

January 1/15
1980

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

**"Friends
are not
anywhere
near the
end of our
opportunity
as we face
the eighties. . .
we are only
at the end
of our
beginning."
—page 5**



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The cover photo, by Ted Hetzel, is of Helen Steere Horn and daughter Becky, who live at "Bird-in-Hand-Farm," nine miles from Athens, Ohio.



FRIENDS JOURNAL

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Let go, he said, and fall
Into the everlasting arms
Your frantic grasp upon the edge
Of sullen life is useless now.
Unhand the day, and unheeding fall
Into Eternal care.

But no, I plead
I sense no sure embrace
I fear an everlasting fall
Into a cruel and empty space.

Remember yet, he said
The gentle curvature of space
Encircling time and you
Holds in its arms
The wholeness of us all
And tenderly returns your fall
Let go, he said, and rise
Into the endless skies.

—James O. Bond

As way opens.

Beginning A New Decade

"As way opens" seems a peculiarly appropriate Quaker phrase to begin this first issue of *Friends Journal* in the decade of the nineteen eighties. It is a phrase implying that our faces are turned toward the future and the unknown, trusting that we will be guided by the Inner Light, which never fails us, if we heed it. But new ways bear within them the memory of the old. Else how should we ever learn, if we forget or ignore the past?

As Quakers we surely cannot ignore our past, that painful period of more than 150 years ago, when the great schism occurred among American Friends, leaving much bitterness in its wake. However, there have long been efforts to heal the rupture and there is still the hope that, even though differences remain, a sense of loving unity among all Friends can be nurtured.

In this issue, *Friends Journal*, with close ties to Friends General Conference, makes another such attempt, bringing together the thinking of representatives of the three major branches of Friends in this country. *Quaker Life*, published by Friends United Meeting, and the *Evangelical Friend*, published by the Evangelical Friends Alliance, are carrying three articles simultaneously in their January issues. Thus, though we do not expect uniformity of thought, we shall be laying before Friends nationally the possibility of thinking upon a common subject, namely, what is Friends' agenda for the eighties?

This issue of *Friends Journal* also affords us the opportunity of laying before our readers other matters relative to the future. I shall not bore you by reiterating a fact that is all too well known: the present financial difficulties of publishing, together with the definite certainty that such difficulties will be compounded in the future. Inflation has already adversely affected the *Journal*, as well as other publications, even more than it has the average business in our economy.

At first sight of this issue, you doubtless became aware that it carries a new cover logotype. This was created for us by Antonie Eichenberg, a professional designer, who volunteered her service to the *Journal*. Thus, her work now joins that of her husband, Fritz Eichenberg, who designed the well-known colophon for *Friends Journal* many years ago, and whose wood engravings have appeared in the pages of the *Journal* frequently,

especially in the past two years.

You may have also noticed that this issue appears on a lighter-weight paper than formerly; also that it is less bleached (a converse action to John Woolman's, who protested the dyeing of his linsey-woolsey apparel). In changing to considerably less expensive paper and saving in mailing weight, we are making efforts to cut costs. (Postage has doubled in the past eighteen months; in the same period the cost of paper has increased by twenty-eight percent.) Even so, with good layout and design, we feel certain our readers will the more readily accept such economies.

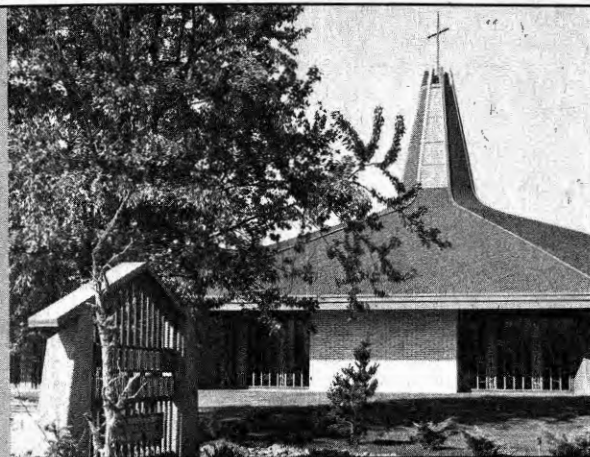
One other change in the *Journal* has been approved by the Board of Managers: there will be one issue only in January and one only in June, bringing the total to nineteen issues each year instead of the former twenty-one.

Anticipating arguments against the change in weight of the paper used and its less pristine appearance, and that it will more readily yellow with age on library shelves or in the personal files that Friends have been known to treasure for fifty years or more, we can only suggest that if present and future exigencies demand less "rag content" of the paper on which the *Journal* is printed, perhaps we may compensate by a greater "thought content" in the material printed on it. Only the future can ascertain whether we shall succeed. At present it seems both expedient and hopeful to make the attempt.

Though I find myself regretting the loss of the snowy paper of the past, who knows? Perhaps the *Journal* is like the manna the Israelites found each morning in the wilderness. If, like the manna, it provides nourishment for only one day at a time, it must be read and profited from immediately, not waiting to detect its resistance to aging—after a half-century has elapsed.

