

June 1, 1979

FRIENDS JOURNAL

Quaker Thought and Life Today



I have set before you life and death, blessing and cursing:
therefore, choose life, that both thou and thy seed may live.

Deuteronomy 30:19

Contents

June 1, 1979
Vol. 25, No. 11

Doomsayer	2
—Mildred Young	
Is It Treason?	3
—Ruth Kilpack	
Holy Obedience and Human Survival	5
—Margaret H. Bacon	
A Family Resemblance	10
—M.C. Morris	
Confessions of a Quaker Vacillater	12
—Gardiner Stillwell	
Songs	15
—Mary Dart	
How Do We Use Silence?	19
—Russell Bradshaw	
For the Bloomington Meeting	20
—Kathleen Purnell	
Invitation to the Dance	20
—Ann Deschanel	
Friends Around the World	21
Letters to the Editor	22
Calendar	24
Classified Advertisements	25
Meeting Directory	27

Front cover photo by Cully Miller, courtesy of the American Friends Service Committee

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Friends Journal (USPS 210-620) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955). It is associated with the Religious Society of Friends.

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**Friends Journal* is published the first and fifteenth of each month (except July, August and September, when it is published monthly) by Friends Publishing Corporation, 152-A North 15th Street, Philadelphia, PA 19102. Telephone (215) 564-4779. Second-class postage paid at Philadelphia, PA, and at additional mailing offices.

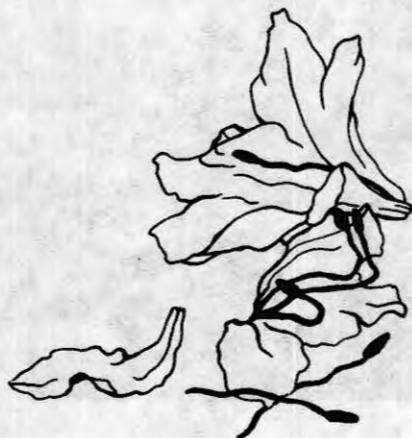
*Subscription: United States and "possessions": one year \$9, two years \$17.25, three years \$26. Foreign countries (including Canada and Mexico): add \$3 per year for postage. Single copies: 80 cents; samples sent on request.

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Postmaster: send address changes to *Friends Journal*, 152-A N. 15th St., Philadelphia, PA 19102.

DOOMSAYER



"For God's sake, let us sit upon the ground
And tell sad stories of the death of kings:"
For kings went down, and old triumphant things
Have crumbled, bone and stone, and lie unfound.
Ourselves foresee a world where no bird sings,
Yet fast and faster click our wheels in wheels,
(And one who used to kneel now hardly kneels),
While wide and ever wider swing the rings
Our orbits draw. Cracked are creation's seals.
Knowledge itself now menaces the knower,
The seed is violated by the sower,
And sapience dragged at technic's heels.
The knowing babe can tear apart the flower.
Will wisdom ever instruct power?

—Mildred Young

Is It Treason?

Not long ago, I received a letter:

Last week I re-read a book called Day of Infamy. This is the story of the day that Pearl Harbor was the victim of the surprise Japanese attack.

A few hours later I picked up the August 1/15/78 copy of Friends Journal and read your article, "The Hiroshima Maidens."

Your article was a very touching one and I suppose every writer for the Friends Journal is persuaded to write receptively to his readership audience. You have certainly responded admirably.

Your article, of course, undertakes no objectivity and lacks broad perspective.

The Pearl Harbor incident, which was followed by all of the other incidents of the Japanese conduct of the war, continued the historic beastiality [sic] and treachery of the Japanese race.

I don't really know what the word treason means in its present day context but I suppose one might even consider that some of your remarks in your article are treasonous; certainly they are revulsively anti-American.

I re-read my editorial of last August, written thirty-three years after the event. "Treasonous remarks?" I found only sorrow. Sorrow that has persisted a third of a century after the mushroom cloud subsided, leaving human agony in its wake. Is it treason to weep? To weep with sorrow and rage?

For it is rage I feel! Rage not only at this letter, which speaks of the "beastiality" of the whole "Japanese race," but because *all* of us—all thinking, free adults, continue to allow the real treason against the *human* race to continue. (As for bestiality, the poor beasts, in their simplicity, are damned by comparison with us, the cunning of whose minds they can in no way conceive.)

The cunning that betrays our own young—that experiments with the secrets of creation; the "blind men" of technology, whose first victims prove to be pregnant women and babies. "Blind men" motivated primarily by greed and the lust for power, regardless of the risk of the

eternal contamination of our own seed!

Every child born into this world comes at great cost—a heroic act on the part of the woman who gives birth. (I simply ignore those scoffers who claim that *warriors* take first place for heroism.) To experience the panting agony, the awful, relentless, inescapable push of creation itself—is the most down-played heroic act of history!

A friend of mine sang "The Battle Hymn of the Republic" while giving birth. "Mine eyes have seen the glory of the coming of the Lord!" half-sung, half-panted between the birth pangs of labor. A crazy, audacious woman! But a spirit I understand. A great prize—the Great Prize—has been won: the ultimate prize that must *never* be bought nor sold—no matter how craftily the sale has been disguised.

Is it treason to say that even now we are engaged in the sale of the future of fetuses presently in the womb and of the newborn for endless generations to come?

I am speaking of the Great Nuclear Fright that occurred in late March near Harrisburg, Pennsylvania. The great fright that spread everywhere—like nuclear radiation, like the fallout from the Hiroshima bomb over thirty-three years ago.

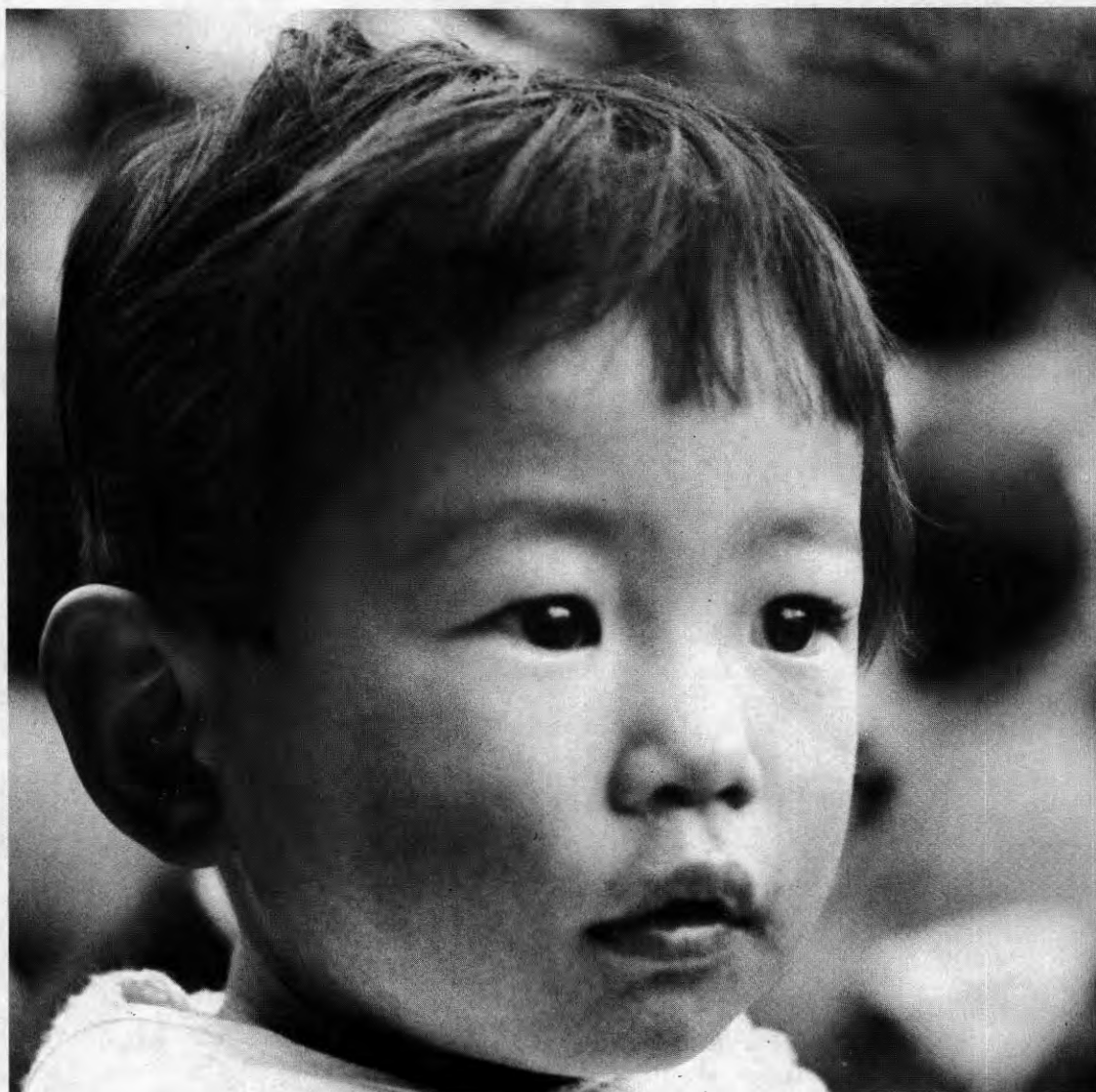
Now a great fight rages in Washington on the whole question of nuclear power. Which forces will win? Does it *matter* whether we may continue to go forward on our irresponsible, wasteful way, leaving mountains of plutonium in our wake, murderous bequests to our descendents?

