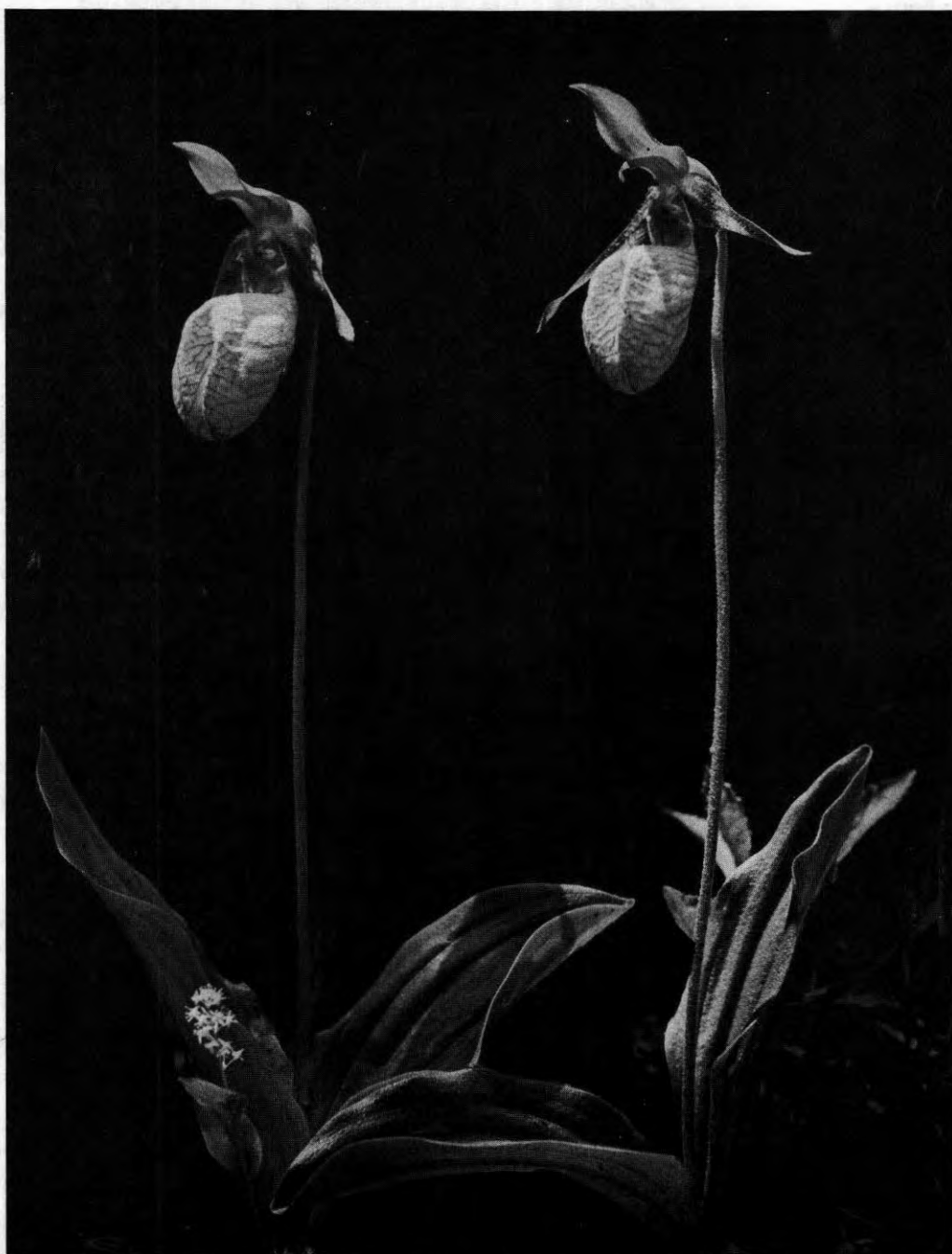


April 1, 1979

FRIENDS JOURNAL

Quaker Thought and Life Today



Seasons pass, and yet Thy spirit flowers
ceaselessly within me.

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Worship, The Bible, And the Peace Testimony

by Gardiner Stillwell

Quaker worship is a form of Christian mysticism, and leads—inevitably, inexorably, inescapably—to the peace testimony. Give thanks, then, for the New Call to Peacemaking, because it asks us to re-examine the biblical basis—that is to say, the religious basis—of our commitment to peace.

The Call has met, so far as I know, with a rather spotty response. Why is this? I think it is because we have been losing our fervor and our vision. Over and over again we have said that our testimonies arise from our worship, but if one asks what this means, one is apt to be met by a baffled silence.

This situation comes about partly because our corporate worship so often degenerates into humanistic discussion. "There is no real distinction between the sacred and

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the secular," we say, truly enough—and we proceed to use the truism as an excuse for dismissing God from our awareness. Fox's phrase, "That of God in every one," quoted out of context with great frequency in a routine way, has become a shibboleth, too often parroted when all that is meant is that "There's some good in everybody." It is frequently unclear whether all the separate little "that's-of-God" are connected with something larger than themselves, or whether they run about frantically in all directions, scrabbling for food with all the unity and coherence of chickens in a barnyard. We need again the great vision expressed in "I am the vine, you are the branches" (John 15:5). We are all, the "dead" as well as the living, connected with one another and with the overarching Reality in the whole.

Ideally, our worship is an attempt to experience this unity. Worship is living in the Light, corporately on First-days in meeting for worship, and corporately at other times too, one hopes, but individually at all times. No professional minister is necessary, many of us theorize, because all are illumined by that Light and can experience it directly. It is "the true Light [the Christ], which lighteth every man that cometh into the world" (John 1:9, the so-called "Quaker text"). And we should always remember that "light" is only one of many metaphors for "God."

Ah: we can practice the presence. In one of his most enthusiastically lyrical passages, Fox remarks that the intent of all speaking in the meeting for worship is "to bring unto the life and to walk in and to possess the same, and to live in and to enjoy it, and to feel God's presence. . . ." So Fox can sing.

He sings a music that comes from worship; and the mode of worship comes from an understanding of the Bible, especially the "Quaker text," though I think that it is in the parable of the sheep and the goats (Matt. 25:31-46)—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"—that we find the most famous statement of our that-of-God concept. The peace testimony, at any rate, springs primarily from the joyful worship. That is surely the meaning of Fox's dictum that we "live in the virtue of that life and power that takes away the occasion of all wars." We are walking with God; so we study war no more. The reality of That-which-we-know, That-which-we-live-with, the Infinite Tenderness, is such that while we participate in the nature of that Being—gripped, captivated, awed subjects, singing prisoners, dancing Davids—we can only study peace, in order that we may increasingly *be* peace, and propagate it—for we will want all the world for dancing partners.

So it may come about, as it has with me, that we can read or re-read, with excitement and delight, the American Friends Service Committee's booklet about

having no weapons at all: *In Place Of War: An Inquiry Into Nonviolent National Defense* (NY, 1967). Here it is not just a question of "Sink the B-1 bomber!" Rather: Sink all that kind of thing. The writers do not think that in such case we would be invaded, but they grant the possibility, and the possibility of our undergoing hardship as we tried to practice nonviolent resistance. No matter; we know who we are, and what we must be for.

Many Friends would handle all of this not as I have, but say with L. Hugh Doncaster that the peace testimony

... has two deep roots: the conviction that God is Christlike, and the conviction that God is in every man. If in the way that Jesus met and overcame evil we see how God meets and overcomes evil, then the way of organized violence is out. If something of this spirit is at work in every human heart, then the destruction of an "enemy" is a denial of that which is most sacred.

Is not this well said?

Doncaster reminds us of the life of Christ as a strong underpinning of our testimony. Jesus was not of the party of the Zealots, who were for armed overthrow of the Roman conqueror, and who made the Romans nervous with their sporadic exploits as guerrilla warriors. He taught that whereas Caesar demanded only one's tax money, God demanded nothing else than one's whole being (Mark 12:17). Should not we, too, say that if necessary we will live beneath the conqueror's rule? We can still keep our religion alive, and exist in the real kingdom.

Let us look further in our religious heritage for peace material that fires us up, or perhaps merely props us up, as the case may be.

"Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9). In both Testaments, the name of someone is thought of as embodying the essential quality of that person, as in "hallowed be thy name." So a peacemaker, having the name of a child of God, will have a truly Godlike nature. "Blessed are" equals "how happy are. . . !" What felicity peacemakers will know as they share in God's being! Worship and action will become one.

"Love your enemies. . . and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven" (Matt. 5:44-45). Many of us have had little experience of this love and this praying. I, for one, am singularly ill supplied with enemies on whom to practice. And I am doing well if I manage to handle the small resentments of the weekly round. When I get miffed over some trivial matter, however, I must take the thing before the Lord and ask for help. It is given, making it possible for me to hold the "antagonist" before the throne, until resentment

disappears. Perhaps I am getting into shape for doing the same thing in more demanding situations. Anyway, Jesus' difficult injunction tells me what God is like, and shows what I am supposed to be like, and shores up my wobbly testimony.

According to Luke (23:24), Jesus himself prayed on the cross for his persecutors: "Father, forgive them; for they know not what they do." This was during the climax of his act of satyagraha, as Gandhi would say, or lovingly nonviolent action-prophecy. He came to Jerusalem to speak truth to power. The speaking was directed against

the legalism of the scribes and Pharisees, and against the commercialism of the temple worship. It was done for all lost sheep and prodigals, hence for us. The Cross says, "I love you anyway." And this has two main effects: it assures us of the divine acceptance, which leads through gratitude to worship—"What! It all applies to *me*? O, wonderful!"; and it tempts us to discipleship, and shows us how to behave, and may cause us to say: "No weapons. No; no weapons at all."

The injunction to turn the other cheek is more problematic, because it does not suggest what to do if a



Rembrandt's Christ at Emmaus

third party is involved—if, say, a big guy is beating up on a little guy, and we happen to be near. Nor does the parable of the good Samaritan indicate what the Samaritan ought to have done if he had happened to come by while the mugging was in progress. We are not told what to do about the Kmer Rouge, or about the perpetrators of holocausts generally.

Very much more problematic are the many warlike passages in the Old Testament. I shall simply skip these, and go directly to the prophets.

The concept of the suffering servant in Second Isaiah (Is. 40 ff.) is particularly relevant—an inspiration both to Jesus (Luke 4:16-21) and to us. But “First Isaiah” speaks to us too, as does Jeremiah. With the enemy at the very gates, or casting up a siege mound outside the city walls, both prophets tell their people not to trust in military alliances or in alien gods, but to reform themselves and to let God decide the issue. Whether Sennacherib the Assyrian or Nebuchadnezzar the Babylonian is breathing down their fellow citizen’s necks, these prophets cry, “Trust and obey!”

Thus, when his compatriots are looking to Egypt for help against Assyria, Isaiah exclaims:

*Woe to those who go down to Egypt
for help
and rely on horses,
who trust in chariots because they
are many
and in horsemen because they are
very strong,
but do not look to the Holy One of Israel
or consult the Lord! . . .
The Egyptians are men, and not God;
and their horses are flesh, and not spirit.
(Is. 31:1, 3)*

And Jeremiah, when the Babylonians are not (apparently) an immediate threat and the people are relatively calm and prosperous, provides as much food for thought now as he did then:

*. . . says the Lord,
“...from the least to the greatest of them,
every one is greedy for unjust gain;
and from prophet to priest,
every one deals falsely.
They have healed the wound [both political and
spiritual]
of my people lightly,
saying, ‘Peace, peace,’
when there is no peace.”
(Jer. 6:12-14; cf. 8:10-11)*

When Nebuchadnezzar makes war against Judah, Jeremiah’s stand causes consternation, and under-

standably gets him into trouble. He says, in effect, that the king and people deserve to be conquered, that the Babylonians are being used as an instrument of the Lord’s will, that they will be conquered in their turn, but meanwhile Judah should simply submit! The defense establishment, having an entirely different set of basic assumptions, thinks Jeremiah disastrously bad for morale, and calls for his execution.

I realize that little Judah’s situation is not precisely ours, and that we are falsifying history if we try to make Quaker pacifists out of the Hebrew prophets. But “trust and obey” can still be our watchword. “Trust and obey,” as the old hymn has it, “for there’s no other way/To be happy in Jesus/Than to trust and obey.” That is to say, life in the Word, God’s creative love and power, makes inevitable either a certain kind of behavior, or an attack of bad conscience. This is how Jeremiah puts it:

*And though the Lord give you the bread of adversity
and the water of affliction, yet your Teacher will
not hide himself any more, but your eyes shall see
your Teacher. And your ears shall hear a word
behind you, saying, “This is the way, walk in it,”
when you turn to the right or when you turn to the
left.
(Jer. 30:20-21)*

You can’t beat that.

Might I conceivably testify for peace without any biblical enlightenment whatsoever? Some say that they find this possible, but I do not. A Buddhist or a Hindu would of course rely primarily on her or his own scriptures. And these have bread for us too. But in leading any Quaker to a worship-state, the Lord makes use of a religious environment which goes back through Fox, Paul, and Jesus at least as far as Abraham—and this statement is true whether the Quaker knows it to be true, or remains obstinately opposed to recognizing the facts of the situation. The Spirit inspires and leads; and yes, revelation is an ongoing thing (otherwise we would not have *In Place of War*); but to suppose that our religious tradition does not enter into our leadings is to adopt a view of human nature that is wholly out of touch with reality.