So we say to you all, bear with us, Friends, as we try to follow the way that has opened for the *Journal* in this humble respect. As for our present "hard times," even though we must do without some of our former amenities, we are in whole-hearted agreement with the words appearing on the cover of a recent *Journal*: "Affairs are now soul size." And so, we hope and pray, is *Friends Journal*! May it continue to be so. RK

Quakers In the Eighties: A Spirit-Moved People



Courtesy of FWCC

by Jack L. Willcuts
and Stanley Perisho

The calendar is moving us relentlessly into the eighties. The pressures and noise of this event in today's busy, burdened, pessimistic world may appear a thing to dread. Yet the words "In quietness and trust is your strength" (Is. 30:15) present us with a reassuring, tried pathway into an unpredictable future. Reverent, quiet waiting in God's presence to find how the Spirit will move us is again our destiny.

"They...kindled a fire, and left it burning" (from *The People Called Quakers*, D. Elton Trueblood). This familiar legend of Friends, coming from the intrepid spirit of Quakers crossing the Atlantic on the *Woodhouse* to New England's inhospitable shores, remains as a guiding light for contemporary Friends. That fire was a new burst of flame mentioned in First Thessalonians 5:19, "Do not put out the Spirit's fire." Friends are more familiar with the King James wording, "Quench not the Spirit."

To be Spirit-filled is a happy privilege; to be Spirit-motivated is a stirring experience; but to be Spirit-moved as a fellowship of Friends is not only comforting, it is frightening! A thoughtful consideration of this fresh possibility may even cause us to decide we prefer the pressure of the times to the implications of being Spirit-moved, led and used.

To describe ourselves as Friends is, by biblical definition (Jn. 15:14), both humbling and audacious. It brings us back to the core of our heritage and our faith, the Source of our being, and to a purpose of life. Rooted in our deepest foundations of conviction, it lifts us up on the wings of hope and joy. Can we contemplate a

more awesome and courageous possibility? "Do not put out the Spirit's fire."

Early Quakers were Spirit-moved, not well organized nor trained by and large. But at least 50,000 adherents were gathered within a dozen years, and 100,000 by the end of the seventeenth century, despite persecution, hardship, and political harassment. This is not unlike the Spirit-moved church of the New Testament beginnings which penetrated the mighty Roman Empire and a pagan world. "From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked." (Lk. 12:48) The Society of Friends has been given much in singular vision and opportunity to be witnesses to Truth. This heritage brings greater responsibilities than others may have as we move into the next decade and beyond. To be Spirit-led is not a new thing to us; it is an expected experience, not to be taken for granted, not an inherited trait, but a bold commitment to be made. It is a sacred trust, this knowledge of the Truth, and if God allows, we may be privileged again to pick up the mantle of the Spirit's empowering, if we are ready.

So, we look around at the turbulence of our times without dismay—rather, with determination. We look inside ourselves and know down deep that all of us, everyone, every meeting, every member wants to move forward with God's approval and anointing. We are really needed; can we also be useful and effective? Isn't God still able to move us, Friends?

Another trait of Quakers is honesty. Dare we expose, at this threshold into new history, the pretended satisfactions, the sense of incompleteness, the shallow spirituality that characterizes our period, if not ourselves? If this describes some of our feelings and outlook, something is missing. It is not a lack of motivation, nor strategy, nor lack of effort or desire, but a longing for the fresh outpourings of the Holy Spirit, the flame that was kindled and is to be fueled for the eighties.

Jack L. Willcuts is general superintendent of Northwest Yearly Meeting and editor-in-chief of the Evangelical Friend. Stanley Perisho is pastor of Denver First Friends and president of the Evangelical Friends Alliance.

To be Spirit-moved as a fellowship of Friends is not only comforting, it is frightening!

Reedwood Friends Church
(Evangelical Friends Alliance),
Portland, Oregon.

These uneasy stirrings, this pause to peer into the next decade, this acknowledged disquiet about our divided condition may be in itself the most hopeful sign of the Spirit's presence in our midst. Emptiness precedes filling. Hollow hearts can become happy hearts. Business-as-usual Quakerism can be transformed into dynamic living and influence. Dissatisfaction and heart-hunger for the Spirit is a convicting and hopeful condition. Friends are not anywhere near the end of our opportunity as we face the eighties, nor even the beginning of the end, to paraphrase a famous quotation from Winston Churchill. Let us, instead, believe "we are only at the end of our beginning."

There is no reason for Quakers ever to be locked into dead center between a great past and a great future. With the Spirit's movement through us, there is a calling and a vision large enough to involve us all, a vision to bring our lives, our Society, our homes, our world under the control and guidance of God.

What we will find again to be effective in the eighties is a sense of direction from within. No longer can we count on the momentum of our traditions, nor any other influences to carry us forward in faith and practice. This means that we come to our task in 1980 with the clear realization that, unless we are moved by the Holy Spirit as was Fox and others of our forebears, we will simply blend more and more into the world about us. The fire will be quenched.