Are we as aloof to the outcome—as "objective" as those who created the atomic gift to Hiroshima and Nagasaki a third of a century ago? Does our cool, intellectual "perspective" enable us to erase what's under our very noses in broad daylight, to focus on the far horizon, no matter how beclouded it becomes by nuclear fallout or radiation, while all creation withers at our feet?

The "blind men" continue anxiously to try to scan with their unseeing eyes the hydrogen "bubble" forming, the nuclear "leaks," the low-level radiation-caused cancer lurking in the mists of the future. The "wise men," the "seers," the ushers of a future doom. Does this not *concern* us? Is it *treason* to cry out?

Thirty-three years from now, what memories shall we have of the Great Nuclear Fright? Shall we be called traitors ("revulsive," "anti-American" for remembering it with pain? Lacking in "objectivity" and "perspective")? Shall we be able to speak with pride and certainty of our *own* part in the present moment of history when the decision is being made for the generations of children sprung from our own loins?

In the meantime, along with the fear, the rage, the despair I have felt during the Great Fright, I shall have a *song* to remember. It is a song by eleven-year-old Julie, who, with her brother Carl, had come down from



Vermont to visit her grandmother at that very moment. I saw the look in their eyes when they read the glaring headlines or watched the TV reports of the near-disaster. I heard their questions; understood their fearful silence; felt with them their unease in a world where food and air may be polluted, and even sleep may bring no awakening if a disaster should occur.

But Julie, her curly, fair hair falling about her face, put the fear aside for a little while. Sitting on a high stool at my harmonium, she created a song. A song played on just the black keys, and in the minor mode. A plaintive song that reflected the great, evil, magic bubble that could explode and kill all the children; a great horror that children cannot see or hear or touch or smell or taste—a terrible thing they cannot hide from—ever.

Carl learned Julie's song too, and their high, reedy voices, blending with the "flute" stop of the harmonium, were almost indistinguishable from one another.

*Love is in the world today.
All the people should be happy.
So why aren't you?
I wish you were.
The world needs your love.
Why don't you give it your love?
I love your love,
So the world must love it too!*

Julie's song for the nuclear age: it will long cling to my memory. It stiffens my spine, sharpens my mind, arouses my maternity, my love of children—American children, Japanese children—all the children born under the shadow of the mushrooming atomic cloud of Hiroshima, or the hidden terrors of the nuclear cooling towers of all the Three Mile Islands in the world.

And I ask my correspondent: is this *treason*? If so, then I am a traitor!

RK

HOLY OBEDIENCE AND HUMAN SURVIVAL

by Margaret H. Bacon

In December of 1978 some 600 women, representing most of the major U.S. women's organizations, both black and white, came to Washington, D.C., for a State Department briefing on SALT II. On the following day the Women's International League for Peace and Freedom held a one-day conference titled "Arms and the Woman," to explore the connections between the concerns of women and the issue of peace in general.

Among the speakers at the conference was Dr. Helen Caldicott, a pediatrician who has made a special study of the relationship of the incidence of leukemia in children exposed to low-level radiation from nuclear wastes, and who made an impassioned plea for the banning of nuclear proliferation; and Dr. Eric Chivian, a psychiatrist from Harvard Medical School, who talked in a low-key manner about the psychological problems we all face living under the Damoclean sword of nuclear catastrophe. The computers, I understood Dr. Chivian to say, are now giving humankind less than a forty percent chance to survive the next twenty years without a major nuclear episode. One cannot get up in the morning, brush one's teeth, and go to work with that sort of knowledge. Therefore one practices denial, the psychological mechanism for shutting unpleasant facts from consciousness. Various persons practice various levels of denial, but none of us are free from it.

Following the conference, I thought further about denial and its widespread use, not only to obliterate from consciousness the nuclear threat, but also to turn deaf ears and blind eyes to the suffering of our fellow human beings; to refuse to listen to the cries of the peasant being tortured in a Chilean prison, or of a hungry child in Laos; to be dumb to the distress of a black unemployed youth in the big city, or of a Mexican father slipping across the border so that he can feed his family.

By living in the suburbs, by exposing ourselves only to pleasant sights and sounds, by reading about and discussing problems in abstract terms, it is possible to distance ourselves from the pain of others. But the price of that distancing is anomie for the individual, while the

social structure of which he or she is a part becomes unresponsive, losing its capacity to adapt and survive.

The familiar story of brontosaurus, the dinosaurs whose armor became so heavy and unwieldy that they were unable to climb out of the tar pits of the Paleocene Age comes to mind. Just as they were perishing, small furry beasts, not unlike rats, with no protection but their wits, scurried among the giant ferns. It was they and their descendants who survived era after era, becoming the progenitors of the apes, then of the humanoids, and finally of the human race.

Like dinosaurs, social regimes have perished because of their lack of adaptability and responsiveness, their protective armor. When the starving French mob begged for bread, Marie Antoinette said, "Let them eat cake." Caste and class had entirely cut off the ruling class from experiencing the mounting pain of the people. The eruption of the French Revolution was an inevitable result.

Today, with the advent of the potential for nuclear holocaust, what is at stake is not a single regime, good or bad, but the human race itself. In the event of an all-out escalating nuclear war, the socialist Cubans will suffer the same fate as the retired millionaires of Miami Beach; the traditionalist Hopis in their stone age villages in Arizona as the denizens of the gambling casinos of Nevada. As Tom Lehrer sang, "We will all go together when we go," and as Dr. Chivian reminds us, the odds that this will happen are getting better every day.

If we are to survive, we must have women and men with the courage to face the unfaceable, think the unthinkable; people who are willing to expose themselves to the present pain of their fellow human beings, and to envision future suffering of unimaginable proportions. We need men and women who do not practice denial, who do not adopt insulating life styles, who are willing to act as the sensitive consciences of society, and to speak for humanity as a whole.

Throughout history a few courageous individuals have played such roles, taking upon themselves the suffering of the world. Without exception such persons have been rooted in a deep and abiding faith that there is a creative force at work in history pulling humanity toward a higher level of development, as Pierre Teilhard de Chardin has

Margaret Bacon is a special writer for the AFSC with a particular concern for feminist and liberation issues. A board member of Friends Historical Society, she is author of four books and many articles. She is a member of Central Philadelphia (PA) Meeting.

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put it. For some, that higher level is nothing less than the Kingdom—or Queendom—of God.

I am continually heartened in my work for the American Friends Service Committee by the discovery of how many of my colleagues seem to base their lives on such a faith, though they may use different words to describe it. And I see in their continual efforts to afflict the comfortable—sometimes the comfortable within our own Society of Friends—the tradition of the age-old role of prophet: the demand that we drop the rosy colored glasses from our eyes and see the world as it really is, sure in the knowledge that it can be made better.

Not all of us who work for or support the AFSC are members of the Religious Society of Friends, but we are all heirs to Quaker traditions. I think it is important for us to understand the historic roots of the beliefs and attitudes which have brought us together and bind us into a present-day fellowship.

The Society of Friends arose directly out of the Christian tradition, and many of its beliefs and practices are shared by other Christian persuasions. If I write now about Quaker religious thought, this does not suggest that others do not share the same grounding. Nevertheless, the combination of beliefs within the Society of Friends has produced some unique features which affect all of us as we try to translate ancient testimonies into present action.

For one thing, Friends were from the first perfectionists. They were, as George Fox frequently said, "Children of the New Covenant." If humankind had been condemned to sin by Adam's fall, then it had been reprieved by the new covenant that Christ has made with his Maker. It was possible, therefore, for a woman or a man to live as though the Kingdom had already come; to be not a slave or servant, but a Friend of the Divine Spirit.

When George Fox was asked to take up arms for the commonwealth against Charles Stuart he refused, speaking directly from his sense of the New Covenant: "I told them I knew whence all wars arose, even from lust, according to James' doctrine; and that I lived in the virtue of that life and power that took away the occasion of all wars."

The perfectionism of the Quakers was an irritant to

their Puritan contemporaries, just as it is an irritant to many today. Early Friends refused to believe that sin and suffering were the necessary conditions of people. Poverty and plague were not regarded as God's judgment on sinful men and women. Rather, they resulted from humanity's refusal to obey the wise laws of the universe. Wars, as Fox said, were not God-created; they arose from human greed.

The full implications of this perfectionism were not realized by the first few generations of the Society of Friends. Indeed, they cannot be said to have been realized today. But, slowly, Friends became more and more "tender" as they put it; more open to the leadings of the Spirit and more and more sensitive to the suffering of others.