For me, the Bible is the chief among those literary influences which the Eternal Christ uses to make me tick. Unless the Inward Teacher had provided pedagogical aids like “How happy are the peacemakers!” or “the true Light which lighteth. . .” and the concomitant worship, I would be neither a Quaker (however unsteady) nor a worker (however inconstant or ineffectual) for peace. In other words, if this essay is at all helpful, it should be dedicated to the Holy Spirit; without whose unfailingly patient assistance, both now and through the ages, it could not have been written. □



*Susan B.
Anthony in
1868, at age 48*

SUSAN B. ANTHONY: A WOMAN WHO DARED

by Walter Ludwig

Quakerism began in America as a sorry era of Christian history was ending. For three centuries Holy Church, Catholic and Protestant, with sanctions from Holy Writ and papal bull, had tortured and convicted witches, who were then turned over to civil authority for execution. Witches might be heretics of either sex but usually were female. Witchcraft, declared two celibate male inquisitors, "comes from carnal lust which is in women insatiable." Of an estimated million people burned or hanged as witches, ninety percent were women. Theirs ever to be man's inferior, never to be priest, pastor, rabbi, mullah, except among Quakers who were roughly used by Boston's Puritans. Mary Fisher and Ann Austin were subjected to humiliating examination for marks of witches, held in dark, solitary cells for five weeks, then shipped off to the Barbados. When deportee Mary Dyer returned to Boston, she and three other Quakers were hanged.

Such inhospitality led John Anthony in 1634 to move on to Rhode Island, refugee from Puritan misrule. His Quaker descendants after the American Revolution cooperated with Moses Brown in constructing spinning and carding machinery from the Arkwright water frame which Samuel Slater had brought in his head from

England. Daniel Anthony, Susan's father, built both a cotton mill and schoolhouse on his farm in western Massachusetts.

At Adams Friends Meeting, little Susan saw her grandmother, an elder, seated high up front and heard her Aunt Hannah preach, when moved by the Spirit. Susan was six years old when the Anthony family moved in 1826 to Battenville, New York, where Daniel, as manager of a large cotton mill, tried not to buy slave-grown cotton. Watching the whirling spindles and skillful weavers, mostly women, Susan noticed that when something went wrong Elijah, the overseer, always called an especially capable woman weaver to straighten things out. Aged eleven, she said to her father, "Sally Ann knows more than Elijah; why don't you make her overseer?" Replied Daniel, "It would never do to have a woman overseer in the mill."

Susan was seventeen when the panic of 1837 bankrupted her father. She saw the family's property sold at public auction: the mill, their fine brick home and all its furnishings, many of them her mother's, clothing of the daughters, even the family Bible. Her mother's brother bought and held many of the things for them, but Susan saw the grief in her mother's eyes. So! The law gives to the husband a wife's property. She would learn that laws which women were powerless to change gave the father authority over the children also.

A member of Scarsdale (NY) Monthly Meeting and a graduate of Union Theological Seminary, Walter Ludwig has taught history at the George School and the Mamaroneck (NY) Senior High School.

With no home of their own, the family now moved a few miles down the Batten Kill to Hardscrabble, the raspish name of which Daniel helped change to Center Falls where he became the postmaster. Their home was an unoccupied tavern and Friend Anthony served travellers with food and nonintoxicating drinks at the bar. The tavern's attic posed a problem. It had been built as an assembly room and the Anthonys were soon approached by the neighborhood young people wanting to use it for dancing. Susan's mother approved. Daughter of a liberal Universalist father and Baptist mother, Lucy Read Anthony had enjoyed singing and dancing, pleasures which she gave up when she married Daniel and adopted the plain dress and other Quaker ways of living. Daniel refused the request of the young people, only to have them return to tell him their alternative was a tavern of ill repute where liquor was served. Weakening, Daniel took the matter under advisement with his wife and daughters, and finally said "yes," it being understood that the Anthony girls would not join the dancers. Every fortnight thereafter in came the fiddles and the young folks for reels and square sets, with Guelma, Susan and Hannah wallflowering the fun.



"The woman who dared"

Such goings-on were too much for Easton Monthly Meeting. Daniel was sharply eldred (he had been eldred at Adams for marrying out of meeting). This time he was also read out of meeting "because he kept a place of amusement in his house." Said old Ruben Baker, "It is with great sorrow we have to disown Friend Anthony, for he has been one of the most exemplary members of the Society, but we cannot condone such an offense." Mourned Daniel, "For one of the best acts of my life I have been turned out of the best religious society in the world."

He continued to attend Friends meetings for worship and to support Quaker testimonies for temperance and against slavery. During the Mexican War he made the quasi tax-resisting gesture of tossing his purse on the table when the collector appeared, remarking, "I shall not voluntarily pay these taxes; if thee wants to rifle my pocketbook thee can do so." When Susan's brothers Merritt and young Daniel enlisted at the beginning of the war to end slavery, Daniel senior gave them fatherly support.

To relieve the money pinch at home, Susan turned to school teaching which she had been doing off and on since she was fifteen, receiving \$1.50 per week. In May 1829 she began teaching summer term at Eunice Kenyon's Quaker School for Girls in New Rochelle, being paid \$2 a week and board. Her pupils were little girls who, besides teaching, Susan kept happily busy tending flower beds, bathing in the Sound, collecting shells. Aged nineteen, she was in charge when Ms. Kenyon was on vacation, once with professional firmness sending "one of the little darlings to bed as a punishment" and braving the anger of the child's mother.

She and Guelma had been pupils at Deborah Moulson's Friends Seminary near Philadelphia, where Susan was restive under Deborah's stern discipline. All letters home had first to be written on a slate, examined by the headmistress, carefully rewritten, and inspected again before sending. Susan later likened such a writing ordeal to walking when "mounted on stilts."

At New Rochelle she nursed Ms. Kenyon through spells of sickness, holding the bowl and trying not to faint when the doctor bled his patient, and sleeping at night on the sickroom floor.

Experiences at the nearby Mamaroneck Friends Meeting disturbed Susan. She had made friends with three black girls visiting in New Rochelle. They attended a Presbyterian school in Oneida, New York, where their associates were white people. Accustomed to attend Quaker meeting at home, the girls went with Susan to the Mamaroneck Meeting, where they were "not allowed to sit even on a back bench; one long-faced elder dusted off a seat in the gallery and told them to sit there." Susan could not forgive the local Quakers who, she reported, on

another occasion raised "quite a fuss about a colored man sitting in the meetinghouse, and some left on account of it; what a lack of Christianity this is." She had tea with her black acquaintances and wrote that showing respect to these people "in this heathen land affords me a double pleasure."

The Anthonys moved in the fall of 1845 by Erie Canal boat to a thirty-acre farm on the outskirts of Rochester. Susan, Merritt, and Mary went along; Guelma and Hannah, married, stayed in Washington County, as did Daniel, Jr. Rochester was a port town on the Underground Railroad to freedom in Canada across Lake Ontario. Frederick Douglass was a frequent visitor at the Anthony home, where anti-slavery meetings were held, and Susan studied the literature and politics of the anti-slavery movement.

Quietism, a Quaker euphemism, prevailed within the Rochester Friends Meeting. Public activity in support of abolition and women's rights was discouraged. Liberal Friends like the Anthonys and other Hicksites, therefore, attended the Unitarian church where they were warmly received and soon felt at ease, despite the "hireling ministry" and programmed services with music. Susan began a two-year appointment in 1846 teaching twenty-five girls at the Canajoharie Academy, salary: \$110 per year.

Here she broke conventional barriers by addressing an audience of 200 men and women under Daughters of Temperance auspices. Conventions during 1848 at Seneca Falls and Rochester, the Anthonys attending, declared women the equals of men and asked they be given the vote. Rochester's Daughters of Temperance appointed Susan their delegate to a Sons of Temperance state convention at Albany, but when she rose to speak to a motion, the chairman told her, "the sisters were not invited here to speak but to listen and learn." Susan walked out, followed by other women who, at a protest meeting arranged by Lydia Mott that night, issued a call for a women's state temperance convention at Rochester, Susan directing. There her life-long colleague, Elizabeth Cady Stanton, was elected president and Susan secretary of the New York State Women's Temperance Society. Activity in the temperance movement led her to the 1852 women's rights convention, where the 2000 delegates elected Lucretia Mott president and Susan secretary. Wrote the *Syracuse Standard* of her reading of motions and minutes, "Miss Anthony has a capital voice and deserves to be clerk of the Assembly." Ernestine Rose, daughter of a Polish rabbi, especially attracted Susan at the convention. Widely travelled in Europe and married to an Englishman, Ms. Rose spoke movingly on women's rights and slavery. She and Susan addressed meetings in Washington while the Kansas-Nebraska bill was being debated; at a national women's rights convention in



The 1979 U.S. Dollar released in February

Philadelphia, Susan won the election of Ms. Rose as president, over objections to Ernestine's free-thinking views on religion.

Susan was now ready to carry the fight for equal rights into her own profession, school teaching. She had succeeded in positions where men had failed but had received four times her pay. Women teachers far outnumbered men in the New York State Teachers Association, but at conventions sat silent in the rear while the men up front did all the talking. Between 1845 and 1920 no woman's name appears among the editorial or business management of the association's official publications. At its convention of 1853 in Rochester's Corinthian Hall, Susan sat for two days among the 300 speechless women delegates, humiliated as she saw by their faces that most "were perfectly satisfied with the position assigned them."

The men were discussing at length why the profession of teaching was not as much respected as other professions. Susan rose and called, "Mr. President." A woman's voice? Unheard of! The president, a West Point professor resplendent in army mufti, recovered from shock and asked, "What will the lady have?"

"I wish to speak to the question under discussion," said Susan. For half an hour, as Susan stood, the men argued a motion that she be allowed to speak. Her bobbed hair and the bloomer dress she wore that year did not enhance her chances. When the vote carried by a small majority, Susan said, "It seems to me you fail to comprehend the disrespect of which you complain. Do you not see that so long as society says that a woman has not brains enough to be a doctor, lawyer, or minister, but has plenty to be a teacher, every man of you who condescends to teach admits that he has no more brains than a woman."

For ten years at teachers' conventions she voiced two central demands: equality of women teachers in all positions in the schools from primary to university, with equal pay for equal work, and equality of education for

black children.

Susan Anthony became the nation's leader and most sought speaker on the vote for women. Her weekly paper, *The Revolution*, urged the eight-hour day for labor, commended women typesetters for forming their own union, denounced the robber barons of her day for corrupting government. She utterly rejected her friend Wendell Phillips' 1868 timetable, "First Negro suffrage, then temperance, then the eight-hour movement, then woman suffrage three generations hence."

Failure was frequent. Congress would not strike the word "male" from the Fourteenth Amendment; they refused in the Fifteenth to enfranchise women as well as blacks; nor would they approve a Sixteenth Amendment, prepared by Susan and Elizabeth Cady Stanton, giving women the vote. In the presidential election of 1872, Susan made ballot box history by entering a Rochester barber shop and insisting that election inspectors register her and record her vote. She was arrested, refused to give \$100 bail, was tried in Federal court by an all-male jury ("not my equals but my political superiors," she declared), who were instructed by the judge to find her guilty. Denying Susan's counsel the right of polling the jury, the judge fined her \$100 and costs, a fine she refused to pay.

But the *Chicago Tribune* thought she should hold public office and the *New York Times* wrote, "The act of Susan B. Anthony should have a place in history."

"A radical in the strongest sense," according to a Milwaukee paper, Susan labored till her eighty-sixth birthday, her last, for a women's suffrage amendment. At birthday ceremonies, senators and congressmen vied in praising her, as had the press of Europe, where she was hailed as "the grand old woman of America, Miss Anthony of the world." A tribute was read from President Theodore Roosevelt who, three months before, had been noncommittal when she appealed for his support. This was the last straw. Breaking silence, Susan flung at the assembled notables, "I would rather have President Roosevelt say one word to Congress in favor of amending the Constitution to give women the suffrage than to praise me endlessly."

Today, Susan Anthony's statue is in the national capitol; her name identified with the Nineteenth Amendment approved fourteen years after her death; her likeness on two issues of United States postage stamps and appearing February 2, 1979, on a nickel-covered copper dollar, the first of \$500 million worth to be minted, and the first U.S. coin to depict, instead of assorted presidents and animals, an eminent woman. Her birthday, February 15, 1820, is officially commemorated in Minnesota by legislative action. To all of which the salty Susan might say, "Very flattering, friends, but let's get on with the Equal Rights Amendment." □

Blessed Are The Poor In Spirit

by Chip Poston

"Blessed are the poor in spirit," taught Christ, "for theirs is the kingdom of heaven." It is the first and most enigmatic of the beatitudes.

What does it mean to be "poor in spirit"? Not a spiritually-rooted material poverty (though certainly Jesus enjoined us to that also), but "poor in spirit—a spiritual poverty. It is a veritable Christian *koan*: how could the kingdom of heaven belong to the spiritually impoverished?

The answer lies in that simple yet essential sense of humility which is fundamental to any serious spiritual growth: the ever-increasing realization of God's loving boundlessness, superimposed on our own human frailty: the shocking but wondrous recognition of just how profoundly dependent we are upon God's grace. How much we are led, yet how little we follow; and even the most faithful among us tremble as we follow.

We carry God's presence with us in thought and prayer so often; and yet, how little we know of that Source and Center of all being, how limited our understanding of God's ways. We can barely attempt to reflect upon that inconceivable, yet existent, Infinity, before the mind reels with dizziness, clutches at abstracts. Truly, though we can understand precious little, we know that God exists.