The good news now is that a shift in attitude has taken place toward the big questions of life—not so much a negative protest now, but a determined, earnest searching for reality and Truth. No shortcuts, no hypocrisy, suspected or real, is tolerated. Young Friends today want us to get involved, really touching the social and spiritual problems about us. New and different kinds of caring, serious study of the Scriptures and devotional classics—the priority interest now is for inner, authentic seeking. Hope, now as ever, is absolutely essential to both sanity

and wholeness of life. Let us enter the eighties understanding that everything that is old and worn, or even corrupted, cannot be thrown away. Some of it has to be rebuilt and used again. Men and women of a stature equal to the greatest of the past are with us now, addressing the problems of the day, and pointing to a better way.

As Robert Greenleaf has pointed out in his profound book, *Servant Leadership*, "It is seekers, then, who make prophets, and the initiative of any one of us in searching for and responding to the voice of contemporary prophets may mark the turning point in their growth and service."

Reaching beyond the inner moorings of the Spirit, how may this moving work itself out in our immediate approach to the eighties? Perhaps one way is to deliberately design more leadership *sharing* in our present Quaker structures. This might be done not so much with additional or special conferences, but by a cross-over of Friends' voices and by concerned leaders meeting each other on our "home grounds" rather than in contrived situations. Unless oneness comes from within, forced associations will not bridge our divisions. Specifically, people like T. Canby Jones, Dwight Spann-Wilson and Everett Cattell might be used more by the various groupings of Friends in each other's *regular* gatherings.

Any attempt at this point to engineer reorganizational alignments of Friends might well be more divisive than uniting. Among the conference attenders and certain conferees, a considerable degree of understanding and communication growth has followed the St. Louis Conference of 1970. What benefits are found from that initial meeting and the subsequent ones as a result are limited mostly to those directly involved. Ways need to be found to enlarge this kind of involvement. A lot of listening, exchange of concerns (trust and love) are essential to better understanding. Certain convictions of each yearly meeting are non-negotiable, and each of us

The Society of Friends has been given much in singular vision and opportunity to be witnesses to Truth.

*Minneapolis Friends Meeting
(Friends United Meeting),
Minneapolis, Minnesota.*

knows pretty well what ours are. Do we know what others' are? We need to. That would help in determining where we can join hands.

Having said this, some planning is required along the way for the purpose of learning of our deepest convictions and sense of mission for the eighties. What about a conference, say, in 1984, based on the role and meaning of Scripture in the life of the individual? There seems to be a new seeking among all segments of Friends for a base of understanding in spiritual and social values. In careful and reverent approach to the Scriptures which have been so integral to the Spirit's revelation to Friends from their beginnings, a new confirming impact of Truth will emerge. Consistent with trends of our times and the religious heritage of our past, unity and ministry start with the individual and move outward into the world.

Each of us brings our own biases and agendas to any further association of Friends in the eighties. Some approach these encounters with the hope of sharing their faith in Christ in a way that will be mutually uplifting; and, in the event Christ is not known, that these meetings may be an occasion when "Christ will speak to thy condition." Some come with the hope of persuading other Friends of the importance of mission or service in the many avenues in which Friends currently find themselves expressing these concerns. Those of us who take personally and literally the teaching of Jesus to "be in the world, but not of the world," see this as a command to be evangelists as well as Good Samaritans. These variations of expression and belief need to be carried out in patience and love for one another in the "family of Friends" in the eighties.

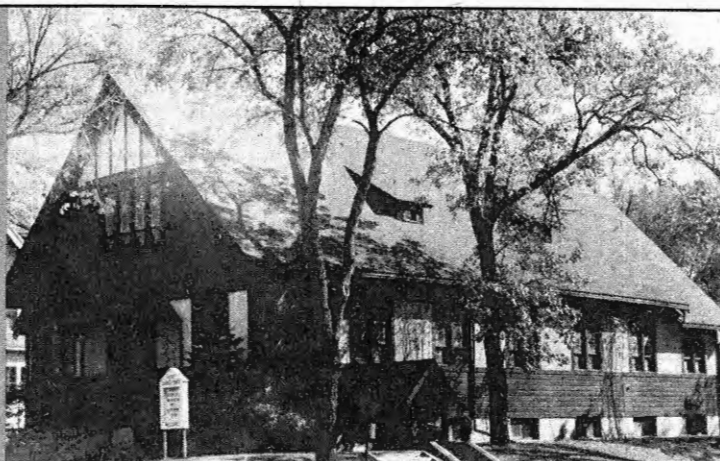
Certain key words and expressions have become conduits of understanding among us, as well as definitive regarding our sense of calling. "Evangelical," "peace-making," "social concern," "prophetic preaching," "silence," "clearness," "missions," "sacramental living." The list could go on, but these are more than

mere "buzz" words for Quakers; they touch the soul of our deepest convictions. They are guideposts in the Spirit's moving. These are the value terms as well as Truth to us. To lift the harsh expressions of Scripture out of context such as "be ye separate," is as slavish as, for instance, adherence to Jewish laws or the earlier deplorable practices of Friends in the frivolous reasons given for "reading out of meeting," more than 50,000 members in the eighteenth century! In any case, seldom is the position of studied separateness an aid to sharing one's faith and personal relationship with Christ. Coming as the authors do from yearly meetings composing a part of the Evangelical Friends Alliance, we express our deepest testimony as being our Christian faith. Peacemaking and social concern burn upon our hearts as an expression of the Spirit's fire. To love one another is based upon God's love shown in the Truth: "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." (Jn. 3:16)