Thus, in the eighteenth century, Friends became aware that the holding of slaves was a sin, although they lived in a society that practiced denial by teaching that women and men of color were born to be servants, that they did not experience the same feelings as others, that they needed firm direction in their lives. Having finally realized with the help of the prodding of many pioneers including John Woolman, Anthony Benezet, and Benjamin Lay, that they must rid themselves of slave-keeping, Friends began to see that it was necessary to take a second step, and work to rid the society in which they lived of the "peculiar institution." Again, it was a few inspired pioneers who did the prodding and led the way.

Friends have a phrase which describes this slow unfolding of a concern. They speak of a "continuous revelation." God has not spoken only once to the wise persons and scribes of old; God speaks to men and women today. Those who are willing to act in the Light they see, are given more Light to follow.

Another element in the Quaker tradition has been their spiritual empiricism. When George Fox had come to the end of his search for true religion, he recorded in his journal:

When all my hopes in them and in all men were gone, so that I had nothing outwardly to help me, nor could tell me what to do; then, oh! then I heard a voice which said, "there is one even Jesus Christ, that can speak to thy condition" and when I heard

**Today, with the advent
of the potential for nuclear holocaust,
what is at stake
is not a single regime, good or bad,
but the human race itself.**

*it, my heart did leap for joy...and this I knew
experimentally.*

Friends have never been content with a religion of obedience to rules laid down by wise teachers nor recorded in the Bible, unless it agrees with present inspiration. They have insisted that the living Spirit of Christ can speak to women and men today as much as in ages past. They acted, at their best, on the inspiration of immediate leading.

There can be dangers in such a religion. One can mistake the voice of self-interest, ignorance, or prejudice for the voice of genuine inspiration. To protect themselves against such errors, early Friends—under the leadership of George Fox—evolved a system of checks and balances. The individual who feels he or she has a concern presents it to the meeting. Meeting members then jointly seek the Light. Only when the meeting unites with the concern is the person released to follow the leading.

This combination of experimentalism and perfectionism has helped to produce an emphasis on human sensitivity which, at times, has marked the Society of Friends. Most of the great reform movements in which Quakers have taken leadership have grown as the result of the concern of a single individual, or a small group of individuals, who were open to the sufferings of people with whom they were in contact, and willing to believe that such suffering could be prevented.

There are many examples that might be given. Elizabeth Fry's first visit to Newgate Prison touched her deeply, and made her feel it necessary to do something about the women prisoners. Her resulting experience in the prisons convinced her further that she ought to do something about *all* prisoners.

At the time of the Underground Railroad, it was the country Quakers—who had daily contact with black farm laborers, and who saw the results of slave kidnappings—who became willing to disobey the Fugitive Slave Law and aid the escapees. With a few exceptions, the city Quakers were wealthy and insulated from the problem. Today it might be noted that in the continual battle against racial discrimination, it is the center-city Quakers, who have the most experience with minorities, who are

the most concerned.

The tradition continues. During World War II many conscientious objectors were assigned to mental hospitals. Out of their concern for the treatment of the mentally ill came the modern mental health movement. Women and men who work with the American Indians, the farm workers, the Chicanos, become their allies and advocates.

American Friends Service Committee overseas workers who experience repression in Chile or Argentina or Korea become our leading spokespersons for human rights.

Finally, Friends have always been committed to the practice of holy obedience. If one reads the Quaker journals of old, one is struck by how central in the lives of individual Quakers has been the concept of finding and doing God's will, of acting upon the Light that one is given, of a search for more Light, and a fresh leading. This searching and finding is so much a part of the daily life of a dedicated Friend that it is almost taken for granted.

Three Friends whom I admire, and whose journals and lives I have studied, are Thomas B. Kelly, the teacher and writer, Lucretia Mott, the abolitionist and leader of the women's rights movement, and Clarence Pickett, for many years executive director of the AFSC. Each of them stated that they had never had an overwhelming mystical experience. Rather, they lived in a state of continuous touch with the Divine Impulse and continuous obedience to it. All three were simple, modest people who served, it seems to me, as pure channels for the Holy Spirit.

Obedience is a hard concept for men and women of our age. It conjures up a stern father who makes certain implacable demands upon his offspring, and who threatens to punish disobedience. Obeying God's will sounds like playing one's small and predestined part in a great master plan. It suggests a mechanistic view of the universe, and a masculine view of God the Father.

But Friends have always treasured the intuitive, creative side of the Divine. One of our great scholars, Howard Brinton, wrote that Friends stressed the feminine side of God, long before the present women's movement had arisen. To view the universe from the inside out, to feel with it as well as think about it, to approach it experimentally, is to be open to a concept of continual

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to the wise persons and scribes of old.
Those who are willing to act
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growth and continual evolution. God is a growing, living, organic force, struggling to create a Holy Community and those who are in touch with and obedient to their deepest spiritual impulses are partners in that creation. The image is less that of obedience to a stern father, as openness to the nurturing of a loving mother who yearns to see us evolve to our highest potential.

The Quaker respect for the intuitive, sensitive side of humans has been coupled with a regard for the equal role of women: first in worship and ministry, then in business, and finally in the affairs of the world. As we all know it, it was Quaker women in the nineteenth century who gave leadership to the emerging women's rights movement. The deep spiritual roots of that movement have yet to be noted. As Lucretia Mott, the spiritual force at the women's conference at Seneca Falls, made clear in speech after speech, it was not rights as such, but human liberation, the liberation of every person to follow her or his Divine leading, unchecked by human-made obstacles of racism or sexism (to use the modern terms), that was the goal of the demand for change. Such liberation, in turn, was only a means to an end; progress toward the Holy Community:

It has sometimes been said that if women were associated with men in their efforts, there would be not as much immorality as now exists in Congress, for instance, and other places. But we ought, I think, to claim no more for woman than for man, we ought to put woman on a par with man, not invest her with power or call for her superiority over her brother. If we do, she is just as likely to become a tyrant as man is, as with Catherine the Second. It is always unsafe to invest man with power over his fellow being. "Call no man master..." is a true doctrine. But be sure that there would be a better rule than now; the elements which belong to woman as such and to man as such would be beautifully and harmoniously blended. It is to be hoped that there would be less war, less injustice, and less intolerance in the world than now.

The concept of human liberation, which Lucretia Mott was advancing, marks a new plateau in social evolution which she glimpsed, and which women and men today are

trying to make a reality. Biological evolution, as we now know, does not progress by slow adaptation, so much as by radical mutations. New fishes are born with a mysterious urge to try to use their fins to walk upon the beach; new apes, with an overwhelming need to stand upright. So in social evolution we have men and women who have stepped beyond the bonds of the knowledge or wisdom of the society into which they were born to create something new. Often they have been outcast and despised. It is only looking back down the long vistas of history that we see what we owe today to their acts of obedience.

Kenneth Boulding has spoken, in a very provocative and helpful pamphlet, *The Evolutionary Potential of Quakerism*, of the Society of Friends as a mutation of Christianity, and George Fox as the pioneer, whose obedience to Divine Impulse led to the birth of this new form of religious worship and expression which has had an impact on the English-speaking world far beyond the proportion of its small numbers. Within the Society of Friends, in turn, women and men have played pioneering roles in its evolution: John Woolman, who made us see we could not keep slaves; Lucretia Mott, who taught that we could not give woman a second place in the struggle for the abolition of slavery; Elizabeth Fry, who worked for prisoners; Emily Greene Balch, who believed modern war could be eliminated if men and women pressed for arbitration. There have been many others. All the Quaker reform movements—including the commitment to bring peace to the world—emerged one by one from the inspiration of individuals who felt a deep conviction that they must act, and were obedient to that urging.

Studying the lives of some of these creative individuals I have been struck with certain common themes. For most of them, their concerns met with a surprising amount of hostility from the society at large and, unhappily, also from the Society of Friends. How could as mild and loving a woman as Lucretia Mott be called "a Modern Lucretia Borgia" by the public press, and "a wily, conniving woman" by one of her fellow Quaker ministers?

If we understand the process of denial, I think we understand why this is so. To ask, as social pioneers do, that we look at the true condition of slaves, or the

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enslavement of women, or the state of prisoners, or the full horrors of war, or the fact that our abundant life is at the expense of most of the rest of the world, is to ask that we remove our blinders. But most of us have come to feel that such blinders are necessary for our happiness, perhaps our very survival. So we strike out in anger at anyone who touches the delicate fabric of custom with which we have enmeshed our denials.

Often the pioneers find arrayed against them the conventional wisdom of their age. It is all very well to talk about the horrors of slavery, the abolitionists were told. But how was the economy of the South to operate without a slave base? Did they want to destroy the economy of a whole section of the country for the sake of their concern for the slaves? Learned professors wrote books defending slavery as a necessary human institution, explaining that the blacks came from a lower level of evolution than the white race, and had been evolved to be slaves.

The pioneers often find themselves on the very margin of society, unable at times to deal with all the learned arguments as well as social custom arrayed against them, but obedient to an urge deeper than reason can explain. It is only in retrospect that humanity sees the meaning of their lives, and they become the proper object of study.