Thomas Kelly writes in *A Testament of Devotion*,

one asks not of greater certainty of God but only for more steadfastness in Him. There, beyond, in Him, is the true Center, and we are reduced, as it were, to nothing, for He is all.

That is the essence of our spiritual poverty: a humility, not of self-deprecation, but of joyous wonder at the realization of God's grandeur. It is as if a spark, in an instant, beholds the sea of light of which it is a part, and rather than draw back in its own particularity, melts with joy into the whole, enchanted with rapturous awe. We ought not to feel belittled because we are the lesser and

Chip Poston describes himself as "servant, poet, Christian vagabond," having variously been a construction worker, peace walker, substitute teacher, and apprentice farmer. Deeply concerned about nuclear proliferation, he is an attendee at Celo (NC) Meeting.



God the greater. Rather, there is the sense of unity; no comparison can be made. For we are nothing; and God is everything.

Only through the knowledge of our spiritual poverty does the soul become willing to empty itself entirely of human concerns; and only the utterly empty soul can be utterly filled with the will of God. Here enters the kingdom—for out of that poverty of spirit comes a power and conviction divinely inspired. Writes Kelly,

We are torn loose from earthly attachments and ambitions, and we are quickened to a divine but painful concern for the world. He plucks the world out of our hearts, loosening the chains of attachment. And He hurls the world into our hearts, where we and He carry it together in infinitely tender love.

Only then are we truly ready for the work of the world. Only then do we possess the wisdom and patience necessary to undertake causes at which the more rational-minded can only scoff. Yet how irrelevant the degree of our success (or even our suffering) so long as we tirelessly seek to do God's will. If our cause be the cause of God, what earthly power can prevail against it? It is only when we act out of a concern for worldly effectiveness rather than holy obedience that our actions weaken.

As the apostle Paul wrote, it is a priceless treasure we carry in these earthen vessels:

We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. . . . As dying, and behold, we live. . . . As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

(II Cor. 3:8-9 and 6:9-10)

Let us strive to realize the nature of our spiritual poverty as well as a material one, for it is only through that poverty that we become truly able to "possess all things." "For humility and holiness are twins," writes Kelly, "in the astonishing birth of obedience." See, how we are drawn to God, even in the midst of our poverty—not because we are worthy, but because, as Thomas Merton often said, God is "Mercy within Mercy within Mercy." □

Morning Psalm

*O Lord, Thou showerest me with blessings unspeakable,
May I sing Thy praises all the days of my life.*

*Thou leadest me out of temptation into eternal
righteousness,*

*Thou healest my soul of the wounds of all desire,
Through all changes Thou remainest steadfast, a rock of
Truth enduring and unvanquishable.*

*Seasons pass; and yet Thy spirit flowers ceaselessly
within me.*

Ever arising in my heart is the haven of Thy love.

*O that all beings may know the joy of living in the light
of Thy mercy;*

*Let the peace that fills my heart overflow into the hearts
of all creation;*

*Let the end of existence be wholeness for every being;
May all creatures unite perfectly in Thy service.*

*I rise before sunlight has descended the mountains
To sit silently in prayer at another dawn.*

*I own little, and seek nothing but Thy will,
Yet sometimes I swear I believe I am the richest man that
ever lived.*

CHANGING SEASONS

Mirage of Memory

There is no going back and re-aligning;
the young willows of yesterday
become decaying shadows in the mists
of memory.

Spring petals re-appear
in a mirage of year-end snowflakes.
Time prods me on,
while behind me the paths my footsteps
formed,
the trails I blazed,
vanish beneath new violet and fern.
I look back longingly
and even my shadow disappears.

—Alice Mackenzie Swain

Flowers

Soft golden flowers
Push winter's
sleeping away
With blossoms
of hope.

—Katie Hale, age 9



Untitled

Days fall like white water broken
upon stones
split into beads sprayed like mist.
They collapse at the foot of the falls
into the body of other days
pouring into the lake that is my life.
Small moments drift like leaves
upon the surface.

The lake is broken by tossed pebbles
and darting insects.
It spreads to the shores, lapping
at grass—
rocking torn paper like cradles.
It darkens with the clouds
turns from silver to green.

The days fall steadily, quietly—
pocking the surface like rain.
Beneath the rippled mirror
the water is cool and deep
a home for fish and other quiet creatures
... a pool ...
collecting stolen moments of serenity.

—Elizabeth Crom

Making No Sound

I followed the music into a rain forest
where light climbed down the rungs of
a fern
and water wheeled on cobwebs
tilting to catch the sun.

I followed the music onto a field
where horses and children outran
the grass
all bending westward to obey the wind.
—Marjorie Hawksworth



Chris Willard



Song of Two

A single tulip beelines for the sky
shoots straight as a string into the blue—
what heart can fail to exult
in so clear a form?
Paired tulips
live adjusting:
the vertical drive of each
is true—see how they soar as they bend
in beguiling grace of double
harmonious growth.

—Alice Carver Cramer

The butterfly
Winged rainbow
Spirit
Alights in stillness
To seek
Nectar
For the soul

—Patricia Howe

The Meeting School: A Valued Quaker Learning Center

by Storrs Olds

Of continuing interest to Friends is the future of The Meeting School in Rindge, New Hampshire. The school, established in 1957 by several Friends' families, has been a respected Quaker learning center. Central to The Meeting School experience is academic study integrated into the daily life of a community on a small farm. Dormitories, in the usual sense, do not exist. Students become an extended family of faculty members, with four to eight students per home. Life is intentionally maintained on a level representing Quaker simplicity. Students join with faculty to meet daily life needs—to produce much of the food, to prepare meals, and to cut wood for supplemental heat. The school's life is based on the Quaker meeting for worship and meeting for business.

Why is it, then, that an experimental school that was proving effective and valued should have found it necessary to close, as The Meeting School did in June, 1978? The explanation is complex. The school has always been a somewhat fragile institution. There was a conscious avoidance of achieving stability through institutionalization at the expense of the flexibility and vitality of being an experiment. This did not cause difficulty in the early years with the influence and efforts of the strong founding Quaker families.

But in more recent years several negative factors have reinforced each other to the point of crisis. One factor has been placing stress on every educational institution of this level, large and small, public and private: that is, the stress young people exhibit, often in ways destructive of themselves and of people around them, stress that results from being part of a society whose values and traditions are in turmoil.

Another factor has been the concept of decision-making and leadership. Being committed to consensus, it has been felt by some that leadership should be dispersed, perhaps, even to the point of not having central leadership. Accordingly, almost every decision was left to

the community business meeting. In a community whose members were not necessarily familiar with and committed to consensus or to the best interest of the group, this led at times to endless hours of discussion. As a result, individuals and the community became exhausted. It was difficult to keep sight of the purposes for which The Meeting School existed. There was excessive delay and sometimes inability to make difficult but necessary decisions.

Often faculty found difficulty in carrying out the role of houseparents. Some of them seemed to have felt more affinity for youth than for adulthood and were hesitant to wear the mantle of role model.

Finally, although the school was built on a Quaker foundation, there have been almost no structural mechanisms to seek support, advice and perspective from Quakers and Quakerism beyond the edge of its campus. Thus, as George Bliss and the other original families moved away, the umbilical cord to Quakerism has become more and more nebulous.

Given these problems and the resultant closing, and given other current problems of a decreasing school-age population and disrupting inflation, it is legitimate to ask "why make the great effort to rebuild and reopen?" If The Meeting School were just another prep school, just another farm school, even just another Quaker school, the answer probably should be negative. But it isn't just another school.

The people who value The Meeting School the most are the former students. Their statements do not stem from sentimental nostalgia. That does not seem to be a product of the school. These students say:

That The Meeting School encourages its students to discover their own goals, rather than trying to fix them up with goals of somebody else, is its best asset.

I do know that [The Meeting School] played a large part in teaching me the joy of learning and in starting me on a search for something deeper, more real, and more significant than the majority of things society has to offer.

I knew I'd come a long way and I knew I'd continue to grow even after I left.

The very small, school-family-farm community permeated by its Quaker base is unique. The Meeting School

Storrs Olds is co-clerk of The Meeting School, former clerk of Storrs (CT) Meeting. He is a teacher of social studies at the E.O. Smith High School of the University of Connecticut until June 1979, and a member of Storrs (CT) Meeting.



is a living-learning experience within the Quaker context of the search for truth. There young people explore and participate in ecologically sound life styles. There one can grow in the very hard experiment of trying to love in a small community. There students may develop personal living skills as well as a sound academic foundation to take with them into an unstable and impersonal world. At its best, The Meeting School has been and can again be a cell nurturing young people and Quaker ideals.

It is with firm belief in the best from the past and the potential for the future that Shirley Olds and I have joined with the school as co-clerks. The task of rebuilding is major. Not only is it necessary to find staff and students and to refurbish the physical plant, but also to focus on what has proved of lasting value and to make modifications to preserve and enhance those values.

This is being done. As co-clerks, we shall try: to strengthen the meeting for worship; to seek a balance between academics and community so that students are well-prepared for further study—if that is their

choice—having experienced much growth in knowing themselves and in participating in a small society.

The board of trustees is taking on a more active role than was felt necessary and desirable in the early years. It is in the process of enlarging its numbers in order to have available more expertise and energy. It is charging the clerks with more responsibility for implementation of the school's objectives. It is establishing minimum standards of community behavior rather than leave that exclusively to the school community. It is renewing the school's commitment to its Quaker base—to the principles and processes of Friends as set out in New England Yearly Meeting's *Faith and Practice*.

Upon achieving its goal of reopening in September, 1979, it will be an old school that is a new school. The truths, the qualities of the past should remain. But enough changes will hopefully have been made to invest it with new stability, new vigor, new life. It will once again be a valued Quaker learning center.

May this meeting be gathered. □

A Visit to A Funky Friends' School

by Raymond Paavo Arvio

Out of the ashes came the Phoenix. Out of turmoil comes light. Out of wrestling comes growth. And out of The Meeting School, rural hide-away, small community, comes life.

There are Friends who see, in the clean white shirt and the necktie and the pressed pants, civilization. And who believe the larger the Friends school the better it must be.

But a visitor to parents' weekend at the Rindge, New Hampshire, twenty-year-old school, with a capacity for forty-one students (and that would be *crowded*) gets another view. A lasting impression is made of an environment, not an institution, of people not numbers, of learning to take charge of one's world.

There are educationists (and I was one of them) who argue that schooling is getting ready for the world. But, now I know, if education is indeed engagement, then schooling must *be* the world. The cows need to be milked, the dishes need to be done, the forests need to be cleaned out, someone must make the laundry run, the greenhouse plants need thinning out, the grapevines need pruning, supper needs making.

In government-run schools, in large schools of any kind (including some Quaker schools), adults hire other adults to be servants to the young. Back in the kitchens, out in the fields, in the classroom, people are paid to do the work that students can do themselves and were they to do the work themselves they would be *in* the world, not getting ready for it. What a different point of view.

In a discussion among parents, faculty, and students about the school and its needs, someone described the place as "scruffy and funky." The image is at once repelling and attractive. Why not, goest the creative response, accept it and tell the world about it? Those who are repelled need not join. Those who understand will.

Academic learning in a real world takes on a different dimension from the usual learning in an unreal,

undemanding artificial world. I *wish* now that I could have sat on someone's living room floor and discussed logarithms, sat under an apple tree to view the universe, visited your house to go through your history books. And had a sense of equality with teachers and administrators, the sense so evident in babies and the very young but quickly ended in schools, where teacher becomes authority, not teaching friend.

The teenage scene is difficult, anywhere. (I am a part-advocate of deep-freezing all of them from ages thirteen-eighteen.) But where teenagers are liberated to be the people they *are*, there is a tendency for an adult (still wincing from the recent experience of six teenagers of his own) to see things differently. The physical scene is the same, the mental scene has changed. The worn-down heels, the shredded denims, the snuffling noses (why not blow your nose?), the long hair, the strange clothing combinations of which we are capable, the new mustaches and the proud young beards—they are all there. But so's a direct look, eyeball to eyeball. And a smile. And a serious discussion. And concern for the school and its future. And a willingness to testify what the school has meant. An eagerness to share. And to learn. And to become self-confident, in a new world that encourages self-confidence.

One suspects that these valiant young friends will find the post-teen-age world not too welcoming of their independent and "take charge" spirit. Our culture tends to put down creative expressions—unless, of course, you can make a living at it, or get government money to pay for you. These spirits, coming out of The Meeting School, are likely to *do* something about the world rather than succumb to it, because they have had a chance to practice a better life, not merely aspire to it.

I have had a tendency to view schools—especially Quaker schools—as parochial, limited, lacking in perception. But this one weekend, this one touch with one school, gave me a feeling that I have been parochial, limited, lacking in perception. For, indeed, if there is any seed-bed for a New Quakerism (heaven—if there is one—knows we need it) it is in the little communities like The Meeting School, where the teaching/learning atmosphere flip-flops the world. Idealism is not something you apply after the day's dirty work is done (I think of those Friends who go to meeting for an hour's "peace"); idealism is how you begin the day, create the day, organize the day.

If we were to put our Quaker money where our Quaker mouth is, we'd be creating such microcosms everywhere. And some forty-eight-year-olds like myself might give some thought to going back to school again. But you can't go back to school again. All you can do is make sure such schools continue, for your children, for other people's children and for—in the long run—your own Quaker's sake. □

Raymond Paavo Arvio is the executive director of the Co-op Education Guild, Inc., and an editor, writer and lecturer. Formerly on the staff of the AFSC, he has a strong concern for alternative life styles, social/economic cooperation and democratic processes.

