrammed meeting 11 a.m. 2307 S. Center, 57105. Phone: (605) 338-5744.

Tennessee

CHATTANOOGA—Worship 10:30, discussion 11:30. 335 Crestway Dr. Bill Simmons, (615) 622-1308.

CROSSVILLE—Worship 9:30, then discussion. (615) 484-6059 or 277-5003.

MEMPHIS—Unprogrammed meeting, child care, 11 a.m. Clough Hall, Room 302, Rhodes College. 767-4956.

NASHVILLE—Meeting and First-day school 10 a.m. 2804 Acklen Ave., (615) 269-0225. Steve Meredith, clerk, 2804 Acklen Ave., Nashville, TN 37212. (615) 889-7598.

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

Texas

ALPINE—Meeting for worship, Sunday, 10:30-11:30 in the home of George and Martha Floro. Call (915) 837-2930 for information.

AUSTIN—Forum 10 a.m., worship 11 a.m. Supervised activities and First-day school for young Friends, 3014 Washington Square. Jennifer Riggs and William Walters, clerks, 452-1841.

BRYAN/COLLEGE STATION—Unprogrammed worship every Sunday. Call (409) 846-7093, 846-6856, or write 754 S. Rosemary, Bryan TX 77802.

CENTRAL TEXAS—Unprogrammed worship. Call (817) 939-8596 or write 816 Lake Rd., Belton, TX 76513.

CORPUS CHRISTI—Unprogrammed worship 11:15 a.m. 1015 N. Chaparral. (512) 884-6699.

DALLAS—10 a.m. Park North YWCA, 4434 W. Northwest Hwy. Clerk, Dorothy Watts, (214) 576-3868, 361-7487, or 258-0578.

EL PASO—Meeting at 10 a.m. Sunday. Meetinghouse at 1020 E. Montana Blvd., El Paso, TX 79902. (915) 542-2740.

FORT WORTH—Unprogrammed meeting for worship. Phone: (817) 535-3097 or 926-1526.

GALVESTON—Meeting for worship, First-day 6:30 p.m. Call 744-1806 or 762-1391 for information.

HILL COUNTRY—Unprogrammed worship 11 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club, Kerrville, TX 78028. Clerk: Don Warrington (512) 833-5368.

HOUSTON—Live Oak Meeting. 1105 W. 10th St. Meeting for worship 11 a.m., First-day school/adult discussion 9:30 a.m. Phone: 862-6685. Clerk: P. Bell, 664-5505.

MIDLAND—Worship 10:30 a.m. Trinity School Library, 3500 West Wadley. Clerk, John Savage, Phone: 682-9335.

RIO GRANDE VALLEY—Winter worship group. For time and place call (512) 464-4617 or 423-5504.

SAN ANTONIO—Discussion 10:30 a.m., unprogrammed worship 11 a.m. New Age School, 217 Pershing, 78209. William Donovan, clerk, 11634 Caprock, San Antonio, TX 78230. (512) 690-8961.

Utah

LOGAN—Unprogrammed worship, Sundays, 10:30 a.m. Campus Christian Fellowship, 1315 E. 700 N. Call Al Carlson 563-3345 or Allen Stokes 752-2702.

SALT LAKE CITY—Unprogrammed meeting and First-day school 10 a.m. Taylor-Wright Childcare Center, 1063 E. 200 S. Phone: (801) 583-2287, 583-3207, or 484-8418.

Vermont

BENNINGTON—Worship, Sundays, 10 a.m. Old First Church barn on Monument Circle at the obelisk. (802) 447-7980 or (802) 442-4859.

BURLINGTON—Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802) 862-1439 or 863-3014.

MIDDLEBURY—Worship 10 a.m. 3 miles out Weybridge St. at Weybridge School. (802) 388-7684.

PUTNEY—Worship, Sunday, 10:30 a.m. Putney Central School, Westminster West Rd., Putney.

SOUTH STARKSBORO—Hymn sing 10:30 a.m., unprogrammed worship 11 a.m., 2nd and 4th Sundays. Off Route 17. Phone Whites, (802) 453-2156.

WILDERNESS—Sunday meetings for worship in Rutland. Phone Kate Brinton, (802) 228-8942, or Len Cadwallader, (802) 446-2565.

Virginia

ALEXANDRIA—Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 765-6404 or 455-0194.

CHARLOTTESVILLE—First-day worship with child care, 10 a.m. 1104 Forest St., Phone: (804) 971-8859.

LEXINGTON—Discussion 10 a.m., First-day school and unprogrammed worship 11 a.m. Phone (703) 463-9422.

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

McLEAN—Langley Hill Meeting, Junc. old Rte. 123 and Rte. 193. 10 a.m. First-day school, adult forum 11 a.m.

RICHMOND—Worship 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. 358-6185.