A common element in the lives of the men and women who have lived in a constant state of holy obedience is a deep and abiding joy, based on faith. Among the ones I have learned the most about, this faith is not so much in a life after death, but rather a life on a different plane of being, in which it is possible to live day by day. Lucretia Mott wrote toward the end of her life that she did not need to set aside a special time for worship; she worshipped always, rejoicing in the good she was able to see in the women and men about her, as well as the wise laws of the universe she observed. For such a woman death held no terrors. She had no need to deny; she could be open to the whole of human experience and human suffering, and still stand fast in the implicit faith that a creative force works through the universe.

When I listened to Dr. Chivian talking about denial, my thoughts went to the AFSC staff in Denver, to Pam Solo and Judy Danielson and others who have dared to ask the citizens of Denver—and indeed of the whole

country—to face the threat that a plant like Rocky Flats poses to our human survival. I know also that in the programs to make people conscious of the struggle for human rights, and their need for protection against police surveillance, we are in fact asking many people to stop denying things, to face matters that they would rather not face. It is a role that demands great courage, great faith, and—to be effective—much love of one's fellow humans.

In these programs, and in others like them, I see threads of the historic Quaker beliefs: that perfectability is possible, that individual experience counts, and that obedience to the deepest spiritual urgings of our natures is the highest calling of our lives. Whether or not we identify with the Religious Society of Friends, these are the great common threads of our fellowship, the roots of our modern social action.

The first Friends were missionaries, "Publishers of the Truth," going up and down the land with the message that Christ had come to teach his people; that it was possible to live today "in that life and power that taketh away the occasion for war."

In the course of time we have moved away from making our faith explicit. Rather, we have tried to speak of it with our lives. It occurs to me, however, that if we are asking men and women to give up the comforting blanket of denial (asking them in fact to face the very real possibility of the end of human existence), we must offer them something in its place. Can we find fresh ways in our very actions to share with them our own deep faith in the creativity of the universe on which we ourselves are betting our lives? As we confront people, asking them to face what they would prefer not to face, must we not find fresh ways of expressing both faith and love?

For it is from the very people whom we wish to confront that must come the force for change. To quote Teilhard de Chardin:

In the depths of the human multitude there slumbers an immense spiritual power which will manifest itself only when we have learnt how to break through the dividing walls of our egoism and raise ourselves up to an entirely new perspective, so that habitually and in a practical fashion we fix our gaze on the universal realities. □



A Family Resemblance

photos and story by M. C. Morris

When Paul wrote from his farm in Kansas and included some complimentary remarks about *Friends Journal*, he probably did not suspect that these would be shared with the editor or that she would ask me to set down for its readers the circumstances of when and where we first met.

When? In 1931. Where? In the restaurant of the Savoy Hotel in Moscow. From across the room he had noticed a certain family resemblance and came over to ask whether, by any chance, I was related to my brother whom he had known in 1917 during Quaker war relief work in France. Thus began a friendship which has been a lasting one. Paul and his wife, Floy, later left their hotel to live at the former Quaker relief headquarters in Moscow, Borisoglebsky Per. 15. Still later, when my wife also arrived in Moscow, we, too, were invited to leave our hotel room and join them there. The only other occupants of No. 15 were the *Christian Science Monitor* correspondent William Henry Chamberlin and his Russian wife, Nadya, who rented a small apartment there.

So here were two American Quaker families thrown together by chance and living under the same roof in friendly "competition," since the husbands were representing rival American farm machine companies. Paul and I spent most of our time (usually alone) travelling to the state or collective farms in the Ukraine, the Caucasus, the Urals or north to Karelia where the machines were said to be operating. "Said to be," since they had often been transferred elsewhere, which meant a search journey of several weeks more. We would start by train from Moscow, sometimes in the luxury of an old-fashioned first class car, only to ride "soft" (but no bedding) after the first junction point, "hard" after the next change of trains, on a fourth class "shelf" among the peasants after that, then perhaps a stretch by river boat, subsequently

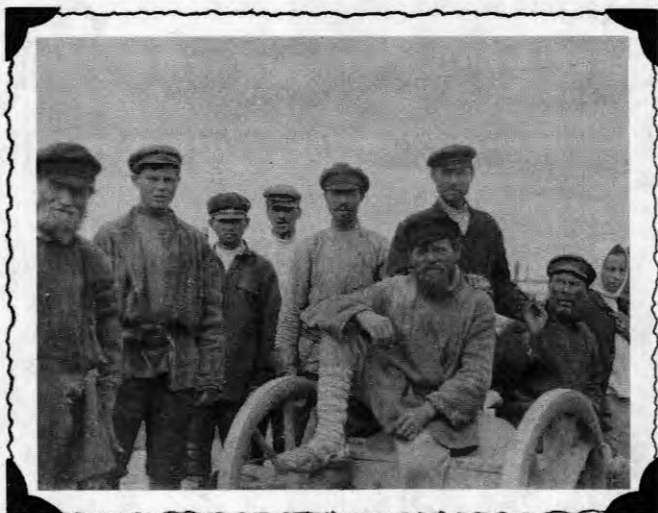
over rough roads by peasant wagon, and finally by bicycle, on horseback, or on foot in order to reach the isolated locations.

Whenever we returned from one of these trips, how eagerly the foreign correspondents pounced on us for news from the back country! Bottled up in Moscow, they were issued no permits to travel at that time unless a new factory or hydroelectric plant was being inaugurated somewhere and could be made the excuse for favorable international publicity. On such occasions they were herded onto special trains, accompanied by almost as many "interpreters" as there were journalists. Thus we came to meet a number of interesting people in the relatively small foreign community in Moscow at a time when the U.S. was not represented diplomatically in the USSR.

Between trips, just to live in Moscow was somewhat of an adventure in itself. I will not attempt here to describe conditions which have been more adequately dealt with elsewhere by others who were there at the time. I shall mention only two small incidents which rise before my mind's eye whenever I think back to those two years. The first: Paul and Floy's four-year-old daughter running up the stairs full of something to tell her mother; rattling it off in Russian because she had been playing with the neighboring kids in the courtyard; then switching to French (in which she conversed with her Russian nurse) when she saw she was not making herself understood;



M. C. Morris performed famine relief work in Russia after WWI, returning several years later to represent a U.S. firm. Now a retired language professor, he was co-secretary of Quaker International Center in Paris. He is a member of Moorestown (NJ) Meeting.



finally stammering it out with difficulty in her own language after her mother appealed in exasperation: "For goodness' sake, speak English. I just can't understand you!" And the second: helping Floy (after she had sprained an ankle rather seriously) and her daughter across the broad Vorovskovo Street, not because the (then sparse) motor traffic constituted a menace but because Russian drivers depended more on horn than brake to get them past any potential obstacle. I have never forgotten the feel of the little girl's small, warm hand grasping mine so tightly and trustingly....

But Borisoglebsky 15 was not to house its three families very long. We were soon notified that the government needed the premises for the Greek Trade Commission and that we must vacate our rooms in four weeks' time. This would have posed no problem had it not been for the fact that the representative of the Friends



Service Council (London), who was expected to arrive and take charge of the exodus, was denied a visa at the last moment. So it devolved upon four very unofficial Friends to dispose somehow of the large accumulation of personal property which many different types of Russians had entrusted to the Quakers for safekeeping over the years. We managed to return some of these possessions to their owners or friends *via* people who knew or had known them. But for many things, including letters and documents which might have been construed as "incriminating," we could find no owners, and time was getting short. We saw no alternative but to burn the papers in the big stove which, built into the wall, heated several rooms. Throughout some of the hottest days of that Moscow summer we stoked the stove and sweated in front of it and wondered how soon so much unseasonable smoke issuing from the chimney day and night was going to attract official attention—and suspicion.

After we left Russia the following year, our paths took



different directions, but we saw to it that they also crossed as often as possible. Our friendship has been an enduring one, meaning much to both families—and still does, though Floy died more than a year ago now on the way to the hospital, after many months of recurrent and often painful indisposition. Paul is alone on the farm now, but that vivacious little daughter of Moscow days—now a most attractive middle-aged woman with children (and even a grandchild) of her own—comes to visit him often, as do his other married children. Paul carries on bravely, upholding his family's reputation for hospitality—offering friends, family, and guests his delicious home-baked rolls and full meals including puddings and pies, and even (for breakfast) fish caught in his own pond.

I have never been one to put much stock in family resemblances, especially where I believed they hardly existed, but I can never be thankful enough that back in 1931 Paul looked across the hotel dining room and thought he recognized one. □



Confessions of a Quaker Vacillater

by Gardiner Stillwell

Where the taking of human life is concerned, I have now a consistent testimony against war, against the death penalty, and against nontherapeutic abortions. But it has not always been so; and thereby hangs a tale which I should like to tell, partly because I should like to see the Society of Friends move in the same direction, partly because the story may be helpful to others who have been wrestling with similar angels and demons, and partly because, as I fell out of harmony with the Society and then was lifted back, a good deal of religious experience was involved. It seems proper to share this tale not only with those who are similarly troubled about the testimonies and themselves, but also with those who are not. When others share what they know of the things of the spirit, I am always lifted up. I believe fervently in that sharing. As others have so often helped me to worship—by explaining, for example, how God has made them war refusers, or by coming right out and praying that God might empower the meeting in its ministry—so I now want to make some return.