May This Meeting Be Gathered

by Tina St. Clair Visscher



Edward F.L. Tercian

My experience of The Meeting School was at a very deep and personal level. I would like to try to share this with the wider circle of Friends concerned with education of high school young people. I believe that The Meeting School at its best holds a promise for them that is not available elsewhere.

When I left TMS I had just begun to have a sense of my own personal strength and power and the meaning of my relationships with others. I had learned to seek the truth in all matters, and, as the writer of my departing minute said, "(Tina) sought beyond the answers of others and began to sense (her) own, coming upon them almost by surprise." I had also been a part of The Meeting School in its most valuable aspect, the spiritual life and work that was alive and vibrant at that time.

I awoke at five each morning to start the day with a walk or run and, from a fencepost, the contemplation of a beautiful sunrise. A small silent meeting followed with a committed group made up mostly of faculty that met together before breakfast. There was also silence before meals, classes, and meetings. The other great source of love and fellowship was the enormous amount of singing with which we lived. The Spirit was kept alive and present. This kind of life and commitment awakened and nurtured my own inner search and remains with me now as a central part of my life.

The Meeting School can provide a safe and warm community where there is the freedom to go inside yourself. It is a joyful experience to share in the process of learning and growing with other students and with the faculty whose enthusiasm and wisdom is an inspiration.

While at The Meeting School, I struggled with many feelings and the difficulties of relationships. I think, in general, TMS did not have effective ways of dealing with interpersonal conflict. I believe that this has been changing and that emotional growth will be encouraged in a healthy way at the new TMS as an integral part of the whole person.

The Meeting School tries to provide for optimum growth for its individuals, but the most important thing that it does is to start a process that goes on for the rest of your life and in the lives of those you touch. It is the process of self-exploration and of community life, of personal growth. The Meeting School is taking this year to renew and rebuild itself. It will not be the same as it was, but it will try to provide the same opportunity for inner and interpersonal exploration that is the great need of all young people. I give my support to the reopening of a school like TMS and encourage the prayers and support of the wider Quaker community. □

Tina St. Clair Visscher is a student at Wheelock College in special education (music). A trustee and former student of The Meeting School, she has a special concern for Native American culture and plans to live on the Northern Cheyenne Reservation. She attends a small community meeting in the Cambridgeport (MA) area.

FRIENDS AROUND THE WORLD

"For a psychiatrist, [that of God in every person] can be interpreted as treating everyone as an individual with his own potentials, capabilities, and weaknesses. We look for the 'well' part of the person, and deal with that rather than dwelling on his illness."

The speaker is Robert A. Clark, M.D., recently retired from Friends Hospital in Philadelphia after twenty-three years of service. He attributes his personal philosophy about treatment of the mentally ill as much to Quaker beliefs as to the ideas of C.G. Jung, at whose institute in Switzerland he studied in 1948-49, and about whose psychology he wrote a book in 1953.

In recognition of Dr. Clark's special services, the outpatient clinic of Friends Hospital has been named "The Robert A. Clark Clinic." Dr. Clark is a member of Frankford Friends Meeting, remains on the Board of Managers of Friends Hospital and continues to serve as clinical professor of psychiatry at Hahnemann Medical College in Philadelphia.

Rockland Friends Meeting, Blauvelt, New York (and hopefully others across the country) has approved the boycott of all products sold by the Nestle Company, as a protest against their unconscionable method of promoting their infant formula substitute for mother's milk in developing countries. Included in the boycott are the following products: Taster's Choice, Nescafe, DeCaf, Sunrise Coffee, Pero, Quick, Choco-Chill, Nestle Chocolate, Crunch, Nestea, Souptime, Maggi products, Swiss Knight cheese, Stouffer products, Stouffer restaurants and hotels, Beringer Brothers wines, Libby, McNeill & Libby products, Crosse and Blackwell products, Deer Mountain Spring Water, Lancome and L'oreal cosmetics.

The present-day peace movement ought to have an up-to-date songbook, de-

clares a working committee set up by the Fellowship of Reconciliation. They are seeking peace songs of the post-Vietnam era along with durable favorites from across the years.

The collection may include some material from the civil rights, anti-nuclear, and environmental fields, as well as feminist and other liberation struggles, but the emphasis will be on disarmament, nonviolence, world order, and other peace and international themes.

Composers and authors of original songs will be assured of copyright protection. Persons submitting previously published items are asked to include sources and full copyright notations. The collection is planned to give words, melodies, and guitar chords along with background information, when available. Parodies of well-known songs may be submitted without music. Peace groups can also help by sending "nomination lists" to assure adequate attention to favorite songs. Secular songs, spirituals, and hymns are invited.

Songs and other suggestions may be sent to Songbook Committee, FOR, Box 271, Nyack, NY 10960.

An interesting sidelight is thrown upon Floyd Schmoe's 1949 house-building program in Hiroshima by a paragraph in the (Seattle) University Friends Meeting newsletter which mentions the name the Japanese gave him: "Dok Shumo." It seems Dok Shumo almost got sidetracked from building dwellings to building a library until he discovered that the books were all U.S. Army castoffs in English!

The paragraph also mentions Robert Jungk's reference to Floyd's labors (carrying wood in a little handcart) in the former's book *Children of the Ashes*, from which is quoted: "... what a contrast! On the one hand a billion-dollar budget for the Manhattan Project; on the other, a tiny fund laborious-

ly collected, a dollar here, a dollar there, ... a handful of amateurs, men of good will attempting to build houses with a single small handcart for equipment."

The paragraph ends by quoting Floyd's brief address upon completion of the project: "What we felt four years ago when we first heard of Hiroshima's tragedy, can only be expressed inadequately in mere words. That is why we came to you, as soon as ever we could, to build houses for the homeless."

"Retribution may not be an appropriate or congenial objective of society, but accountability assuredly is," opines the American Jewish Congress in a friend-of-the-court brief urging the Fifth Circuit Court of Appeals to reverse a lower court ruling that an ex-guard in the Nazi death camp at Treblinka be permitted to retain his U.S. citizenship.

The judge's ruling was based on the claim that the Ukrainian defendant was a prisoner of war as well as a camp guard, and on his good conduct while in the United States. The AJC disclaimed that he could have been both and pointed to the fact that he had concealed his past when entering the United States in 1949 and again when applying for citizenship in 1970. It also pointed out that the defendant would hardly have been coerced into guard duty since, as a prisoner of war from the Ukraine, he was eligible for early release and return to his home.

An item in the (Seattle) University Friends Meeting "Bulletin" quotes from a magazine article to the effect that Afrikaners, the Dutch-descended white South Africans, have the highest heart disease rate of any people in the world. "Even teenagers," claims the article, "have come down with coronaries. According to a Capetown doctor, ... Afrikaners suffer from a genetic tendency to high cholesterol, a tendency reinforced by intermarriage, lack of exercise, obesity and the availability of domestic help and automobiles. South African blacks, on the other hand, do their own manual labor, walk long distances and eat sparingly. The death rate per 100,000 for Afrikaners in 1975 was 200; for black Africans, even with inadequate statistics, it appears to be a rate of 11 per 100,000. Dr. Watermeyer recommends a new life style for Afrikaners."

YEARLY MEETING REPORTS

Australia

THE SIXTEENTH AUSTRALIAN YEARLY MEETING was held at John 23rd College, A.N.U. Canberra from January 13-20. One-hundred-twelve adults and forty-four children were present from all over Australia, with some overseas visitors including Duncan Wood, who presented the Backhouse Lecture, and his wife, Katharine, as well as representatives from New Zealand and Canada.

The main theme was "Is Australia Such A Lucky Country?" The internal problems of the underprivileged were delineated in the lecture which spoke to us about world problems, and pointed to a change of heart as the only solution. About halfway through the sessions there was a change in our thinking as Friends became inspired by the presiding clerk's idea of a new vision for the social witness of Australian Quakers. Besides positive ideas for moving forward within Australia, we also felt ready to go forward when other meetings in the region are ready to form the fourth Asian section of FWCC.

One of the important events of yearly meeting was the visit by a delegation of Friends to the Vietnamese Ambassador in the midst of the current crisis, to discuss the war in Kampuchea, the reconstruction of his country and refugees. He welcomed Friends and it was remembered that Quakers gave humanitarian aid to both sides in the Vietnam War, and are very concerned still about this region.

Yearly meeting was also a time of looking inward at our isolated Friends and meetings who feel separated by vast distances. We were concerned that visiting Friends from overseas should visit among our meetings more and would urge anybody intending to visit Australia to let the secretary of yearly meeting know well in advance, as inter-visitation is a powerful means of inspiration and communication among Friends. Lastly we were delighted by the Young

Friends' sense of togetherness and fun and endorsed their theme of "freedom and friendship."

Ross Cooper

South Africa

SOME FIFTY FRIENDS AND ATTENDERS WERE PRESENT at St. George's Home for Boys, Malvern East, Johannesburg, South Africa from December 30 to January 3.

South Africa General Meeting, as well as covering meetings within South Africa, includes Botswana, Swaziland and Lesotho. There were no representatives from Lesotho but the other groups were represented and this provided an opportunity for dialogue and sharing. Some excellent reports were read from individual meetings, showing Friends' concern in the life of their meetings, their response to the needs of others often placed upon them by political situations in theirs or neighboring countries, and made all the more remarkable when one remembers the size of membership involved.

The theme "Our Role in Society" was dealt with in a number of ways including a communication session and role play, using the meeting situation as an example. One major item of business concerned the three new Welfare Acts shortly to become law in South Africa and the effect these would have on the work of Quaker Service Fund. A full minute was approved which detailed the steps Friends might take now to enable the work to continue after the two-year period of grace allowed for registration by the the government expires.

The meeting heard of the visit which South African Friends made to American Friends in June and July 1978 and it was hoped to invite a small group of American Friends to South Africa during 1979. A desire was expressed for the links already established with the Friends United Meeting and the Friends General Conference and other meetings in the USA to be strengthened and encouragement given to South African Friends to visit American Friends whenever possible.

Will Warren, who is visiting Southern Africa under the auspices of the IFOR for three months, shared his experience of living, his belief that there is something of God in everyone, and his work to bring about reconciliation between individuals and groups. His contri-

bution—described as one man's response to the role of peacemaker in society—stressed the need for individuals to act with conviction in difficult situations, not to feel powerless or wait for others to do something. He said that we need to find out ways to effect change as no situation is so bad that nothing can be done about it.

Paul Hare and other members of Cape Town Meeting told of the efforts of an ad hoc group to develop proposals for a non-military National Service Corps that would be open to men and women of all population groups. It was hoped that some or all of the units of the service corps would be acceptable to the Department of Defense as an alternative to military service. One possibility being considered was that of an ambulance corps to serve in the border areas of Namibia. This proposal was warmly endorsed and further efforts encouraged.

We heard of the reinstatement of the Friends Ambulance used to help people from Crossroads visit local hospitals for treatment on a regular basis. There is a small team of volunteers always on standby to drive the vehicle in case of emergencies.

The small number of children present were cared for on a rotated basis and this included a visit to the Johannesburg Zoo. The swimming pool in the grounds was also much enjoyed by young and old. Although our five days were full ones with important decisions to be made, there were times when we sang, played games and worshipped together. We came away encouraged by the living witness of Friends in Southern Africa and also with a feeling that it had been for all a memorable and worthwhile occasion.

Alma and John Harding

CONFERENCE

Mission and Service

THE NEED FOR ADDITIONAL CONSULTATION among service bodies, mission programs, and local Friends was emphasized at the third Mission and

Service Conference which met in Chiquimula, Guatemala, early in January. The Friends reaffirmed the recommendation on this subject made in 1973 at the First Mission and Service Conference, and expressed regret about occasions when there had not been adequate consultation.

Twenty-three persons from five continents were brought together by the Friends World Committee for Consultation to consider once more the ways in which the outreach of Quakers might be made more effective. Central America Yearly Meeting hosted the gathering, and participants visited several nearby churches of this body during the meetings. In Guatemala City, they learned something about the work of the American Friends Service Committee in Guatemala.

Quaker work at the United Nations is a concern common to most Friends, and a good deal of time was spent discussing that program, especially as it relates to disarmament, right sharing of world resources, and human rights. The group agreed to attempt to compile a list of all present and past United Nations workers who are Friends, in order to utilize their skills and special interest.

Participants were concerned about the background and training of persons working overseas for Friends. They believed that some persons are not prepared as thoroughly as they should be before undertaking special tasks. They strongly recommended more exposure to Quaker principles and beliefs, and added that many Friends in local meetings are also deficient in this regard. They urged the revival of the reading of the queries where this practice has lapsed, and supported an increased emphasis on travel in the ministry by gifted persons.

Friends were not able to agree upon the importance of sharing the "Good News" through preaching and teaching. Local participants such as Elva Franco de Bautista from Honduras, Betty Cuevas from Chiquimula, and Emilo Salgado from Guatemala City are dedicated to evangelical methods, and believe that social and economic improvement follows when a person has been saved and brought into the church. They spoke of the El Florido resettlement project as one example of this combination of mission and service. They found it difficult to understand Quaker outreach which stressed the need

to change society, the need to care for the physical and social needs of people, without an explicit effort to preach the Gospel.