The bond that ties us together is loving trust, not in our programs or service, but in the Lord and in each other. When there is lack of trust, a mood of introspective preoccupation with only one's own meeting or areas of concern or interest, bias or prejudices limit the spreading of the Truth through social action or persuasion and destroy opportunities for further understanding.

A pertinent query to ask as we move into the eighties is, "Can the Society of Friends be any stronger than my local monthly meeting or than my own willingness to follow God's direction?" This may be a reassuring thought, or an unsettling one. But it puts in perspective the meaning of Quakerism today. It is not the pronouncements of any central office or committee, but the obedience to the Voice within us that will make of us a Spirit-moved people.

"Don't put out the Spirit's fire." □



The Agenda For Friends In the Eighties

by Kara L. Cole

This is my second attempt. The first was filled with high-sounding phrases, religious idealism, even preaching! The agenda for Friends in the eighties, I said, is to "hear and obey God's will," to "proclaim the Gospel," to "love one another," to "nurture leadership." Nothing wrong with those things, of course, but my husband pointed out that they're "tough to get a handle on"; they "hardly constitute an agenda." So now I'll try to get down to business.

As the seventies settle into silence, I propose a ten-item agenda. Each one is important, but they all must be worked on at the same time in order for Friends to make an impact on what might be a very difficult, as well as challenging, decade.

The first item is prayer. I am afraid we often take the necessity for prayer for granted—at the same time not practicing it. I would like for us to highlight specific programs that encourage all Friends to pray during the eighties. We need to pray for each other, we need to pray for the world in which we live, we need to pray for strength to carry out the tasks that God gives us to do. One way this emphasis could be carried out would be for adult study groups to make a systematic survey of what Scripture says about prayer. Learning about prayer, I feel, could be an encouragement to pray.

Proclamation of the clear, simple Gospel must be a high priority on our agenda. Proclamation, however, may include using new methods which may make some traditionalists uncomfortable. There can be little doubt that television and advertising are here to stay. I would never submit to McLuhan's dictum that "the medium is the message," but neither do I totally agree with

Muggeridge's assessment that television propels us inevitably toward evil. The media are tools, technology for our use; and it behooves us to use them wisely, being sure of our message as well as of our standards for their use. The goal is always to be proclamation of the Gospel—not growth, not successful competition with Hollywood entertainment, and not the creation of a "superchurch."

The seeds of cooperation among Friends, as well as among the larger body of Christians, have been sown in the late seventies. These seeds must be nurtured and cared for in the eighties. Jesus tells us in John 13:35 that "if there is love among you then all will know that you are my disciples." Our example of cooperation and caring is one of the ways that we witness. This cooperation can begin in small ways. Perhaps the joint publication of materials acceptable to all Friends groups is a way to begin. The pragmatic fact of efficiency which can be gained through cooperative publishing is a way that Friends might come together.

It is interesting that cooperative efforts so often focus on communication, which must be another agenda item if cooperation is to succeed in the 1980s. Communication efforts can include individuals and groups visiting yearly meetings other than their own; joint publication of selected articles in all major Quaker publications; coming together for fellowship and inspiration in large gatherings such as the 1977 conference in Wichita of Friends in the Americas; holding consultations on effective communication tools for local meetings and churches, including Friends from all groups. A nice feature of the communication agenda is that each and every Friend can participate in it, among Friends as well as in the larger Christian family—and, in fact, in the world.

There are many indications that the eighties will be a time during which resources of all kinds will be in short supply. Proclamation of our message, communication among Friends, even prayer—these are only effective as

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Our example of cooperation and caring is one of the ways that we witness.

*Birmingham Friends Meeting
(Friends General Conference),
Chester County, Pennsylvania.*

the Good News is exemplified in the lives of those who make these claims. Friends have established a testimony of living simply, at peace, and in harmony with God's creation. Certainly, in the eighties, perhaps more than at any other time in our history, simplicity must be on our agenda. In contrast to our current abundance, we shall be called on to share with the poor out of meager supplies. Perhaps this necessity will also propel us into living in community in a cooperative way. We can remind each other that our joy is in the Lord rather than in our things. We can learn anew ways of using our resources for the good of the community.