For awhile, alarmed by the escalating crime rate, I was in favor of the imposition of the death penalty in some instances. Unsurprisingly, this made for a time of trouble in my relation to the meeting. Before that time, however, some very good things had happened, and they also are to the point here, for the general point is contrast: a moving into that home in gloryland that outshines the sun; then

considerably *out* of it; then back into it—with worship, Bible, and the testimonies interrelated all the way.

In the winter of 1974-75, my meeting's study group turned to the Bible—first to the Gospel of Mark for one evening (far too much, of course), and then to the Sermon on the Mount for several months, one evening every other week. Sometimes we covered only a couple of beatitudes in one evening. My wife and I participated in this with gusto. If a little explanation or background seemed needed, we supplied it from the *Interpreter's Bible* or elsewhere. Otherwise, the time was mostly spent on bringing the material to life with illustrations from everyday experiences. For example, two of us who have a problem with anger and resentment (myself and one other) compared notes from time to time, apropos of not calling one's brother "Fool!" when one should instead be



Gardiner Stillwell is a retired associate professor of English, University of Illinois. "Sometime clerk, also chair and member of various committees," of the Urbana-Champaign (IL) Meeting, he is especially interested in the study of Jesus and George Fox.

seeking reconciliation. We were at last taking the material seriously—the old, familiar, beloved verses; our spiritual roots were being inundated.

My wife and I were astonished and delighted; never before, to our knowledge, had Quakers paid such close attention to their religious heritage; never had Bible study been so vital—nor, for that matter, had any of the literary study in which over the decades we had been professionally engaged. Quite the high point in a lifetime of experiencing literature turned out to be Quakers studying the Sermon on the Mount! I became increasingly convinced that the Spirit was deeply involved in our proceedings. It seemed that the group was inching a little toward the spiritual perfection of the Creator, and that in the process we were doing what we had been made for.

At about the same time my wife, browsing in the city library, happened upon a book by a writer whom she had known in college: Marjorie Holmes' *How Can I Find You, God?* It made a strong impression on us, mainly because the author says that if you want to know God, you must simply start by talking to God. Away with sophistication, then! Just talk to God—and listen. For a decade or so, as a Quaker, I had been attempting a more



mind-stilling mode of prayer or meditation, without much result—occasional faint glimpses, not the inner communion that I kept reading about in Thomas Kelly's writings and elsewhere.

Now, however, I did as Marjorie Holmes suggested; and when I began my meditations with inwardly spoken prayer-words (of praise, or thanksgiving, confession, repentance, petition, intercession), and attempted no mind-stilling whatsoever, the communion started to happen of its own accord, as a gift, a cessation—or near-cessation—of words and images, an inflooding awareness of the Other, and a being held for a time in the

mystery. And of course there came impulses to find ways of sharing such blessings.

The peak came one afternoon when I was doing the dishes. I had been in a worship-state already for most of that day; and now, as I worked, a wonder came over me: see what it had fallen to me to do as part of the joint enterprise in home economics! The sense of Presence was very strong; and I found myself happily weeping into the dishwasher. Later when I was trying to tell the group about this and was having difficulty, my wife remarked, "It just means that you love me, and I love you; and we both love God, and God loves us." As it is said, there is no real distinction between the sacred and the secular!

Then came summer, and the annual scattering of half the meeting. That summer I read Howard Brinton's *Introduction to Quaker Religious Philosophy*, and the Gospel according to St. Thomas, which I began to understand much better than hitherto. Back home in the fall, however, Bible study was not resumed. Instead we took up a study of Buddhism. But we got nowhere with it—we simply gave up, in my opinion, because we lacked the stamina, or the seriousness, to cope with Teresina Havens' excellent questions in her study-guide on Quakerism and Buddhism. (*Buddhist and Quaker Experiments with Truth*, Religious Education Committee FGC.) Something was lacking. For me, a dry spell was beginning.

The trouble of which I have spoken came suddenly in the meeting for business in January of 1976, in the form of a proposal about lobbying against the re-institution of the death penalty in Illinois. For some time I had been thinking that the compassion of Friends is lopsided, since we pay far too little attention to the victims of crime, or to the survivors. And I believed, as I still believe, that the penalty in question, consistently and fairly applied, would act as a deterrent. (I now say "no" to it even so.) But as I then heard the minute being introduced, a chasm opened between me and the meeting, and I was perturbed on my *own* account, because I had been intending to build this whole last part of my life, in retirement, upon my relationship with the Society of Friends. At that point, however, I had to decide on the spur of the moment what to do: keep quiet; or speak my opinion but immediately lay the objection aside; or block consensus. I blocked it, I think, out of a feeling that I had to follow my conviction where it led; that it would be somehow dishonorable to do otherwise, merely for the sake of keeping in good with the meeting. Was this a form of pride? It was certainly not the serene unselfishness of a complete citizen of the Kingdom, not the perfect practice of the Sermon on the Mount.

"Pride, obstinacy, self-will!" one Friend long afterward wisely commented, with perfect cordiality, on the episode and its aftermath. My daughter, at any rate,

had something very sensible to say when I told her my troubles: "But Daddy, what can you expect?—of the Quakers of all people!" So presently, at another meeting for business, I laid my objection aside.

Then I didn't go to monthly meeting at all for a long time. I informed everyone in a rather grumpy letter (FJ 5/15/78) that I did not see why Quakers were so adamantly opposed to the death penalty, as long as they were so enthusiastic about abortion; I also thought—correctly—that the modern Quaker testimony against war is far from clear, because so many of us are devotees of situation ethics, and say, as to non-support for any war whatsoever, "Well...er...I don't know; it all depends."

Somewhere in all of this I began to yearn for something besides the Quaker muddle—for the embrace of an organization openly, steadily, consistently Christocentric. I started to attend the United Methodist Church, and finally rejoined the congregation of which I had been a member before becoming a Quaker thirteen years ago.

The Methodists were not much for mysticism, but were indeed unapologetically Christian; and this was a comfort. But I am not made to be a mainliner—dignified, reticent, objective. The Methodists were friendly, of course, but they do have a hierarchy topped by bishops, and it was increasingly apparent that I had made a mistake. I was discovering that there is no substitute for the Quaker meeting for worship, and all the participation and interchange in the life of the meeting. And my friends, after all, are mostly meeting people. They are the ones I belong with, come hell or high water. So I did not cancel my Quaker membership; nor did the meeting cancel it for me. (Dual membership is possible in Illinois.)

Meanwhile, I was still attending Quaker meeting for worship with some frequency. And during this whole episode the Friends were on the whole very pleasant and accepting. This was a fact of considerable importance—to me, at any rate—because I could later do some mind-changing without seeming to ask for favor; favor aplenty I already had.

At about that time I wrote about my troubles to a friend who had participated in our Bible discussions. In his reply, he said that I should lay all these things before the Lord to see what the Lord would have me do, because Christ's having come to teach his people again was what Friends were all about. I was touched, but laid the letter aside, and laid nothing before the Lord. Then, in September of 1978, one day as I was reading, I suddenly had special words in my mind—my words to God, but not, seemingly, willed by me: "This state of things has gone on long enough. Can't we, at last, please do something about it?" The answer was immediate: "Instead of merely hurling the charge of inconsistency at Quakers, why not go to work on removing the inconsistencies in your own peace testimony?"

"Very well," said I, now in gloryland again, and proceeded to rough out a fairly consistent peace testimony: no "terminations" in wars, none in abortion clinics except the medically advisable, and no executions (because pragmatic considerations are irrelevant; executions mediate the ultimate in rejection, when we are supposed to be about the business of mediating grace, nurturing the Seed).

Certainly the wish to be again in harmony with the congenial religious group entered in, and certainly there was a degree of creatureliness in the goings-on. Yes: so it must be when the Spirit is working with creatures. The main thing, from my point of view, was the re-establishment of the inner communion, the inner prayer of wordlessness, which had pretty much dwindled away. Worship and testimonies were again one. The heart sang praises to the Lord. A rebirth had occurred (the third, I think), after a gestation period of thirty-two months counting from the crucial meeting for business.

At the end of September, back in Illinois for fall, winter, and spring, I asked God for the gift of steadiness, and exuberantly resumed full participation in the Quaker meeting with an intent to try to live the religion of Jesus and George Fox.

But of course this effort requires a willingness to live with controversy. The opinion on abortion, in particular, brings me into conflict with many in the Society of Friends. But I shall just have to be as Woolmanesque as I can, and try not to get huffy; and go on pointing to that of God in the million or more U.S. unborns terminated annually; and wax prophetic over my view that when unborns are hurt while being untimely forced from their mothers' wombs, their pain is a fitting subject for Amnesty International; and remind Friends of their own distress when tax money is used for those military and judicial terminations of which they themselves so thoroughly disapprove. I shall have to call for an emphasis upon the popularizing of adoption; and I shall have to be very radical, and come out for Christian chastity and monogamy. And I may be in for some rocky meetings for business.