Barry Pittock, who represented the Quaker Service Council of Australia, stressed the need to share our religious beliefs at the same time service activities are advanced. Joshua Angatia from East Africa Yearly Meeting made the same point. There was general agreement that each side could learn from the other.

Nancy Moatthodi, from the Gaberone Meeting in Botswana, told about the work Friends undertake with refugees in that nation, assisted by British Friends, and Katherine Kenswar outlined some of the concerns and activities of Quakers in India. Laure Crow shared some of the frustrations and difficulties of Friends in the Middle East, in her own Lebanon and in the West Bank in Israel.

The participants proposed a new name for the triennial meetings, "Friends International Witness," and suggested that the next gathering take place in Kenya just before the Friends World Committee meets in that country in 1982.

Edwin Bronner



THE TULIPS

Saturday night you bring tulips, not for
the frost
But only because we hadn't any.
The stems bend
With the weight of the buds; beginnings
Are heavy, I say, a burden to hold
or carry.

But soon as the petals are spread
the stems
Are even, the threat of breaking
is ended;
The secret, held back and hidden,
unfolds to our seeing
And all that is left, is being.

—Margherita Faulkner

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BOOK REVIEWS

Walk Cheerfully, Friend by Seth Bennett Hinshaw. *The Publications Board, North Carolina Yearly Meeting*. 152 pp. \$3.50

There are many people in various parts of the country who have no direct acquaintance with Friends. They may remember William Penn from their history books but assume the Protestant body to which he belonged has no living counterpart. When such people move into a community where there is a Friends meeting, they may ask, "Who are these people called Friends?"

Seth Hinshaw's book is a kind of Quaker apology; a defense, an argument for the Quaker interpretation of Christian thought done not in academic, theological phraseology but rather in terms of ideas embodied in everyday people. There are profound truths and basic concepts lifted up by courageous, inspired souls who lived out their convictions. That they sometimes revealed frailties and foibles of the human condition makes us laugh with them. It is this combination of serious thought and choice anecdotes that makes this a very readable book, one you will profit from owning and one you will be pleased to loan to the person who visits your meeting.

Credit for the attractive art work belongs to Mary Edith Hinshaw and it enhances the appearance of the pages.

Esta B. Haworth

Words by Elizabeth Leeds Tait. *Privately published, 1978. Available from Friends Books Store, 1501 Cherry St., Philadelphia, PA 19102. 100 pages. \$5.00.*

This small book of poetry, written by a birthright and lifelong member of Rancocas Friends Meeting in New Jersey, is many things. It is a demonstration of versatility and skill in the writing of poetry, acknowledged by the publication of twelve of the sixty-four poems in various anthologies and other publications. It is also a moving chro-

nicle of persons, places and experiences unique and character-molding to the writer but in their essence shared by the reader. And it is a record of one pilgrimage from "The Age of Innocence" to "Late December" that by word, meaning and example encourages fellow pilgrims to keep walking... and to stay fully alert, sensitive and responsive enroute.

At its center, this book captures and reflects spirit moving from heart and mind and soul through word and image to printed page—and from there to who knows where. It is, like the seeking and the finding it records, both complete in itself and open-ended. Perhaps the writer has said it best in this poem from the book:

There is a Rhythm

*There is a rhythm—a force
which motivates
each little world
of human flesh.
Its symphony may shock the ear
untrained to dissonance,
or sound a harmony
whose theme
find one's own soul
expressed.*

Jim Lenhart

Stable Peace, by Kenneth E. Boulding. *University of Texas Press, Austin & London, 1978. 143 pages. \$9.95.*

Kenneth E. Boulding was the first Distinguished Visiting Tom Slick Professor of World Peace of the Lyndon B. Johnson School of Public Affairs, the University of Texas in Austin, in 1976-1977. Until the publication of this volume, the most notable item from that confluence was a classic Bouldingism, "The University of Texas is not a great University. It's only the best money can buy!"

Now we have a contender for notability: the recently published *Stable Peace*—a collection of four public lectures and considerable substance from a peace research seminar during the same period.

Directly to the point, the author says, "In a larger sense... the book comes out of forty years of thinking and writing which I have done in the field of war and peace...."

It is exactly that: a collection of not-so-random reflections, anecdotes, observations and the oft-emerging Boul-

dingsisms—relating a wide range of ideas and issues in the area of the study of peace.

Boulding entertainingly as well as enlighteningly muses on the meaning of peace, the sources of peace, the just war and the practices of peace, policies for peace and peace research.

In the latter portion of this small volume Boulding launches into proposals for creating or securing the stable peace which he suggests as having existed in recent times. In this instance he is thinking from a comprehensive, global perspective, and those millions who have been caught in "local" or "regional" wars may have reason to wonder.

James Neal Caverer

LETTERS TO THE EDITOR

Should Cooperatives Replace Capitalism?

Perhaps government regulations have played a negative part, as Howard E. Kershner asserts (FJ 9/1-15/78), but I seriously question his faith in free capitalism. On the contrary, I believe that production for profit has a built-in time bomb for disaster. It is organized greed, though the capitalist may personally be well-intentioned and charity giving.

Byron Johnson in *Fellowship*, October 1978, states, "The top ten multinationals, or transnational companies, all have incomes greater than the combined GNP of the eighty poorest developing nations." The multinationals control much of the farming land in Third World countries to produce coffee, tea, bananas, etc. Our enjoyment of these luxuries (I eat bananas) leads to hunger and starvation in those far-off lands.

Militarism is another octopus taking vital substance needed by people. It is often set up to guard the status quo.

In my book, communism, if totalitarian, is not the answer. I believe cooperatives have the mechanism that results in economic democracy. Where

established they have worked well "for use and not for profit." The great Christian, Toyohiko Kagawa, wrote a book about them entitled, "Brotherhood Economics" and was active in promoting them in Japan.

There are many small grassroots cooperatives springing up as described in the October 15 issue of *The Washington Spectator* and *Between the Lines*. As Gandhi so well said, "There is enough for the world's need, but not enough for the world's greed."

Elsie Renne
Menlo Park, CA

Is Suffering Necessary?

Having read and re-read "Growing Up in a Quaker Family" in *The Friend* (London) and in FJ 11/1/78, and pondered on it again today, there persists a vague, yet fully conscious feeling, that something of great importance is left unsaid.

I appreciate Fortunato Castillo's sincerity and open-mindedness, and his finely-phrased professional interpretations and suggestions. I think also along his lines that "the sobriety of life that is implicit in our lack of rituals and ceremonies" may not be congenial to young Friends, at least during a certain period of growth, today.

But I am not at all convinced by the logic or assumptions following the generalization that "one is symbolically trying to conquer or annihilate one's opponent" in competitive games. In many instances, yes. But I have met with instances where a rival gratuitously points out an item or fault in his/her "opponent" that could result in the rival losing the contest. More appositely, I have met instances where the way the game is played—the beauty of form and adherence to rules irrespective of watchful eyes of umpire—is as important as, or even more important than, winning. This tallies with the Quaker view that the conduct or the means is as important as the ends in view, doesn't it?

However, it is not so much about any specific point that I now write, but the residue the entire article leaves me with. For, sad as one is to see the result of Winnie Seebom's repressions, may it not be that (to quote Mencius) "when heaven is about to confer a great office on a person it first exercises his mind to suffering.... Life springs from sorrow"? Perhaps, and here our psychoanalyst Friend could help, submerged in

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me is something that creates a false value of suffering! Or is suffering "in-built," so to speak, in life as it becomes more fulfilled in loving one's neighbor as oneself?

Eric Wyatt
Jamaica, West Indies

Let's Be Aware of Complexity

Russell Johnson, in his "An Exaggerated and External Demon" (FJ 12/15/78), contributes to our understanding of tensions between the two superpowers by identifying the ways in which the United States has threatened and continues to threaten the Soviet Union, but I believe that his general analysis is flawed. In the light of carefully researched information published by Amnesty International, the arrest and imprisonment of Russian political and religious dissidents can hardly be characterized as "presumed" violations of human rights. And in my judgment the cause of understanding and peace between the U.S. and the Soviet Union is not served by equating those violations with infringements of civil rights in the U.S. Amnesty International has indeed viewed the Wilmington Ten (all but one of whom are currently out of prison) and a few other Americans as "prisoners of conscience" but, as serious as these cases are, the nature and scale of human rights cases in the Soviet Union are vastly different.

What Russell Johnson might well have called attention to is the commitment on the part of the government in the Soviet Union to social and economic rights of individuals: the right to a job, to decent housing and to first class medical treatment. Such a commitment is in contrast to the relative lack of concern shown for these rights in the United States. It is in the light of the importance of the full range of human rights, as expressed in the United Nations Universal Declaration of Human Rights and in the two Covenants which President Carter has asked the U.S. Senate to approve, that neither the U.S. nor the Soviet Union can be absolutist in its condemnation of the other.

It would appear that Russell Johnson is applying the devil theory in reverse, characterizing the United States as an external demon. There is the implication in his analysis that, if only the United States would end its threatening stance

toward Russia, peace would be at hand. In effect, he has concluded that there are no ideological or economic dynamics within the Soviet Union pushing for an extension of its power and political influence abroad. I doubt this conclusion. I believe we should carefully guard against supporting the Cold War mentality and that a very high priority should be given to promoting the U.S. initiatives that could be taken to change for the better the exceedingly dangerous relationship between the two superpowers, but we should also realistically recognize the complex nature of the conflict.

Larry Miller
New Britain, PA

Soviet Sculpture

Not all readers of FJ 1/1/79 may know that the original of the drawing of muscular "Man Beating Sword into Plowshare" is a Russian-made statue donated by the USSR to the United Nations and located in their North Garden. Thus does Soviet sculptor Eugeniv Vuchetich represent the world-vision of the Hebrew prophets Micah and Isaiah.

Walter Ludwig
Yonkers, NY

Two Letters on "Friend Richard"

Sorrow over "The Tragedy of Friend Richard" (FJ 1/15/79) is not near the top of my priorities.

My sorrow is for the thousands of people from Kent State to Vietnam destroyed or crippled in his—and Lyndon Johnson's—obscene war. My sorrow is for my country whose democratic political processes he nearly succeeded in overthrowing. My sorrow is for an entire generation of Americans that has rejected idealism for cynicism or apathy. Flag-waving "Friend Richard's" failure as a man, a leader and a Quaker is surely in a large part responsible for patriotism becoming a joke. My sorrow is for the voters who were so blind to his sordid opportunism that they put him twice into the White House. My sorrow is for us Friends who will long be tarnished by his hypocritical, pious exploitation of his Quaker heritage while raining a holocaust on Southeast Asia. My sorrow is for his associates and family he lied to and betrayed.

Ultimately, my sorrow is for Richard

Nixon. The tragedy is certainly his. It is infinitely more our own.

Brinton Turkle
Santa Fe, NM

I was intrigued by Ferner Nuhn's analysis of Richard Nixon in FJ 1/15/79. I would add that Nixon's inability to accept Quakerism probably stems from the fact that he was raised by a mother who was a birthright Friend, and a father who was a convinced Friend without really being convinced. He was an obstreperous, temperamental, argumentative man who beat his children. In growing up, Richard Nixon almost certainly associated Quakerism with his mother, with what he perceived to be the feminine principle, with holiness and unconditional love. To him Friends' testimonies must have seemed saintly but impractical. Had Nixon grown up with a father who understood and lived in the manner of Friends, who knew that one could be strong and firm without resorting to violence, then he might have realized that one could be a man and a Quaker as well. Then he may well not have felt compelled to turn his back on his mother's faith—rejecting it in all but name—by enlisting in World War II. And the course of postwar America might have been substantially different.

Allan Kohrman
Newton, MA

CALENDAR

April

7—Retreat for Haverford Quarter at Radnor Meeting, Radnor, PA. "Hand, Heart and Spirit" will be the theme, with Mary Thompson and Christine Linnehan leading. 10 a.m. to 3 p.m. Please bring a bag lunch, beverage and dessert provided.

12-15—Southeastern Yearly Meeting at the Methodist Youth Camp in Leesburg, FL. Contact: Marguerite S. Rece, 1375 Talbot Ave., Jacksonville, FL 32205.

13-15—South Central Yearly Meeting at Camp Gilmont, Gilmer, TX. Contact: Elmer B. Carter, 247 E. Rosewood, San Antonio, TX 78212.

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Applied Peace Studies. Wilmington College of Ohio (Quakers) enables students to combine Peace Studies with fields such as agriculture, communication, economics, management, religion or other areas as appropriate for careers in peacemaking or for leadership in church, meeting or community. Peace Resources Center (Hiroshima/Nagasaki Memorial Collection); Human Relations Laboratory; internships related to individual goals. Write Peace Studies, Box 1243, Wilmington College, Wilmington, Ohio 45177.

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General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Road, Philadelphia, PA 19115. 464-2207.

Real estate consultant serving Sonoma County and Northern California. E.P. (Red) Stephenson, Oehm-Stead Realtors, 606 Beaver Street, Santa Rosa, CA 95404. 707-546-6346.

Counselor, organizer, teacher/trainer interested in working for organization dedicated to Quaker ideals. Used to much responsibility, enjoy work with people especially. B.A., Earlham College; M.A., Personnel Services/Counseling, Miami University. Pennsylvania area preferred. Available mid-July. Please contact: Tricia Sittig, 2894 Shannon Drive, Rochester, Michigan 48063.

Summer Employment

Secretary. Summer job at boys' camp. May exchange services for child's tuition. Other children welcome. Write or call: Camp Choconut, (winter address) Box 33F, Gladwyne, PA 19035. 215-MI9-3548. See ad page 21.