The nurture, the development, the support, the caring for leadership is high on our agenda for the 1980s. Among some Friends there is the feeling that leadership is somehow suspect—it's not quite Quakerly to be a leader or to have leaders. Yet without strong, dynamic, Spirit-led leadership there would be no Quakers. In contrast to those who are suspicious are some who are looking only for charisma, heroes, and dynamism. The Friends' model of leadership is participatory, Spirit-led, and based on the servant role, as exemplified by Jesus. Local meetings and yearly meetings can begin immediately to identify potential leaders, to establish scholarships and training programs for their education, to support more consistently Friends' educational institutions, and to establish local and yearly meeting training programs for leadership development.

The 1970s saw the emergence of the New Call to Peacemaking. However, that program is not a new program for Friends and it must not be a program only of the seventies. Peace is an important agenda for the 1980s. With the advent of weapons of war that are totally destructive, Friends can take no other position but that of encouraging peace, based upon the peace that Christ gives in individual lives. The New Call to Peacemaking, as an ongoing program, can educate, encourage, and make visible the rightness and the possibility of living

peacefully.

An eighth agenda item is that of affirmation. The year 1987 will mark the 100th anniversary of the Richmond gathering out of which U.S. Quakers organized in new ways. The Declaration which was affirmed at that gathering is a declaration which could be reaffirmed on its 100th anniversary. The renewal, the revival among young people, the sense of future and mission which arose in that gathering is one which would be appropriate for the 1980s as well as for the 1880s. Quakers can reaffirm their history as well as their future, perhaps by gathering together in significant ways for celebration and planning in 1987.

Quakers are Christians. We believe that God speaks to us through Scripture both historically and currently. Based on that belief, the study and understanding of Scripture will be an important agenda item for the 1980s. Our curriculum, our teaching of the young, our adult study groups—each of these can be based more squarely on the study of Scripture in the 1980s than at some prior times. We can become once again a Scripture-reading people, not for the sake of reading the Scripture as a ritual or requirement, but in order to open ourselves to God's revelation.

And again, there's worship. It would be inspiring for all Friends if our style of worship and our understanding of worship could be opened in the 1980s. Can we look toward dropping our suspicions of particular styles of worship, recognizing that there is much to be gained through preaching, through programming, through silence, through spontaneous inspiration? Perhaps we need to think about "holistic worship." Speakers can learn to become listeners, listeners can learn to be spoken through by the Holy Spirit. Silence can become active, and activity can become silent.

When the 1980s settle into silence, God grant that Quakers will have been faithful to their agenda, their heritage and their future. □



Strategy For Friends In the Eighties

by Dwight Spann-Wilson

Before I enter the body of this article, I recognize the necessity to inform readers that, although I am the executive for Friends General Conference, I am not representing a mythical "FGC point of view." FGC continues to be an association of independent yearly meetings. As such, no one can speak for it. However, I must be intellectually honest and acknowledge that some readers will give more weight to my words than they might to any other member of FGC. Because of this, I am going to restrain myself even to the point of ignoring my own dreams and visions for the years to come. Perhaps in so doing, fewer people will feel that I have overstepped my bounds.

The reader should also be forewarned that I have a personal problem with the assigned theme. I am a mystical Quaker. I do not believe in following human strategies toward humanly chosen goals. I believe in waiting for leadings from the Inner Light, and then with deliberate speed, obeying Truth as it is inwardly revealed. At this writing, I have no revelations to share. Thus I will only be able to state what, from my vantage point, seem to be needs for the eighties. Some of these needs I have held up to the Light for years. I have also witnessed the practice of Quakerism from the Maritimes to Southern California and from Florida to British Columbia. Although my observations may not be prophetic, they are well-informed.

From the point of view of one who spends most of his religious life with members of FGC, there are two primary spiritual needs for the Religious Society of Friends, and four foci worthy of major effort in the eighties. The spiritual needs are first, increased commitment to Quakerism as a way of life; and second, improvement in our appreciation of the place of worship in Quaker practice. The foci are advancement, youth work, meeting nurture and family nurture. The major difference between the two spiritual needs and the four foci are that the former demand attitudinal shifts and the latter demand programmatical shifts.

Not only were the first generations of Friends fueled by a total commitment to the movement; but the same has been true of members of every religious revolution in recorded history. Relatively few contemporary Friends are so moved. Too many of us are resting on laurels earned by our spiritual foreparents. As a result, both our spiritual and our numerical growth have been impaired. What does it profit a person to possess a faith that is turned off and on like a faucet? Without greater commitment to the Quaker movement, we will greatly curtail our own power to grow.

Quakerism continues to be a community religion that has as the center of its practice the meeting for worship. Meeting for worship is more than the community's gathered waiting on God—it is also the heart of the meeting for business. However, tragically few meetings can count on an average attendance of even one-half of their members. Thus, our tiny group is further reduced in its functional size. Furthermore, a great many of our business meetings only give lip service to being meetings for worship where business is considered. Thus, important decisions are made without waiting for leadings. The usual excuse is that we are hard pressed for time. I fear our concern over time has caused us to make decisions in which we have actually voted without taking a count. It is possible to conclude that faith in ourselves

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I sometimes feel we are in danger of becoming the Society of Acquaintances.

has increased and faith in God has decreased. I choose to believe that this is an overstatement, and what has shifted is only our dependence, and that we are placing less faith in God and more in ourselves. This is a form of sin.