My own present leading, at all events, is this: as a Quaker, I am required to work away at my peace testimony, eschewing the thin pap of situation ethics so far as possible, and arriving if I can at the consistently just merciful actions and policies which the Lord requires of us.

The desire to make the effort, it seems to me, arises from worship. Perhaps that is what people mean to say when they say, "Take care of worship, and the testimonies will take care of themselves." Worshiping together, seeking together to experience life-as-worship, and exchanging views without wrath, we may ultimately find Truth together. □

The songs on the following pages struck our fancy—as did the accompanying photographs of the composer's daughter, Leah. They are printed here on the center spread of the magazine so that, should individual Friends or groups wish to have a songsheet, the staples which hold the pages together can be opened, and the pages with the music can be removed all in one piece.

Mary Dart, composer of the music and writer of the lyrics, is currently clerk of Celo [NC] Meeting. She teaches all the mathematics at the Arthur Morgan School and is bookkeeper for both the school and Celo Press. A student of Chinese, she has written songs and translated songs from Chinese. She plays numerous instruments, most recently the fiddle.

Trust Me

Words and Music by Mary Dart

© 1975 Mary Feeney [Dart]

Am Dm G Am

CHORUS: Trust me, won't you, trust me, trust me to help you grow, For I

love you and I'll care for you where ever you may go.

Dm Am Dm

1. Sometimes I'll hurt you, sometimes I'll make you cry, But I'll

Am Dm Am E Am

hold you and I'll love you, You'll hurt less as time goes by.

[CHORUS]

2. Sometimes I'll scare you
And you'll hold me with all your might
Remember that I love you
You don't have to hold so tight.

[CHORUS]

3. Sometimes I'll be strong
When I'm taking care of you
But remember that I need you
For I am growing too.



My Little Girl

Words and Music by Mary Dart

© 1975 Mary Feeney [Dart]



 My little girl, teach me how to laugh a - gain, Run in the wind and



 tumble in the grass a - gain. When you're so a - live and



 running by my side Then you teach me to laugh, little girl.

2. My little girl, teach me how to cry again
 To feel my pain and to stop and wonder why again.
 When you bow your head from something I have
 said,
 Then you teach me to cry, little girl.
3. My little girl, teach me how to love again
 Put your arms around me and teach me how to hug
 again.
 When you know I'm sad and you touch me with
 your hand
 Then you teach me to love, little girl.
4. My little girl, teach me how to live again
 Let me be near you, and teach me how to give
 again.
 Life is fresh and new in everything you do
 When you teach me to live, little girl.







Little Stone

Words and Music by Mary Dart

© 1975 Mary Feeney [Dart]

C G₇
 Little round stone in the big stone wall, Looks to me like you
 C F
 never fall. The little stone smiled and he told me, "yup"
 C G₇ C
 All the stones around me are holding me up.

2. Little round stone you're very small
Seems like you hardly can move at all.
The little stone said with a laugh so gay,
"Yes, but all together we go a long way."
3. Hey, little stone, are you sad and blue
'Cause all your neighbors are different from you?

"We're all different," he said to me,
"But we fit together just beautifully."

4. Little round stone will you come with me,
Roll down the hill and splash in the sea?
The little round stone said, "It would not be wise
To leave a hole that is just my size."

How Do We Use Silence?

by Russell Bradshaw

After listening to a tape recording of Douglas Steere speaking to the new Northern monthly meeting in Minnesota, I was moved by a particular concern of his: "How do we use *silence* in our lives?" In particular, how do we use silence in our meetings for worship and in our listening to others?

Stated in other terms, we can also ask: How do we *listen*? How do we listen to our own Inner Voice and how do we listen to our neighbors? Listening is always based in silence and silence is always based in listening, so the two are difficult to separate!

It is my feeling, and also that of Douglas Steere as expressed on the tape, that Friends have neglected the art of "structuring" their silence in an effective way—and even if certain individuals have developed (or stumbled onto) a method of their own for structuring their silence and enabling them to listen both to the Voice within and to the voice of their neighbor next to them—they have been reticent in sharing their "method" or instructing or giving advice to newcomers.

It seems to me that the central problem of Quakerism today, at least in the Swedish meeting, is precisely our inability to articulate or even utilize effectively our inner silence. To me this silent searching, this meditation, this listening, is the core and base of Quakerism.

In the difficult task of balancing the traditional Quaker emphasis of active social participation and (often, unfortunately, *versus*) silent meditation/listening, it has become social activism that has usually taken the upper hand today. This is quite understandable in the light of the current cultural emphases on historical materialism, scientism, positivism; it is a rather comfortable, respectable stance to be actively engaged in *concrete* social action. Unfortunately, it has often been forgotten that Quaker social action must flow naturally from, and first be based on, the individual's inner transcendent

experience.

Worthy social concerns can always be worked for in secular organizations as effectively, or more effectively, than from within the Society of Friends. Friends can and have traditionally been active in other social and political groups. Thus, our active social engagement does not stand or fall depending on whether the Society itself is involved.

On the other hand, the basis of Quaker belief, the inward, silent searching and listening for the guidance of the Inner Light—supported by the meeting's silence and social support—cannot be satisfied in other places out in our either secularized or rigidly ecclesiastical world. Our belief in a "vertical" dimension to existence, of the possibility of intimate personal contact with a transcendent reality is not readily accepted by our culture today. Words such as mystic, idealism, (Platonic), metaphysical, spiritual have negative connotations today, whereas words concerned with the "horizontal" dimension—such as historical, sociological, scientific (Aristotelian), verifiable, positivism, historical materialism—usually have positive. Thus our society is even affected by the enormous pressure of cultural norms to give priority to the horizontal dimension of existence and—at best—neglect, but usually depreciate the vertical dimension.

I do not mean that we should stop social undertakings and concerns, but I do feel that all such actions must *first* be grounded in the realizations and spiritual direction of the Inner Light, which can only be effectively reached by the regular use of a method of meditation/silence/prayer (whatever name one wants to use). We must learn to walk before we learn to run; we must be at home in silence and inactivity before we should undertake active, outer participation. Unless we begin our outer actions from an inner silence and understanding, our actions will inevitably begin to go awry. Activity and rest complement each other and are based in each other. When we walk, one foot is always in action, yet it must be complemented and based in the other foot which is stable, unmoving, "rooted to the ground." All activity must have a stable and secure base. As Lao-Tsu says: "Gravity is the root of all motion." Or, as we all have experienced, sleep is the basis of our waking activity.

To me, this topic of how we as Friends structure our silence is not just an interesting topic. Rather, it is at the center of the crucial question of the continued existence of the Society of Friends.

If we are *primarily* interested in vying for existence with many other philanthropical, social, and political action groups, we will die out—since we will not be serving any real, otherwise-unmet need. Other secular organizations can probably undertake these tasks more successfully than we can. For example, one sees in Sweden, a relatively enlightened and progressive country,

Russell Bradshaw is a researcher in the department of education at the University of Uppsala, Sweden. Corresponding secretary of Stockholm Yearly Meeting (1979) Theme Committee, he is a U.S. citizen doing doctoral work on childcare in Sweden.

that these other groups will probably continue to "steal our thunder" in terms of our concerns for human rights, equality, and international independence. In contrast to the U.S., for example, where Quakers were highly visible and gained many supporters for their stands against the Vietnam War and for racial and sexual equality—in Sweden these issues were and are so widely championed by other groups that the Quaker stand is nearly invisible.

In the same way, I feel our Society is becoming more and more anonymous, more and more like other horizontal dimension-fixated groups in the largely secular or rigidly ecclesiastical world we now live in. We will soon cease to exist if we do not concentrate on the unique and infinitely valuable base we have within Christianity: our

belief in the *primacy* of the inward spiritual search of every individual after the Inner Light, in the silence of her or his own being; our belief that it is ultimately only here and by this inward experience that we can find God; the absolute in the midst of all the relative world and universe around us.

We as Friends must be able to say as the Indian chief Papunehang explained to John Woolman after he had told an interpreter to sit down at a prayer meeting on the upper Susquehanna, "I love to feel where words come from." *This* is the heart of Quakerism; it is from here that the rest receives vital, rejuvenating, life-sustaining impulses, and it is from here that social action must originate. □

For the Bloomington Meeting

Sitting in this quiet place
Of white-washed walls and rafters and of meeting,
Thee and me
I and Thou
We and The Other and one another
Come together.

Time pauses with each breath. The silence stirs.
I hear
You poured out like grace and I the cup.

Sitting in this uncluttered place, wholeness
Rises to the surface like a
Poem.

—Kathleen Purnell

Invitation to the Dance

Hiding in the silence,
Deep in the mind,
Before history, was rhythm
And the rhythm was God.

(Nudge me in the ribs, elbow . . .)

Who is that man with the glint of humor in his face
Having risen to the spirit?
I am waiting for the message.