Summer Rentals

Cottage in Vermont. Woods, neighboring mountains, swimming. Simple, secluded, running hot/cold water, no electricity. \$80 weekly for couple, \$9 each additional person. June-October. Box D-727, Friends Journal.

Try a Maine vacation this summer on beautiful Big Indian Lake, near St. Albans. Ideal for two families. Two adjacent, fully-furnished cottages, plus third bedroom cottage. Modern conveniences, fireplace, barbeque, picnic table, dock, float, canoe. Excellent fishing, photographs available. \$200 weekly. For details, 914-354-6918 collect.

Enjoy the White Mountains in a secluded cabin with electricity, running water and swimming. Lucille Oliver Koenig, Thornton, PA 19373.

MEETING DIRECTORY

Argentina

BUENOS AIRES—Worship and monthly meeting one Saturday of each month in Vicente Lopez, suburb of Buenos Aires. Phone: 791-5880.

Canada

TORONTO, ONTARIO—60 Lowther Ave. (North from cor. Bloor and Bedford.) Meeting for worship every First-day 11 a.m. First-day school same.

Mexico

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

OAXTEPEC—State of Morelos. Meeting for meditation Sundays 12:30 to 1:30 p.m. Calle San Juan No. 10.

Peru

LIMA—Unprogrammed worship group Sunday evenings. Phone 221101.

Alabama

BIRMINGHAM—Unprogrammed Friends Meeting for worship 10 a.m. Sunday. For information phone Nancy Whitt, clerk, 205-823-3637.

Alaska

FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, third floor, Eielson Building, Univ. of Alaska. Phone: 479-6782.

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Frances B. McAllister, clerk. Mailing address: P.O. Box 922, Flagstaff 86002. Phone: 602-774-4298.

McNEAL—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: 602-842-3729.

PHOENIX—1702 E. Glendale, Phoenix, 85020. Worship and First-day school 11 a.m. Olive Goodykoontz, clerk, 751 W. Detroit St., Chandler, 85224. Phone: 602-963-5884.

TEMPE—Unprogrammed, First-days 9:30 a.m., Danforth Chapel, ASU Campus. Phone: 967-3283.

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Steven S. Spencer, clerk. Phone: 602-325-0612.

California

BERKELEY—Unprogrammed meeting. First-days 11 a.m., 2151 Vine St., 843-9725.

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

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

FRESNO—10 a.m. Chapel of CSPP. 1350 M St. 222-3796. If no answer, call 237-3030.

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

HAYWARD—Worship 10 a.m., 22502 Woodrofe St., 94541. Phone: 415-851-1543.

LA JOLLA—Meeting 11 a.m., 7380 Eads Ave. Visitors call 459-9800 or 277-0737.

LONG BEACH—Meeting for worship, 10 a.m., Garden Room, Brethren Manor, 3333 Pacific. Call 434-1004 or 831-4086.

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

MALIBU—Worship 9:30 a.m. Phone: 213-457-9928.

MARIN COUNTY—10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call 415-472-5577 or 883-7585

MONTEREY PENINSULA—Friends meeting for worship Sundays, 10:30 a.m. Call 375-3837 or 624-8821.

ORANGE COUNTY—First-day school and adult study 10 a.m., meeting for worship 11 a.m. University of California at Irvine (Univ. Club, Trailer T-1, park in P-7). Phone 714-552-7691.

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

PASADENA—Orange Grove Monthly meeting. Unprogrammed worship and First-day school 10:30 a.m. 520 E. Orange Grove Blvd. Phone 792-6223.

REDLANDS—Meeting and First-day school, 10 a.m., 114 W. Vine. Clerk: Peggy Power, 714-792-9878.

RIVERSIDE—Dialog, 10 a.m. Unprogrammed worship, 11 a.m. and First-day school. 3920 Bandini Ave. 714-781-4884; 714-795-1907.

SACRAMENTO—YWCA, 17th and L Sts. First-day school and meeting for worship 10 a.m. Discussion at 11 a.m. Phone: 962-0848.

SAN DIEGO—Unprogrammed worship. First-days 10:30 a.m. 4848 Seminole Dr., 296-2264.

SAN FERNANDO—Unprogrammed worship First-days, 8:30 to 9:30 a.m. 15056 Bledsoe, Sylmar. Phone: 892-1585.

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

SAN JOSE—Meeting for worship, 10:30 a.m. Singing 10 a.m. 1041 Morse St.

SANTA BARBARA—591 Santa Rosa Lane, just off San Ysidro Rd., Montecito, (YMCA) 10 a.m.

SANTA CRUZ—Meeting for worship Sundays 10:30 a.m. Community Center, 301 Center St. Clerk: 408-426-5992.

SANTA MONICA—First-day school and meeting at 11 a.m. 1440 Harvard St. Call 828-4089.

SONOMA COUNTY—Redwood Forest Meeting Worship and First-day school 10 a.m. 840 Sonoma Ave., POB 1831, Santa Rosa 95402. Clerk: 707-538-1783.

TEMPLE CITY (near Pasadena)—Pacific Ackworth Friends Meeting, 8210 N. Temple City Blvd. Meeting for worship, Sunday 11 a.m. For information call 287-6880 or 798-3458.

VISTA—Unprogrammed meeting, 10 a.m. Call 724-9655 or 722-9930. P.O. Box 1443, Vista 92083.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 472-7950.

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

Colorado

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

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

FORT COLLINS—Worship group. 484-5537.

GRAND JUNCTION/WESTERN SLOPE—Travelling worship group, 3rd Sunday monthly. Phone 242-2004 or 242-8381 for location and time.

PUEBLO—Worship group, 543-0712.

Connecticut

HARTFORD—Meeting and First-day school, 10 a.m., discussion 11 a.m., 144 South Quaker Lane, West Hartford. Phone: 232-3831.

MIDDLETOWN—Meeting for worship 10 a.m. Russell House (Wesleyan University), corner High & Washington Sts. Phone 349-3614.

NEW HAVEN—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 288-2358.

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m., Thames Science Ctr. Clerk: Bettie Chu. Phone 442-7947.

NEW MILFORD—Housatonic Meeting: Worship 10 a.m. Rte. 7 at Lanesville Rd. Phone: 203-354-7656.

STAMFORD-GREENWICH—Meeting for worship and First-day school, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Rosa Packard, W. Old Mill Rd., Greenwich, 06830.

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

WATERTOWN—Meeting 10 a.m., Watertown Library, 470 Main Street. Phone: 274-8598.

WILTON—Meeting for worship and First-day school, 10 a.m., 317 New Canaan Road. Phone: 762-5669. Marjorie Walton, clerk, 203-847-4089.

Delaware

CAMDEN—2 miles south of Dover. First-day school 10 a.m.; worship 11 a.m. Phones: 284-9636; 697-7725.

HOCKESSIN—NW from Hockessin-Yorklyn Rd. at 1st crossroad. Meeting for worship, 10:30 a.m. First-day school, 11:10 a.m.

NEWARK—Worship, Sunday, 10 a.m., United Campus Ministry, 20 Orchard Rd. Phone: 368-1041.

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

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

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WILMINGTON—4th & West Sts., 10 a.m., worship and child care. Phones: 652-4491; 475-3080.

District of Columbia

WASHINGTON—Meeting, Sunday, 11 a.m.; worship group, 9 a.m., adult discussion, 10 a.m.-11 a.m., babysitting 11 a.m. - noon; First-day school, 11 a.m. - 12 noon. Worship group, Thursday evenings at 7 p.m. 2111 Florida Ave., N.W., near Connecticut Ave.

Florida

CLEARWATER—Meeting 10:30 a.m., YWCA, 222 S. Lincoln Ave. Phone: 584-1262 evenings.

DAYTONA BEACH—Sunday, 10:30 a.m., 201 San Juan Ave. Phone: 877-0457.

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

JACKSONVILLE—Meeting 10 a.m., YWCA. Phone contact 389-4345.

LAKE WORTH—Palm Beach Meeting, 10:30 a.m., 823 North A St. Phone: 585-8080 or 848-3148.

MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Heather C. Moir, clerk, 361-2889. AFSC Peace Center, 443-9838.

OCALA—Open meeting Sundays 10 a.m. 819 N.E. 2nd St. 904-236-2839. Limited cot & couch hospitality. George Newkirk, correspondent, 4910 N.E. 16th St., 32670.

ORLANDO—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32083. Phone: 843-2631.

SARASOTA—Worship 11 a.m., American Red Cross Annex, 307 S. Orange Ave., Mary Margaret McAdoo, clerk. Phone: 355-2592.

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave., S.E.

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

Georgia

ATLANTA—Worship and First-day school, 10 a.m., 1384 Fairview Rd., N.E. 30306. Sue Williams, clerk. Quaker House phone 373-7986.

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. Marguerite Rece, clerk. Phone: 738-8529 or 733-1478.

SAVANNAH—Meeting for worship 10 a.m. 110 E. Taylor. Phone 236-4703 or 236-2056.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship and First-day school. Over-night inquiries welcomed. Phone: 968-2714.

MAUI—Friends Worship Group. Please call Mr. and Mrs. Blaine Treadway, 878-1208. 231 Kahoea Place, Kula, HI 96790.

Illinois

BLOOMINGTON-NORMAL—Unprogrammed. Call 309-828-9720 for time and location.

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

CHICAGO—57th Street. Worship 10:30 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3066.

CHICAGO—Chicago Monthly Meeting; 10749 S. Artesian. Phones: HI 5-8949 or BE 3-2715. Worship, 11 a.m.

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For information and meeting location, phone Ogden Ashley, clerk, 664-1923 or 743-0984.

DECATUR—Worship 10:30 a.m. Phone Charles Wright, clerk, 217-877-2914, for meeting location.

DEKALB—Meeting in Friends homes. Phone: 758-1985, 758-7084.

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

EVANSTON—1010 Greenleaf, UN 4-8511. Worship on First-day, 10 a.m.

LAKE FOREST—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 548-5033 or 234-4845.

McHENRY COUNTY—Worship 10:30 a.m. 1st and 3rd Sundays. 815-385-3872.

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

OAK PARK—Worship, 11 a.m., Hephzibah House, 946 North Blvd. Phone: 369-5434 or 524-0099.

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

PEORIA-GALESBURG—Unprogrammed meeting 11 a.m. in Galesburg. Phone: 343-7097 or 245-2959 for location.

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

ROCKFORD—Meeting for worship every First-day, 10:30 a.m. Friends House, 328 N. Avon St. Phone: 815-962-7373.

SPRINGFIELD—Meeting in Friends homes, unprogrammed. 10 a.m. Mary Tobermann, clerk, 548-1922.

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

Indiana

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

HOPEWELL—20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214 or 987-7367.

INDIANAPOLIS—North Meadow Circle of Friends. Unprogrammed worship 10 a.m. 1000 W. 58th St. Phone 253-1870. Children welcome.

RICHMOND—Clear Creek Meeting. Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Laurence E. Strong, 968-2455.

VALPARAISO—Unprogrammed worship Sundays. For information phone 926-3172 or 484-2383.

WEST LAFAYETTE—Worship 10 a.m., 176 East Stadium Ave. Clerk, Paul Kriese. Phone: 743-4928.

Iowa

AMES—Meeting for worship 10:15 a.m. Forum 11:15 a.m. YWCA-Alumni Hall, ISU Campus. For information and summer location call 233-1846. Welcome.

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

IOWA CITY—Unprogrammed meeting for worship 11 a.m. Sunday. 311 N. Linn. Convener, Judy Gibeon. Phone 319-351-1203.

Kansas

LAWRENCE—Oread Friends Meeting, 1631 Crescent Road. Unprogrammed meeting for worship 10 a.m.; discussion 11 a.m. Phone 913-843-8928.

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:30 a.m.; Sunday school, 9:30 a.m.; meeting for worship, 11 a.m. Keith Parker, clerk. David Kingrey and Shari Castle, ministry team. Phone: 262-0471.

Kentucky

LEXINGTON—Unprogrammed worship and First-day school, 4 p.m. For information, call 266-2653.

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

Louisiana

BATON ROUGE—Unprogrammed meeting for worship. In Baton Rouge call Quentin Jenkins, clerk, 343-0019.

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

Maine

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

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. Phone: 563-3464 or 563-8265.

ORONO—Unprogrammed meeting, MCA Bldg., College Ave. Phone: 866-2198.

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrodt Rd. First-day school, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone: 422-9260.

ANNAPOLIS—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Contact Edward Riley, 301-263-2083.

BALTIMORE—Kolonia Quaker Meeting for worship, 9:30-10:15 a.m. Most Sundays. Check with Dick Falkenstein or Dorothea Blom. Phone: 301-486-6262.

BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes 10:15; worship 11 a.m. Phone: 332-1156.

CHESTERTOWN—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. George Gerenbeck, clerk. 639-2156.

EASTON—Third Haven Meeting and First-day school 10 a.m. 405 S. Washington St. Carl Boyer, clerk, 758-2108; Lorraine Claggett, 822-0669.

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

SPARKS—Gunpowder Meeting for worship, 11 a.m. For information call 472-2551.

UNION BRIDGE—Pipe Creek Meeting. Meeting for worship, 11 a.m.

Massachusetts

ACTON—Worship and First-day school, 10 a.m., Harvey Wheeler Community Center, corner Main and Church Sts., W. Concord. (During summer in homes.) Clerk, John S. Barlow. Phone: 369-9299/369-9399.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day school 11 a.m. Summer worship 10 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. Phone 253-9427 or 268-7508.