ROANOKE—Blacksburg/Roanoke Monthly Meeting; Roanoke section, Genevieve Waring, 343-6769, and Blacksburg section, Sandra Harold, 382-1842.

VIRGINIA BEACH—Meeting for worship 11 a.m. (based on silence). 1537 Laskin Road, Virginia Beach, VA 23451.

WILLIAMSBURG—Unprogrammed meeting for worship 4 p.m. Sundays, First-day school 5 p.m. 1333 Jamestown Road, (804) 229-6693.

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

Washington

BELLEVUE (Seattle)—Eastside Friends Meeting (NPYM), 4160 158th Ave. SE. Unprogrammed worship 10 a.m., study 11 a.m. (206) 822-2461 or 632-7006.

OCEAN PARK—Unprogrammed worship, 665-4723.

OLYMPIA—Worship 10 a.m. except first Sunday each month in homes. YWCA. 943-3818 or 357-3855.

PULLMAN—See Moscow, Idaho.

SEATTLE—University Friends Meeting, 4001 9th Ave. NE. Silent worship, First-day classes 11 a.m. 547-6449. Accommodations: 632-9839.

SPOKANE—Unprogrammed worship. Contact Jean Fredrickson, 328-8133.

TACOMA—Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: 759-1910.

WALLA WALLA—10 a.m. Sundays. 522-0399.

West Virginia

CHARLESTON—Worship, Sundays, 10 a.m. The River School on the campus of Univ. of Charleston. (304) 345-8859 for information.

MORGANTOWN-MONONGALIA—11 a.m. on Sunday; First-day school, first and third Sundays; business meeting and potluck, third Sunday. Friendship Room #223, Garlow Building, 354 High St., Morgantown, WV 26505. 265-0018, 599-3109. Clerk: Judy Rodd, Rte. 1, Box 78, Moatsville, WV 26405.

PARKERSBURG—Unprogrammed worship, first and third First Days at 10:30. Phone (304) 422-5299.

Wisconsin

BELOIT—Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: (608) 365-5858.

EAU CLAIRE/MENOMONIE—Meeting for worship and First-day school, Sunday, 10:30 a.m. 1718 10th St., Menomonie, 54751. Call 235-5892 or 832-0094.

GREEN BAY/APPLETON—Meeting for worship and First-day school 11 a.m. Contact Barbara Mounts, clerk, (414) 725-0560.

MADISON—Sunday 9 and 11 a.m., Friends Meeting, 1704 Roberts Ct., 256-2249; and 11 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

MILWAUKEE—Worship sharing 10 a.m., meeting for worship 10:30. 3224 N. Gordon Pl. Phone: 263-2111.

OSHKOSH—Unprogrammed worship 11 a.m. Sundays. Call (414) 233-5804 or write P.O. Box 403.

Wyoming

CASPER—Unprogrammed worship in Friends' homes at variable times. Phone Sharon Hiltner at (307) 234-7028.

NEEDED:

WATER BUFFALO IN THE PHILIPPINES



Friends Can Help

A sugar cane worker in the Philippines earns at best \$1.50 a day. Since 1984, when the sugar industry collapsed on the world market, unemployment has grown steadily in the Philippines; hunger is widespread; many children suffer from malnutrition. On the island of Negros some 300,000 sugar cane workers are unemployed.

To meet their need for food some of the workers, seeing the idle land and having no acreage of their own, petitioned landowners to lend them unused fields to plant rice, corn and vegetables. Some landowners agreed and provided communities of 25 to 35 families up to 10 acres to farm. But because of extreme poverty, and because they own no draft animals themselves, these families need help to get started.

The American Friends Service Committee is supporting a program of the Roman Catholic Diocese of Bacolod City in Negros to purchase carabao (water buffalo) for these farm families. With a carabao farmers can plow, plant and harvest many more acres than if they have to do the work by hand. The carabao also provides fertilizer, milk and transportation. The program will also provide communities with goats, rabbits, chickens, ducks, fish and pigs.

You Can Help

\$250 will provide one carabao (water buffalo), \$20 will buy a pig, \$15 a goat, \$10 two rabbits or other small animals. Not only is your gift a way to fight hunger by helping the Filipino families and communities become self-sufficient in food, but also a way to build positive relations between people in the Philippines and people in the United States.

AFSC can supply flyers, speakers and/or a slide show on the Philippines. Just return the form below. Thank you.

REPLY FORM



To: **American Friends Service Committee**
Philippine Assistance Program
1501 Cherry Street, Dept. A, Philadelphia, PA 19102

- ☐ Enclosed is my tax deductible contribution of \$_____ to help provide a Filipino farming community with a carabao and small farm animals.
- ☐ Please send me _____ additional flyers, ☐ information about the Philippines, ☐ information about a speaker and/or slide show for _____ (date).

Name _____

Address _____

Zip _____

159AA