That is no message,
That's a dance . . . !

(Toe, stop poking me in the calf . . .)
He is asking the children to dance.
They smile and bow their heads.

He asks a lady to dance
And she declines graciously.
He berates us for our unwillingness:
We cannot dance, therefore we cannot live.
He departs in despair.

There is the silence of embarrassment,
of awe, of puzzlement, of exasperation . . .

Then the Meeting rises to the occasion, as usual:
Philosophically, arcane, unrhythmic—
We stumble over our own feet,
We think straight, and speak with grace.

But we decline the invitation.

God danced in the beginning,
Clapping hands at the creation,
Saying, "See what I have made!"
Clicking tongue and snapping heels;
Gliding from here to Orion.

We are a still life of yesterday,
Stuck in the niche of "now";
Mosses in amber, medallions in plastic:
Eternally dead to the rhythms of life;

Never to do a two-step of the mind,
Or a waltz of the spirit,
Or a hustle of the heart.

How is it that the spirit moves us?

—Ann Deschanel

FRIENDS AROUND THE WORLD

"It's much easier to be a pilgrim who works for peace than an owner who does," said Perry Yoder of Bethel College, North Newton, KS, addressing the annual College/Career Seminar held at Camp Squeak, B.C. in late December. He stressed that although affluence may well come as a result of hard work, it also results from rapidly increasing land values. Thus when nations, like individuals, turn their attention from living peacefully with their neighbors to defending their boundaries and possessions, conflict is less likely to be avoided. "Your ability to be a peacemaker," he stated, "is directly related to your capacity to hold material possessions lightly."

According to the newsletter of the **Morningside [NYC] Meeting**, "Mary Dyer" is now an opera and has been presented recently by the New York Lyric Opera Company at the New York University Theater. The author of the three-act opera is Richard Owen.

"If you say don't let the church get into politics," quotes the Wellesley (MA) Monthly Meeting Newsletter from a recent meeting on Friends and their relationship with government, "you are saying 'Don't let the church get into the world, let's be another distraction from reality.' The world is political. Politics has to do with the decisions men make which determine how they shall live and how they shall die. They are not living very well, and they are not going to die very well either. Politics is the locale of morality; of evil and good. If you do not get the church into the moral issues of politics, you will not confront evil and you cannot work for good. You will be a subordinate amusement—the great Christian joke."

The San Francisco Friends Meeting newsletter carries a quotation about the

corrupting influence of power taken from Josephine Duveneck's autobiography *Life on Two Levels*. The final paragraph reads:

"It was concern for motivation that made me prefer to work with Quakers on social problems... I found that Friends were very sensitive to the basis for action and that the group reduced the danger of domination by any one person. There was no question of majority or minority vote. The necessity to think through a proposition with those in disagreement was an excellent discipline for me. I used to get pretty impatient with the time it took to arrive at decisions, but in the end I had to admit that the final result was better than what I had hoped for in the first place."

Hartford [CT] Meeting's monthly bulletin notes that the Swedish Parliament and Swedish toy manufacturers have jointly decided to ban the sale of toy soldiers and toy pistols after this year (1979).

In facing the problem of the facing benches, one meeting (Gwynedd, PA) makes an appeal for more Friends to occupy the benches at the front of the meeting. Their reasons have been heard (if not acted upon) many times before: "The separation of the few who usually sit there from the rest... decreases unity which is a most desirable quality in meeting for worship. Being closer together physically can contribute to being closer spiritually."

Gwynedd denies the "mistaken impression" that those who occupy the so-called "facing bench" are appointed to do so. All, that is, except those responsible for "breaking" meeting. Gwynedd's advice is: "Don't wait to be asked. Take the initiative. Ask another Friend, couple or family to sit there with you..."

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Arlene Kelly, ACSW
988-0140 (10 AM-10 PM)

Helen H. McKoy, M.Ed.
Germantown GE8-4822

Christopher Nicholson, ACSW
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LETTERS TO THE EDITOR

Life Is For Living

Friend Gene K. Hoffman said it so well in FJ 2/1/79: "We are in the holocaust."

We have squandered Earth's gifts not only to surfeit our greed but for profit and power. We give no thought for our posterity. We have destroyed those cultures which were mindful of the limited resource of their tiny world as being "backward." They had struck a balance and harmony with their habitat. Or we have taken over other cultures which had limited understandings, but which had achieved some adjustment to their habitat, and have converted them into resources to be used to increase our own wealth, power, and comfort until they have rebelled and become determined to share in what they see as the world's treasures and comforts.

The problem is not economic but spiritual. The problem is how do we adjust ourselves to this understanding, that Earth has been systematically raped over the centuries? Its treasures have been wasted. We don't seem to understand that the cornucopia no longer overflows with blessings. We must find another harmony with each other to share what is left while there is yet time.

R. Vance Dowell
Salem, OR

Scrapple Isn't Terrific Either

Ruth Kilpack's article (FJ 1/15/79) was certainly offensive to Scottish readers. How do you suppose a Scot feels when she is faced with that Philadelphia delicacy, "Scrapple," at breakfast?

"Jane Pepper"
Scotland

Hiroshima Book Prices

We wonder if, as a follow-up to Lynne Shivers' excellent reviews of several books we carry (FJ 2/1/79), your readers can be informed that all

four of the books she reviewed are available from the Wilmington College Peace Resource Center, and that the prices are: *Unforgettable Fire*, \$10; *In the Sky Over Nagasaki*, \$3.50; *Summer Cloud*, \$3.50; *Annotated Bibliography*, \$6.50.

Helen Redding
Wilmington, OH

Step One In Tax Resistance

Thanks to Alan Eccleston for writing and to you for publishing his article ("War Tax Resistance as a Witness to Peace," FJ 2/15/79), and to a deeply concerned member of my meeting who called it to my attention. I have been helped to make a token Quaker Peace Witness by withholding a very small portion of my income tax. So Step One has been taken, I shall wait to see what will happen next and how I shall be able to meet it.

Accomplishment of Step One came about only after much prayerful inner searching, discussion with my meeting, and explanation to my employer, and these parts combined into a deeply enriching spiritual experience.

Dorothy Ann Ware
Largo, FL

'TIS "THE YEAR OF THE CHILD"

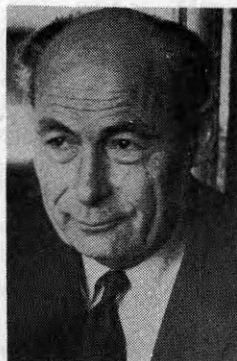
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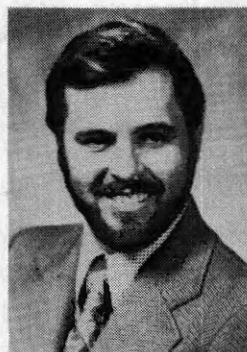
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CALENDAR

June

2—"Developing a Positive Atmosphere in Classrooms, Children's Groups or Camp" will be the theme of a Saturday workshop for educators at Friends Meeting House, 15 Rutherford Place, New York, NY. Register one week before workshop at: CCRC/FOR, Box 271, Nyack, NY 10960 (914) 358-4601. Cost: \$20 (some scholarship help may be available). Bring a bag lunch.

3—Open House at Yearly Meeting Friends Home (The McCutchen), 21 Rockview Avenue, North Plainfield, NJ 07060, 2:30 p.m. to 4:00 p.m.

3—Middletown Day at Middletown Meeting, Lima, PA. Meeting for worship 10:30 a.m. Covered dish luncheon served. All are welcome.

14-17—Intermountain Yearly Meeting at Ghost Ranch, NM. Contact: Frances B. McAllister, P.O. Box 922, Flagstaff, AZ 86002.

17-21—Junior Friends Conference at George School, Newtown, PA 18940. Open to children in grades one to six, preference will be given to staff children and those from Abington Quarter, though there may be room for others. Children should bring play clothes, swim suits, towels, sweater, raincoats, sneakers and one nice outfit for evening program. Also toiletries, blankets and sports equipment. All must be willing to cooperate with conference staff. Cost: \$85.

22-24—China Concerns Conference at Powell House, Old Chatham, NY. Call (518) 794-8811. Minimal fee.

27-30—"The Everlasting Gospel and John 15" will be the theme of the annual summer conference of the Quaker Theological Discussion Group, meeting at Malone College, Canton, OH. Speakers will be Dean Freiday of Manasquan (NJ) Meeting and Douglas Gwyn of Noblesville (IN) Meeting. Information and reservations through: Viola E. Purvis, 316 Marks St., Orlando, FL 32804.

July

1—A special celebration in honor of Edith Harriet Jones' 100th birthday (7/3/79) will be held by Minneapolis Friends Meeting, West 44th Street and York Avenue South. Edith Jones is the only recorded minister within Minneapolis Meeting. Unprogrammed worship at 9:00 a.m.; luncheon will be served at the meetinghouse with a program to follow. Messages may be sent to Edith Jones c/o Louise White, 9028 Kell Circle, Minneapolis, MN 55437.