Early Friends spoke of being "publishers of Truth." Members of other Quaker branches often speak of evangelizing. When the FGC speaks of spreading the message, advancement is a favored term. There is reason to believe that if more of us do not come under the weight of this concern in the eighties, the entire world will pay the price. Part of the decay in our society can be laid at the feet of the Religious Society of Friends. I realize that this is a strong charge, but I make it because I believe in what we have found.

Once in meeting I had a vision of a great people who were told to build a city on the top of a mountain. They obeyed, but chose a mountain with a crater at its top. By so doing, they confounded the Spirit, who desired that all could see what Truth might be. Instead, the people only showed each other what Truth might be. We are that people.

Our society is filled with violence, but most people do not even realize that one can be both human and pacifist. Quakers believe in the sacredness of all life, "that of God in everyone." But most Christians are taught they are basically evil. I grew up in a family that was violent enough to produce five murders in two generations. I have known over a score who were either murdered or murderers, but I was an adult before I learned that Quakers had found the Godlessness in street violence. I rebelled against my original church's teaching that I was born in sin and the "God's chosen" (preachers) were closer to God than others. I never found a home until, at twenty-one, I chanced upon Quakers who believed the Seed of the human being is good.

What misery I both witnessed in others and experienced in my own spiritual life! Yet over fifty meetings for worship gathered every First-day within fifty

miles of my home town. However, the members were so low-key that I, an active seeker, did not know that they existed until I had moved 1,500 miles away and was a graduate student in Maine. I share all of this not because I am unique, but because there are doubtlessly millions in the U.S. who would rejoice to know of the city in the crater. Without knowledge, thousands will turn to street crime who might otherwise have been persuaded of the beauty in nonviolence, and still more will seek adulthood by joining the U.S. military machine who might otherwise be working with us side by side in the New Call to Peacemaking.

I want the Religious Society of Friends to increase in the eighties, not because I am concerned with numbers, but because of all those who could be influenced to improve the quality of their lives. How can we dare hope that we can turn the world around from almost certain nuclear holocaust and increasing street crime if we do not speak more boldly of what we have found? It is our duty to advance our message in the eighties.

While we go about doing it, perhaps most of us will realize that to be a good Quaker one does not have to be white, middle class and well-educated. One could make a good case that those most in need of the Quaker message do not fit any part of that profile. I am not suggesting that our advancement efforts concentrate on those most unlike our majority. I am suggesting that we at least let them know we live.

Not only must we do a better job of advancing our position to outsiders; the eighties should find us doing a better job of sharing our position with our own children. Unofficial statistics indicate we have been losing about three out of every four of our youth either to other religions or to no religion. I do not believe this phenomenon is the result of an inherent weakness in Quaker thought. I believe it is because we are not doing an adequate job of incorporating youth into the mainstream of our activities. Each meeting should have

**How can we dare hope
that we can turn the world around
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of what we have found?**

high schoolers in religious education classes, a youth group, and youth serving on each meeting committee. In actuality, high school religious education classes can be counted on one hand, few meetings have youth groups, and a committee member under twenty-five is a rarity.

Since Fox and over half of the "Valiant Sixty" were under thirty when the Quaker movement was launched, we know that the scarcity of youth in high positions is not a part of classical Quakerism. I do not at this time want to concentrate on how we have slipped away from our initial witness. I do want to point out that we are in the early stages of a leadership crisis that is going to snowball if the eighties don't find youth a greater part of our meetings. Already we are hard put to find sufficient numbers of Quakers for openings in the key positions at Quaker schools and organizations. With the impending retirement of those who served in the Civilian Public Service camps, it will take all our resources to keep from drastically altering the orientation of Quaker institutions.

The need for meeting nurture is something that we always have with us. However, many contemporary Friends invest so little time in meeting activities that I sometimes feel we are in danger of becoming the Society of Acquaintances. Friends who invest only one hour a

week in meeting activities cannot expect to be adequately nurtured. The eighties will find that those meetings which grow the most will be those who most involve the meeting community in meaningful corporate activity and develop the best support systems for their members.

The fabric of the traditional U.S. family has been badly frayed in recent years. I see no evidence of a reversal—the Religious Society of Friends is not immune to the plague. Divorce and strained family relations are to be found in nearly every meeting. If we care about each other, we will mount a massive, ongoing effort to undergird the family. FGC has long had a successful marriage enrichment program and recently has added a family enrichment program. Because we understand Quakerism as being ideally a family relationship in itself, we are including single individuals in our efforts. Our prayer is that we will be supported in this valuable work.