BOSTON—Worship 11 a.m.; fellowship hour 12, First-day. Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-9118.

CAMBRIDGE—5 Longfellow Park (near Harvard Square, just off Brattle St.). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Phone: 876-6883.

DORCHESTER - JAMAICA PLAIN — Sunday evenings 5 p.m. in homes. Worship, FDS, soup, and discussion. Phone 522-3745.

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

SOUTH YARMOUTH, CAPE COD—N. Main St. Worship and First-day school 10 a.m. Phone: 398-3773.

WELLESLEY—Meeting for worship and Sunday school, 10:30 a.m. at 26 Benvenue Street. Phone: 237-0288.

WEST FALMOUTH, CAPE COD—Rt. 28A, meeting for worship, Sunday 11 a.m.

WESTPORT—Meeting Sunday, 10:45 a.m. Central Village. Clerk: J.K. Stewart Kirkaldy. Phone: 636-4711.

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

Michigan

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

ANN ARBOR—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Bruce Graves. Phone: 313-483-0058.

BIRMINGHAM—Phone: 313-334-3555.

DETROIT—Meeting, Sunday, 10 a.m., 7th floor Student Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit 48221. Phone: 341-9404.

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

GRAND RAPIDS—Worship and First-day school 10 a.m., 11 Cherry St., SE. For particulars phone 616-363-2043 or 616-854-1429.

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

MARQUETTE-LAKE SUPERIOR—10 a.m. Sundays. Unprogrammed. Forum. Child care. 228-7677, 475-7959. Corresp. 39 Elder Dr.

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day school 10 a.m., programmed meeting 11 a.m., W. 44th St. and York Ave. So. Phone: 928-6159.

ROCHESTER—For information call Sharon Rickert, clerk, 288-6286, or Richard & Marian Van Dellen, 282-4565.

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship 10 a.m. Friends House, 295 Summit Ave. Phone: 222-3350.

Missouri

COLUMBIA—Worship and First-day school, 10 a.m. Ecumenical Center, 813 Maryland. Phone: 449-4311.

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

ROLLA—Preparative Meeting. Sundays 11 a.m., Elkins Church Educational Bldg. First & Elm Sts. Phone 314-341-3754 or 2464.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 11 a.m. Phone 522-3116.

SEYMOUR—Discussion 10 a.m., unprogrammed worship 11. Write: Jim/Donna Rickabaugh, Sunrise Farm, Rt. 1, Seymour 65748.

Nebraska

LINCOLN—3319 S. 48th. Phone: 488-4178. Worship 10 a.m. Sunday schools 11 a.m.

OMAHA—Unprogrammed worship. 453-7918.

Nevada

LAS VEGAS—Paradise Meeting: worship 12 noon, 3451 Middlebury. 458-5817 or 565-8442.

RENO—Worship 10:30 a.m., 135 Bisby St. Phone 358-6800 or 322-0688 to verify.

New Hampshire

CONCORD—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-6382.

DOVER MONTHLY MEETING

DOVER MEETING—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Lydia Willits, clerk, phone 603-888-2629.

GONIC MEETING—Maple St., Gonic. Programmed worship 10:30 except Jan. and Feb. Edith J. Teague, clerk. Phone: 603-332-5478.

WEST EPPING MEETING—Friends St., West Epping. Worship 1st & 3rd Sundays at 10:30. Fritz Bell, clerk. Phone: 603-895-2437.

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Co-clerks: Emily B. and Joseph Connelly, Christian St., Norwich, VT 05055. Phone: 802-649-1290.

PETERBOROUGH—Monadnock Monthly Meeting. Worship 10:45 a.m. Town Library Hall. Enter from parking lot. Singing may precede meeting.

New Jersey

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

CROWELL—Old Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m. (Except first First-day).

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

DOVER—Meeting for 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. Phone: 201-627-3987 or 584-4574.

GREENWICH—6 miles from Bridgeton. Meeting for worship 10:30 a.m. First-day school 11:45 a.m.

HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m. First-day school follows, except summer. Babysitting provided during both. Phone: 428-8242 or 227-8210.

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

MEDFORD—Main Street Meeting for worship 10:30 a.m. June through September: Union Street. Phone: 609-654-3000.

MICKLETON—Meeting for worship, 10 a.m. First-day school, 11 a.m., Kings Highway, Mickleton. Phone: 609-468-5359 or 423-0300.

MONTCLAIR—Park St. and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and August, 10 a.m. Phone: 201-744-8320. Visitors welcome.

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

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

MULLICA HILL—First-day school 9:40 a.m. Meeting for worship 11 a.m., Main St., Mullica Hill.

NEW BRUNSWICK—Meeting for worship and First-day school, 11 a.m. Quaker House, 33 Remsen Ave. Phone: 463-9271.

PLAINFIELD—Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5738. Open Monday to Friday 10 a.m. to noon.

PRINCETON—Meeting for worship 9:30 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Road near Mercer St. Phone: 609-452-2824.

QUAKERTOWN—Meeting for worship and First-day school, 10:30 a.m. Clerk: Hannah Wilson, Box 502, Quakertown, 08868. Phone 201-995-2276.

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

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

SALEM—Meeting for worship 11 a.m. First-day school 9:45 a.m. East Broadway.

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Rd., Rt. 9, Cape May County. Visitors welcome.

SHREWSBURY—First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.) Route 35 and Sycamore. Phone 741-7210 or 671-2651.

SUMMIT—Meeting for worship, 11 a.m.; First-day school, 11:15 a.m. 158 Southern Boulevard, Chatham Township. Visitors welcome.

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

WESTFIELD—Friends Meeting, Rt. 130 at Riverton-Moorestown Rd., Cinnaminson. Meeting for worship, 11 a.m., First-day school 10 a.m.

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 and First-day school, 10:30 a.m. 815 Girard Blvd., N.E. Alfred Hoge, clerk. Phone: 255-9011.

GALLUP—Sunday, 10 a.m., worship at 1715 Helena Dr. Chuck Dotson, convenor. Phones: 863-4697 or 863-6725.

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

SOCORRO—Meeting for worship, 1st and 3rd Sundays, 10:30 a.m. 1 Olive Lane. Joanne Ford, convenor. Phone: 835-1149.

New York

ALBANY—Worship and First-day school, 11 a.m., 727 Madison Ave. Phone: 485-9084.

ALFRED—Meeting for worship 9:15 a.m. at The Gothic, corner Ford and Sayles Sts.

AUBURN—Unprogrammed meeting. 1 p.m. 7th-day, worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Phyllis Rantanen Glover, 12 Homer St., Union Springs, NY 13180. Phone: 315-889-5927.

BROOKLYN—110 Schermerhorn St. Worship and First-day school Sundays 11 a.m.; meeting for discussion 10 a.m.; coffee hour noon. Child care provided. Information: 212-777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade. Phone TX2-8645.

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

CHAPPAQUA—Quaker Road (Route 20). Meeting for worship and First-day school 10:30 a.m. Phone: 914-238-9894. Clerk: 914-769-4610.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. Phone: UL3-2243.

CORNWALL—Meeting for worship, 11 a.m. Rt. 307, off 9W, Quaker Ave. Phone: 914-534-2217.

ELMIRA—10:30 a.m. Sundays, 155 West 6th St. Phone: 807-733-7972.

HAMILTON—Meeting for worship Sunday, 10 a.m., Chapel House, Colgate University.

HUDSON—Meeting for worship, 10 a.m. first and third Sundays, 343 Union St. Margarita G. Moeschl, clerk. Phone: 518-943-4105 or 518-329-0401.

ITHACA—10 a.m., worship, First-day school, nursery; Anabel Taylor Hall, Sept.-May. Phone: 256-4214.

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

FLUSHING—137-16 Northern Blvd. Discussion group 10 a.m. First-day school 11 a.m. Open house 2-4 p.m. 1st and 3rd First-days except 1st, 2nd, 8th, and 12th months.

HUNTINGTON-LLOYD HARBOR—Meeting followed by discussion and simple lunch. Friends World College, Plover Lane. Phone: 516-423-3672.

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

LOCUST VALLEY - MATINECOCK—Duck Pond and Piping Rock Rds.

MANHASSET—Northern Blvd. at Shelter Rock Rd. First-day school 9:45 a.m.

ST. JAMES-CONSCIENCE BAY—Moriches Rd. Adult discussion, 10:30 a.m. Phone: 516-261-6082 or 516-941-4678.

SOUTHAMPTON - EASTERN L.I.—Administration Bldg., Southampton College, 1st and 3rd First-days.

SOUTHOLED—Colonial Village Recreation Room, Main St.

WESTBURY—550 Post Ave., just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone: 516-ED3-3178.

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

NEW PALTZ—Phone 914-255-5678 or 255-6179.

NEW YORK—First-day meetings for worship, 9:45 a.m., 11 a.m., 15 Rutherford Place (15th St.), Manhattan. Others 11 a.m. only.

Earl Hall, Columbia University

110 Schermerhorn St., Brooklyn

Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

ONEONTA—10:30 a.m. worship 1st and 3rd Sundays, 11 Ford Ave. Call 433-2367 (Oneonta) or 746-2844 (Delhi) for location. Babysitting available.

ORCHARD PARK—Meeting for worship and First-day school, 11 a.m. East Quaker St. at Freeman Rd. Phone: 662-3105.

POUGHKEEPSIE—249 Hooker Ave. Phone: 454-2870. Unprogrammed meeting, 9:15 a.m.; meeting school, 10:15 a.m.; programmed meeting, 11:15 a.m. (Summer worship, 10 a.m.)

PURCHASE—Meeting for worship and First-day school 11 a.m. Purchase St. (Rt. 120) at Lake St. Co-clerks: Nancy Firat, Bittersweet La., Mt. Kisco, NY 10549, 914-866-3524, and Joyce Haase, 88 Downs, Stamford, CT 06902, 203-324-9736.

QUAKER STREET—Unprogrammed, 11 a.m. Sundays from mid-April to mid-October, in the meetinghouse in Quaker Street village, Rt. 7, south of US Rt. 20. For winter meetings call clerk, Joel Fleck, 518-895-2034.

ROCHESTER—Meeting hours June 11 through Sept. 3, 10 a.m. Babysitting sometimes available. 41 Westminster Rd., Rochester 14607.

ROCKLAND—Meeting for worship and First-day school, 11 a.m., 60 Leber Rd., Blauvelt.

RYE—Milton Rd., one-half mile south of Playland Parkway, Sundays, 10:30 a.m.

SCARSDALE—Meeting for worship and First-day school, 11 a.m. 133 Popham Rd. Clerk: Gardiner Angell, 131 Popham Rd., Scarsdale NY 10583.

SCHENECTADY—Meeting for worship, 11 a.m. Brown School, 1184 Rugby Rd., Schenectady. Jeanne Schwarz, clerk, Galway, NY 12074.

SYRACUSE—Meeting for worship at 821 Euclid Ave., 10:30 a.m. Sunday.

North Carolina

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

BOONE—Unprogrammed meeting Sunday 11 a.m., Wesley Foundation. Cell 704-264-5812 or 919-877-4896.

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Dirk Spruyt, phone 929-5201.

CHARLOTTE—Meeting for worship, 10 a.m., First-day school, 11 a.m. 2327 Remount Rd. Phone: 704-399-8465 or 537-5808.

DURHAM—Unprogrammed meeting 10:30, First-day school 10:45, 404 Alexander Ave. Contact Alice Keighton, 919-489-6652.

FAYETTEVILLE—Meeting 11 a.m. on 2nd and 4th First-days at Quaker House, 223 Hillside Ave. Contact Charlotte Kleiss (485-4995) or Bill Sholar (485-3213).

GREENSBORO—Friendship Meeting (unprogrammed.) Guilford College, Moon Room of Dana Aud., 11 a.m. Contact Edith Mackie, 292-8100.

GREENVILLE—Unprogrammed, 1st & 3rd First-days, 11 a.m. Call Oris Blackwell 758-4247.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. Dorothy S. Mason, clerk, and David W. Bills, pastoral minister.

RALEIGH—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk: Doug Jennette. 834-2223.

WILKESBORO—Unprogrammed worship 7:30 p.m. each First-day, St. Paul's Church Parish House. Call Ben Barr, 984-3008.

WOODLAND—Cedar Grove Meeting. Sabbath school, 10 a.m.; meeting for worship, 11 a.m. Janie Q. Sams, clerk.

Ohio

AKRON—475 W. Market St. 8:30 Sunday. Pot-luck and business meeting, first Sunday. Child care. 253-7151 or 336-6972.

CINCINNATI—Clifton Friends Meeting. Wesley Foundation Bldg., 2717 Clifton Ave. Meeting for worship 10 a.m. Phone: 861-2929.

CINCINNATI—Community Meeting (United) FGC and FUM-Unprogrammed worship 9:30 a.m., 3960 Winding Way, 45229. Phone: 513-861-4353. Edwin Moon, 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 Cophine Croaman, 846-4472, or Roger Warren, 486-4949.

DAYTON—(FGC) Unprogrammed meeting for worship and First-day school, 10:30 a.m., 1518 Catalpa Drive. Phone: 276-4015 or 276-2384.

FINDLAY—Bowling Green area—FGC. Contact Joe Davis, clerk, 422-7668. 1731 S. Main St., Findlay.