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Announcements

1979-1980 Friends Directory. Meetings for Worship in the Western Hemisphere. Convenient cross-reference between name of meeting and town. Also Friends Centers, Schools and Colleges, Friends Homes. Handy reference during summer vacation and year-round travel. \$2.00 plus 75¢ postage and handling. Order from **Friends World Committee**, 1506 Race Street, Philadelphia, PA 19102 or P.O. Box 235, Plainfield, IN 46168.

Camps

Friends Camp at China Lake, Maine. Directed by New England Yearly Meeting of Friends. Grade 4-5, July 15-28; grade 6-7, July 29-August 11; grade 8-10, August 19-Sept. 1. For information write: Tracy Booth, Registrar, 35 Foreside Road, Cumberland, ME 04110.

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Teacher/director and assistant to help establish a Quaker care center for children 2-4 years old. B.A./M.A. in child development, also some knowledge of Quakers' beliefs. Write: Quaker House, 2121 Decatur Place, Washington, DC 20008.

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Canada

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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

ANCHORAGE—Unprogrammed meeting, First-days, 10 a.m., Mountain View Library. Phone: 333-4425.

FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, third floor, Elison 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: 602-642-3729.

PHOENIX—1702 E. Glendale, Phoenix, 85020. Worship and First-day school 11 a.m. Olive Goodykoontz, clerk, 751 W. Detroit St., Chandler, 85224. Phone: 602-963-5684.

TEMPE—Unprogrammed, First-days 9:30 a.m., Danforth Chapel, ASU Campus. Phone: 987-3283.

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 Woodroge 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, Brathren Manor, 3333 Pacific. Call 434-1004 or 831-4066.

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 883-7565.

MONTEREY PENINSULA—Friends meeting for worship Sundays, 10:30 a.m. Call 375-3837 or 824-8821.

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, 714-792-9676.

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, 15056 Bledsoe, Sylmar. Phone: 892-1585 for time.

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

SAN JOSE—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 Street, Clerk: 408-423-2605.

SANTA MONICA—First-day school and meeting at 11 a.m. 1440 Harvard St. Call 828-4069.

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, 6210 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 757-9372. 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: 449-4080 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 242-7004 or 242-8361 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: 232-3631.

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: 288-2359.

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. Weetover 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, 203-847-4069.

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.

REHOBOTH BEACH—5 Pine Reach Rd., Henlopen Acres, 227-2888. Worship, First-day 10 a.m.

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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: 677-0457.

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: 585-8060 or 848-3148.

MIAMI-CORAL GABLES—Meeting 10:30 a.m., 1185 Sunset Road. Heather C. Moir, clerk, 361-2889. AFSC Peace Center, 443-9836.

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. Phone: 813-896-0310.

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: 738-6529 or 733-1476.

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, 217-677-2914, 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 652-5612.

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 234-4645.

McHENRY COUNTY—Worship 10:30 a.m. 1st and 3rd Sunday. 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: 848-1147 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. Irla Bell, clerk. Phone: 223-3902 or 222-6704.

ROCKFORD—Meeting for worship every First-day, 10:30 a.m., Friends House, 326 N. Avon St. Phone: 815-962-7373.

SPRINGFIELD—Meeting in Friends homes, unprogrammed. 10 a.m. Mary Tobermann, clerk, 546-1922.

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. Call 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 987-7387.

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, 966-2455.

VALPARAISO—Unprogrammed worship Sundays. For information phone 926-3172 or 464-2363.

WEST LAFAYETTE—Worship 10 a.m., 176 East Stadium Ave. Clerk, Paul Kriese. Phone: 743-4926.

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 Gibson. Phone 319-351-1203.

Kansas

LAWRENCE—Oread Friends Meeting, 1631 Crescent Road. Unprogrammed meeting for worship 10 a.m.; discussion 11 a.m. Phone 913-843-8926.

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: 452-8812.

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.

PORTLAND—1845 Forest Ave. (Route 302). Worship and First-day school 10 a.m. (summer 9:30). For information call Harold N. Burnham, M.D. 207-839-5551.

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—Koinonia 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: 389-9299/369-9399.

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

CAMBRIDGE—5 Longfellow Pk. (near Harvard Sq., off Brattle St.) Meetings Sunday 9:30 & 11 a.m. From 3rd Sun. in June through 2nd Sun. in Sept. 10 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 Edmonds 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: 237-0268.

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

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

WORCESTER—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 756-0276.

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: 313-646-7022.

DETROIT—Meeting, Sunday 10:30 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: 926-6159.

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.

Montana

HELENA—Meeting for worship, Sunday 10:30 a.m. 2200 Cannon, Helena. Phone 406-442-6345, or contact Ernest & Kristin Hartley, clerks, 1204 Maryland, Deer Lodge, MT 406-846-3321.

Nebraska

LINCOLN—3319 S. 46th. Phone: 488-4178. Worship 10 a.m. Sunday schools 11 a.m.

OMAHA—Unprogrammed worship. 453-7918.

Nevada

LAS VEGAS—Paradise Meeting: adult discussion and First-day school 10 a.m.; meeting and child care 11 a.m. 3451 Middlebury. 458-5817 or 565-8442.

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

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: 602-649-1290.

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

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 603-868-2629.

GONIC MEETING—Maple St., Gonic. Programmed worship 10:30 except Jan. and Feb. Edith J. Teague, clerk. Phone: 603-332-5476.

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

New Jersey

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

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

CROPWELL—Old Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m. (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: 428-6242 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.

Mt. Laurel Meeting for worship, 3 m. S on Mt. Laurel Rd., 10:30, June-Sept.

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—Quaker House, 33 Remsen Ave. Meeting and First-day school 11 a.m.; meeting only, June-Labor Day, 9:30 a.m. Call 201-469-4376 or 463-9271.

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

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: 863-4897 or 863-8725.

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: 465-9084.

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: 212-777-8886 (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 120). Meeting for worship and First-day school 10:30 a.m. Phone 914-238-9894. Clerk: 914-769-4610.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. Phone: 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: 607-733-7972.

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.

FARMINGDALE-BETHPAGE—Meeting House Rd., opposite Bethpage State Park Clubhouse.

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.

SHELTER ISLAND—10:30 a.m., Quaker Graveyard, Sylvester Manor. (Rainy First-days and winter, Shelter Island Public Library). Phone: 516-749-0555.

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

SOUTHOLD—Colonial Village Recreation Room, Main St. June, July & August, 10 a.m.

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 212-777-8886 (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.

POTSDAM—Call 265-5749 or 265-7062.

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 First, Bittersweet La., Mt. Kisco, NY 10549, 914-666-3524, 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. Call 704-264-5812 or 919-877-4696.

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Dirk Spruyt, phone 829-5201.

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 O. Sams, clerk.

Ohio

AKRON—475 W. Market St. 6:30 Sunday. Pot-luck and business meeting, first Sunday. Child care. 253-7151 or 336-8972.

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 Crosman, 846-4472, or Ruth Browning, 486-8793.

DAYTON—(FGC) Unprogrammed meeting for worship and First-day school, 10:30 a.m., 1518 Catalpa Drive. Phone: 278-4015 or 278-2384.

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, 218-853-9595.

KENT—Meeting for worship and First-day school, 10:30 a.m., 1195 Fairchild Ave. Phone: 673-5338.

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, 878-6641.

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: TU4-2865.

BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 926, turn W. to Birmingham Rd., turn S. 1/4 mile. First-day school 10 a.m., 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 Doolington on Mt. Eyre Rd. Meeting for worship 11-11:30 a.m. First-day school 11:30-12:30.

DOWNINGTOWN—800 E. Lancaster Ave. (south side old Rt. 30, 1/2 mile east of town). First-day school (except summer months), and worship, 10:30 a.m. 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 562 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—Summerville 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, 1 1/2 miles west of Lancaster. Meeting and First-day school, 10 a.m.

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

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

LEWISBURG—Vaughan 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 Kilinger, 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. 988-3811.

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. July & August 10:30 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 juncture 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—Unani 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 19395.

WILKES-BARRE—North Branch Monthly Meeting. Wyoming Seminary Day School, 1560 Wyoming Ave., Forty-fort. Sunday school, 10:15 a.m., meeting, 11 a.m., through May.

WILLISTOWN—Goshen 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, Marl-

borough 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: 805-334-7894.

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, 826-4979.

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. 512-736-2587.

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, 343-6769, 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—Centre 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 327-4086. 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 Wellons, clerk. Phone: 342-8838 for information.

MORGANTOWN—Monongalia Meeting. Unprogrammed meeting for worship and First-day school 1st & 3rd Sundays 11 a.m. Bennett House, 221 Willey. Contact Lurline Squire, 304-599-3272.

Wisconsin

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

EAU CLAIRE—Meeting for worship and First-day school, 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, 336-0988.

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 672-6368 or 672-5004.

"The World's Most Endangered Species Are Its Children"

—United Nations Official



UNICEF Photo by Jason Laure

Not only are children menaced by the nuclear threat, he said, but many of the world's children are struggling for survival without adequate nutrition, medical care, or protection from exploitation.

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