I have too briefly outlined a few needs from an FGC member's viewpoint. It is my hope that we will not be alone in our attempts to answer these needs but will be joined by other members of all persuasions of the Religious Society of Friends. For us, the eighties may well be the most important decade of this century. I hope that we will not be found short. □

Meeting

This is not plainness, but simplicity:
The morning sun, as warm as fresh-baked bread,
Lights the long benches, burnishes bent heads.

Where else may one listen to the buzz of bees
At church? Into existence the clock clicks time.
Each minute counts. This is the moment, now:

These dust-motes, dancing in the light! And how
To be aware, to know one's own bright life,
Is answered—by one's thoughts. The mind is taught

To listen to light-flecks, see noise of bees,
And taste each minute's quick intensity:
This simple framework frames the mind to thought.

S. E. Sweeney

by Chip Poston

The spiritual movement which we know as Quakerism began over 300 years ago when George Fox, after exhausting all outward avenues of seeking, discovered the Truth within. In his journal Fox relates,

And when all my hopes in all men were gone, so that I had nothing outwardly to help me, nor could tell what to do, then, Oh then, I heard a voice which said, "There is one, even Christ Jesus, that can speak to thy condition," and when I heard it my heart did leap for joy. Then the Lord did let me see why there was none upon the Earth that could speak to my condition, namely, that I might give him all the glory; for all are concluded under sin, and shut up in unbelief as I had been, that Jesus Christ might have preeminence, who enlightens, and gives grace, and faith, and power.... And this I knew experimentally.

We spend so much time today discussing nonviolence, disarmament, tax resistance, and peace education that it sometimes seems as if we have forsaken the seed of our faith in favor of its fruits. Those fruits are important, terribly important—but we must realize that historically those concerns have only been the outward manifestations of a deep inward spiritual conviction. What, exactly, is that inward conviction?

The ministry of Fox and the early Friends was prophetic, evangelical, and strictly spiritual. Our ministry today, if we dare to call it that, tends to be humanistic, progressive, and politically oriented. At a time when Friends are being accused of having forsaken their spiritually-rooted pacifism, it seems we would do well to reflect on our convictions.

We like to call ourselves Quakers today; yet for the early Friends that was a derogatory nickname, given to Fox and others when they bade their persecutors to tremble at the power of God. What we now call the Inner Light was to those early Friends synonymous with the Holy Spirit proceeding from Jesus Christ; as Fox wrote, "he is our mediator... the new covenant of light, life, grace, and peace, the author and finisher of our faith." That testimony is the seed of our religious experience as Friends; are we in harmony with that seed today?

We like to call ourselves a Society of Friends—and we are friendly enough. But our predecessors called themselves Friends of Truth. How friendly are we to

"Inextricably bound to all sentient beings," Chip Poston has been involved in peace walks all over the world. He is particularly concerned about nuclear proliferation. Currently "something of an apprentice farmer," he is a member of Asheville (NC) Meeting.



Oscar James

Truth? Is Jesus Christ Truth to us? And if not, then what is?

There seems to be a foggy notion among many Friends that what we call Quakerism is an alternative to Christianity; or that we have somehow "transcended" Christianity; or that the divinity of Jesus is—even if real—not that important after all. We talk a lot about the



The Seed Of Our Faith

"spiritual basis" of our work, but we seldom get specific. Is that because we aren't sure what our spiritual basis really is? Do we shy away from talking about Christianity because a narrow, flawed conception of it has replaced the universal Christianity articulated so beautifully by George Fox? Or can we, with Fox, claim "experimentally" that the Light of Christ enlightens the conscience

of everyone coming into the world?

We don't like to talk about sin; we imagine ourselves to be "more enlightened than that" today; yet the selfishness and evil in the world, and within ourselves, ought to make us wonder whether we are as wise as we think. We live in a veritable sea of knowledge. We have experts on everything, even in the "peace business." We have more data about more things than anyone has ever had before; yet all of our knowledge has only led us to the brink of annihilation. It is, perhaps, the most tragic paradox of our time that we who know so much have chosen to ignore the things truly worth knowing, so that in reality we know less than those who belonged to earlier generations. At a time of such great spiritual desolation, there is certainly a temptation for Friends to reflect the values of the larger society and to lose ourselves in a flurry of outward activity.

Our worship is based on silence; yet that silence ought to clarify, not obscure, our religious beliefs. One of the symptoms of sin is doubt and confusion. There seems to be a great deal of such doubt and confusion surrounding the spiritual testimonies of Friends today.

At one point Jesus asked his disciples, "Did you never read in the Scriptures, 'The stone which the builders rejected has become the head of the corner?'" In the seventeenth century Quakers were persecuted, imprisoned, and hanged for their radical belief, built upon a faith that the "rejected stone," Christ, was actually the cornerstone of a new spiritual order. Are we, Friends, neglecting—or even rejecting—that cornerstone today?