HUDSON—Unprogrammed Friends meeting for worship, Sunday 4 p.m. at The Old Church on the Green, 1 East Main St., Hudson, 216-853-9595.

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

OBERLIN—Friends Monthly Meeting, unprogrammed, 11 a.m. YW Lounge, Wilder Hall. Sept.-May. 774-5139.

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

TOLEDO—Allowed meeting. Meetings irregular, on call. Visitors contact Jan Suter, 893-3174, or David Taber, 678-6641.

WAYNESVILLE—Friends Meeting, Fourth and High Sts. First-day school, 9:30 a.m.; unprogrammed worship, 10:45 a.m.

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

WOOSTER—Unprogrammed meeting and First-day school, 10:30 a.m., SW corner College and Pine Sts. 216-264-8661 or 345-7650.

YELLOW SPRINGS—Unprogrammed worship, FGC, 10:30 a.m., Rockford Meetinghouse, President St. (Antioch campus). Sunday school follows worship. Co-clerks: Ken and Peg Champney, 513-767-1311.

Oklahoma

OKLAHOMA CITY—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 1115 SW 47th. Information, 632-7574. Clerk, Paul Kosted, 525-2296.

Oregon

EUGENE—Meeting for worship 10 a.m. Religious education for all ages 11:15 a.m. 2274 Onyx.

PORTLAND—Multnomah Monthly Meeting, 4312 S.E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, AFSC. Phone: 235-8954.

Pennsylvania

ABINGTON—Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care. Phone: TU4-2885.

BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 926, turn W. to Birmingham Rd., turn S. ¼ mile. First-day school 10 a.m., meeting for worship 11 a.m.

BRISTOL—Meeting for worship and First-day school, 11 a.m., Market and Wood. Clerk: Cornelius Eelman. Phone 757-4438.

BUCKINGHAM—At Lahaska, Rtes. 202-263. Meeting for worship 11 a.m. (June, July, August 9:30 a.m.).

CHELTENHAM—See Philadelphia listing.

CHESTER—24th and Chestnut Sts. First-day

school, 9:45 a.m., meeting for worship 10:30 a.m. **CONCORD**—At Concordville, on Concord Rd. one block south of Rt. 1. First-day school 10 a.m.-11:15 a.m. except summer. Meeting for worship 11:15 a.m. to 12.

DOLINGTON-Makefield—East of Dolington on Mt. Eyre Rd. Meeting for worship 11-11:30 a.m. First-day school 11:30-12:30.

DOWNINGTOWN—800 E. Lancaster Ave. (about a mile old Rt. 30, ½ mile east of town). First-day school (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

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

EXETER—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 6/10 miles W. of 862 and 562 intersection at Yellow House.

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 each month. Five miles from Pennsbury reconstructed manor home of William Penn.

FRENCH CREEK—New meeting 10:30 a.m. in Meadville. Contact: Clemence Ravacon Mershon, 814-587-3479.

GETTYSBURG—Friends Meeting 10 a.m. at Gettysburg College Planetarium.

GOSHEN—Goshenville, intersection of Rt. 352 and Paoli Pike. First day school, 10:30 a.m.; meeting for worship, 11:15 a.m.

GWYNEDD—Sumneytown Pike and Rt. 202. First-day school, 10 a.m., except summer. Meeting for worship, 11:15 a.m.

HARRISBURG—Sixth and Herr Sts. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

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

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

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

KENNETT SQUARE—Union & Sickle. First-day school, 10 a.m., worship 11 a.m. Joann Shoemaker, clerk, 215-444-2848.

LANCASTER—Off U.S. 462, back of Wheatland Shopping Center, 1½ miles west of Lancaster. Meeting and First-day school, 10 a.m.

LANSLOWNE—Lansdowne and Stewart Aves., meeting for worship, 10:30 a.m., First-day school 11 a.m.

LEHIGH VALLEY-BETHLEHEM—On Rt. 512 ½ mile north of Rt. 22. Meeting and First-day school, 10 a.m.

LEWISBURG—Vaughan Literature Bldg. Library, Bucknell U. Worship 11 a.m., first Sunday of month, Sept. through May. Clerk Ruby E. Cooper 717-523-0391.

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

MEDIA—125 W. 3rd St.: Worship 11 a.m., except 1st Sunday ea mo. worship 10 a.m., bus. 11:15 a.m.

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

MERION—Meetinghouse Lane at Montgomery, Meeting for worship 11 a.m., First-day school 10:15 (including adult class). Babysitting 10:15 on.

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

MIDDLETOWN—At Langhorne, 453 West Maple Ave. First-day school 9:30 a.m., meeting for worship 11 a.m.

MILLVILLE—Main St. Worship 10 a.m., First-day school 11 a.m. Pamela Klinger, 717-458-5244.

MUNCY at PENNSDALE—Meeting for worship, 11 a.m. Rickie and Michael Gross, clerks. Phone: 717-584-3324.

NEWTOWN-BUCKS CO.—Meeting 11 a.m. First-day school 9:30 a.m. except 1st First-day Family Meeting 10:45 a.m. Jan./Feb. First-day school

11:20. Summer, worship only. 968-3811.

NEWTOWN SQUARE-DEL. CO.—Rte. 252 N. of Rte. 3. Meeting 11 a.m. Clerk, 215-566-7238.

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

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

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

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

Central Philadelphia, 15th and Race Sts.

Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermald 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 junction of Whitehorse Rd. and Rt. 23. Worship, 10 a.m. Forum, 11:15 a.m.

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

PLYMOUTH MEETING—Germantown Pike & Butler Pike. Adult class 10:15 a.m. Meeting for worship and First-day school 11:15 a.m.

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

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

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

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

SOUTHAMPTON (Bucks County)—Street and Gravel Hill Rds. First-day school 9:45, worship 10:30 a.m. Clerk's phone: 357-3857.

SPRINGFIELD—N. Springfield Rd. and Old Sproul Rd. Meeting 11 a.m. Sundays.

STATE COLLEGE—318 South Atherton St. First-day school, 9:30 a.m.; meeting for worship, 10:45 a.m.

SUMNEYTOWN-Pennsburg Area—Unami Monthly Meeting meets 1st, 3rd and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meeting-house at 5th and Macoby Sts., Pennsburg. Phone: 679-7942.

SWARTHMORE—Whittier Place, College Campus. Meeting and First-day school, 10 a.m. Forum, 11 a.m.

UNIONTOWN—R.D. 4, New Salem Rd., off Rt. 40, West. Worship, 11 a.m. Phone: 437-5936.

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

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

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

WEST GROVE—Harmony Rd. Meeting for worship, 10 a.m., followed by adult class 2nd and 4th First-days.

WESTTOWN—Meeting for worship 10:30 a.m. Sunday, Westtown School Campus, Westtown, PA 19385.

WILKES-BARRE—North Branch Monthly Meeting. Wyoming Seminary Day School, 1580 Wyoming Ave., Forty-fort. Sunday school, 10:15 a.m., meeting, 11 a.m., through May.

WILLISTOWN—Goshen and Warren Rds., Newtown Square, R.D. 1. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

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

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

YORK—135 W. Philadelphia St. Meeting for worship 11 a.m. First-days.

Rhode Island

NEWPORT—In the restored meetinghouse, Marlborough St., unprogrammed meeting for worship on first and third First-days at 10 a.m. Phone: 849-7345.

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

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

WESTERLY—57 Elm St. Unprogrammed worship, 11 a.m., except June through Sept., 10:30 a.m. Sunday school, 11 a.m.

South Carolina

COLUMBIA—Worship, 10:30 a.m. at Children Unlimited, 2580 Gervais St. Phone: 254-2034.

South Dakota

SIOUX FALLS—Unprogrammed meeting 11 a.m., 2307 S. Center. 57105. Phone: 605-334-7894.

Tennessee

CHATTANOOGA—Worship 10:30, forum 11:30, Second Mile, 516 Vine St. Larry Ingle, 629-5914.

NASHVILLE—Meeting and First-day school, Sundays, 10 a.m., 2804 Acklen Ave. Clerk, J. Richard Houghton. Phone: 615-292-7466.

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

Texas

AUSTIN—Worship and First-day school, 10:30 a.m. Forum 12:00. 3014 Washington Square. 452-1841. Ethel Barrow, clerk, 459-6378.

DALLAS—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Kenneth Carroll. Phone: 214-368-0295 or 214-361-7487.

EL PASO—Worship 10 a.m., 1100 Cliff St. Clerk: William Cornell, 584-7259.

HOUSTON—Live Oak Meeting. Worship and First-day school, Sundays 10:30 a.m., 1540 Sul Ross. Clerk: Malcolm McCorquodale, 626-4979.

MIDLAND—Worship 10:30 a.m., Trinity School Library, 3500 West Wadley. Clerk, Peter D. Clark. Phone: 697-1828 or 683-8093.

SAN ANTONIO—Unprogrammed meeting for worship 11 a.m. Sundays, YWCA 318 McCullough, 78215. Houston Wade, clerk. 512-738-2587.

TEXARKANA—Worship group, 832-4786.

Utah

LOGAN—Meetings irregular June-Sept. Contact Mary Roberts 753-2766 or Cathy Webb 752-0692.

SALT LAKE CITY—Unprogrammed meeting and First-day school, 10 a.m., 232 University Street. Phone 801-487-1538.

Vermont

BENNINGTON—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp. museum. Mail P.O. Box 221, Bennington 05201.

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone: 802-862-8449.

MIDDLEBURY—Meeting for worship, Sunday, 11 a.m., St. Mary's School, Shannon St.

PLAINFIELD—Worship 10:30 a.m. Sunday. Phone Gilson, Danville, 802-684-2261, or Lowe, Montpelier, 802-223-3742.

PUTNEY—Worship, Sunday, 10:30 a.m. The Grammar School, Hickory Ridge Rd.

SOUTH STARKSBORO—Hymn sing 10:30, silent meeting 11, potluck 12, 2nd Sunday each month, June through October. Special Thanksgiving and Christmas meetings. For information phone Baker 802-877-3032.

WILDERNESS—Meeting for worship, 10:30 a.m. Sunday, Farm and Wilderness Camps near Plymouth; N. entrance, Rt. 100. Kate Brinton, 228-8942.

Virginia

ALEXANDRIA—1st & 3rd Sundays, 11 a.m.; Unprogrammed worship and First-day school. Woodlawn Meeting House, 8 mi. S. of Alexandria, near US 1. Call 703-765-6404 or 703-960-3380.

CHARLOTTESVILLE—Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11 a.m.

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

McLEAN—Langley Hill Meeting, Sunday, 10:30 a.m., junction old Rt. 123 and Rt. 193.

RICHMOND—First-day school 10 a.m., worship 11 a.m. 4500 Kensington Ave. Phone: 358-6185 or 272-9115. June-August, worship 10 a.m.

ROANOKE—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-8769, and Blacksburg Preparatory Friends Meeting, clerk: Judy Heald, 544-7119.

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

WINCHESTER—Centra Meeting, 203 North Washington. Worship, 10:15 a.m. Phone: 667-8497.

Washington

SEATTLE—University Friends Meeting, 4001 9th Ave., N.E. Silent worship and First-day classes at 11 a.m. Phone: ME 2-7006.

SPOKANE—Silent meeting. Phone 327-4066. Wayne Benenson.

TACOMA—Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10:30 a.m., First-day discussion 11:30. Phone: 759-1910.

TRI-CITIES—Mid-Columbia Preparative Friends Meeting. Silent worship and First-day school 11 a.m. Clerk: Leslie Nieves, 582-5598.

West Virginia

CHARLESTON—Worship, Sundays 10-11 a.m., Cenacle Retreat, 1114 Virginia St. E., Steve Mininger, clerk. Phone: 342-8838 for information.

Wisconsin

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

EAU CLAIRE—Meeting for worship and First-day school, 11 a.m. Call 832-0094 or 235-5892, or write 612 13th St. Menomonie, WI 54751.

GREEN BAY—Meeting for worship and First-day school, 12 noon. Phone: Sheila Thomas, 338-0988.

KICKAPOO VALLEY—Friends Worship Group. 10:30 a.m., Sunday. Write DuViviers, R.D. 1, Readstown, WI 54652, or call 629-5132.

MADISON—Sunday 9 and 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

MILWAUKEE—10 a.m. worship sharing; 10:30 meeting for worship, YWCA, 610 N. Jackson, Rm. 502. Phone 963-9730, 962-2100.

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

WAUSAU—Meeting in members' homes. Write 3326 N. 11th or phone 842-1130.

Wyoming

SHERIDAN—Silent worship Sundays, 10 a.m. For information call 872-6368 or 672-5004.



Who speaks for human survival?



WE COMMIT OURSELVES TO
END THE ARMS RACE
AND ALL NUCLEAR THREATS

In April of 1978, 6,000 persons from all parts of the United States and all walks of life gathered at the Rocky Flats Nuclear Weapons plant, 16 miles from Denver, Colorado, to call for the phasing out of all nuclear production and conversion of the plant to peacetime purposes.

"Unless we end the nuclear arms race, that race will end us," the demonstrators said.

This April, a second demonstration will be held at Rocky Flats. Residents of Denver and Colorado will make a protest against the dangers to their life and health posed by low-level radiation from the plant.

"If the plant is unhealthy in our backyard, it is unhealthy in anyone's backyard," they will say.

The Rocky Flats project is just one of many ways AFSC is working for disarmament, a moratorium on nuclear production, and a switch from military spending to a national budget that meets the needs of people.

**American
Friends
Service
Committee**



1501 Cherry Street
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