There is a danger of theological debate's becoming a digression at a time when the world's suffering cries out to us more loudly than ever before. But since Truth is absolute, if we can but faithfully follow it, unity will result. Clarifying our spiritual beliefs, if we can, ought to unify, simplify, and clarify our ideas about ourselves and our mission in the world. If we can but nourish the divine seed within, perhaps the fruits over which we agonize so much will take care of themselves in a more spontaneous manner.

The inner revelation is incomplete without an historical one. The central query, not only before Friends, but before everyone coming into the world, was expressed by Jesus when, turning to Peter (Mt. 16:15), he asked, "But who do you say that I am?"

Jesus of Nazareth was not just a wise man with deep spiritual insights. He was either an egotistic, spiritual charlatan and one of the greatest deceivers in history—or he was, and is, who he claimed to be: the Christ, the Son of the living God, who came to Earth in order to effect a mystical transformation of humanity.

While we have the Light, let us keep faith in the Light, that we may become children of the Light.

O Lord I believe: help my unbelief. □

Sparkleberry School

by Leslie Todd Pitre

In the December 1, 1978, issue of *Friends Journal*, my husband, David Pitre, wrote of the terrible physical and spiritual hardships which faced South Carolina Quakers in the nineteenth century. The Bush River Meeting finally disbanded around 1820, when Friends felt that they could no longer cope with the hostile environment.

Today, the Columbia Friends Meeting, a small band of modern pioneers, struggles to establish our Quaker faith in a xenophobic culture. The overwhelming majority of South Carolinians are extremely conservative. Few South Carolinians have ever met a Quaker; I personally have never met a native South Carolinian who has not confused my faith with that of the Mormons or of the Amish. We are frequently considered non- or anti-Christian. In fact, when David and I were married in the first South Carolina Quaker wedding in 150 years, a local radio announcer incorporated this "odd" fact in a radio quiz!

Why am I describing our aloneness in this state? Because many of our fellow Friends—in Pennsylvania, Ohio, Indiana, even North Carolina—enjoy larger memberships, and thus a sense of communality, of support, which we sadly lack.

In particular, Larry and Phyllis Roof sadly lack support, and they have struggled for eight years toward a goal of which *all* Friends should be aware.

Larry and Phyllis are determined to build an interim residential school for the behaviorally disabled. Their thirteen-year-old twins, Shawn and Shannon, are autistic; the Roofs were urged to institutionalize the children as soon as the diagnosis was made. Instead, Larry, Phyllis,

Leslie Todd Pitre is special assistant for educational services of the National Entertainment and Campus Activities Association. A freelance writer, she is also treasurer of the meeting and a co-editor of the newsletter of Columbia (SC) Meeting.



Shawn Roof and a friend at Sparkleberry Farm.

and their daughter, Dee (who is now in her second year at Westtown School near Philadelphia, Pennsylvania), took it upon themselves to provide the twins with the best possible care and education. And they wanted the same for the rest of the estimated 1,300 autistic persons in South Carolina. (Currently, only about 200 of these persons are being served by appropriate day and residential schools.) So, after five years of increasing dissatisfaction with available services and schools, the Roofs began their eight years of planning, sacrificing, convincing, and praying. That was the beginning of Sparkleberry School.

By selling their home, remortgaging the home farm, sponsoring the popular Sparkleberry Folk Fairs, and by other means, the Roofs have managed to raise enough money to make the down payment on Corley Woods Farm in one of South Carolina's few remaining big timber forests. Located only a few miles outside Columbia, Corley Woods boasts thirty-six acres of preserved forest where 200-year-old pines still live. The property is quite valuable; the last of the Corleys sold it to the Roofs for a fraction of its worth.

Larry and Phyllis are undertaking not only the construction of the school, but also the establishment of several integrated ancillary services, which will enable the school to be self-supporting while protecting and giving public access to the Corley Woods "eco-endowment." Among these services:

Solar greenhouses will provide food for school usage, contract sales, and research in nutrition and behavior. Horticulture will also be used, to encourage students and staff to participate in the work culture of the Sparkleberry community.

A natural amphitheater in the midst of Corley Woods will become the setting for many cultural and community events. (Several meetings and one Friends wedding have

already been held in this lovely spot.)

Fitness trails for people of all abilities will be developed for membership patrons, with limited public access permitted on specific days.

A *Research Center* will provide teacher training, as well as advance research in the areas of communications for the behaviorally handicapped and nutrition and behavior studies.

As for the school itself, the plans emphasize reciprocity with the outside community. The staff will include elderly

and physically handicapped people; there will be strong emphasis on parent and sibling involvement. The Judevine training techniques of total positive reinforcement will be employed. In the tradition of Friends, admission to Sparkleberry School will not be based on financial considerations; a sliding-scale scholarship program will insure that no child is turned away due to the family's inability to meet expenses.

Unlike any other residential school in this area, Sparkleberry School will provide "respite care" for non-students as well as for students, so that parents and families of severely handicapped children will be able to have an occasional night out, or even a vacation, and be confident that their child will receive professional, loving care.

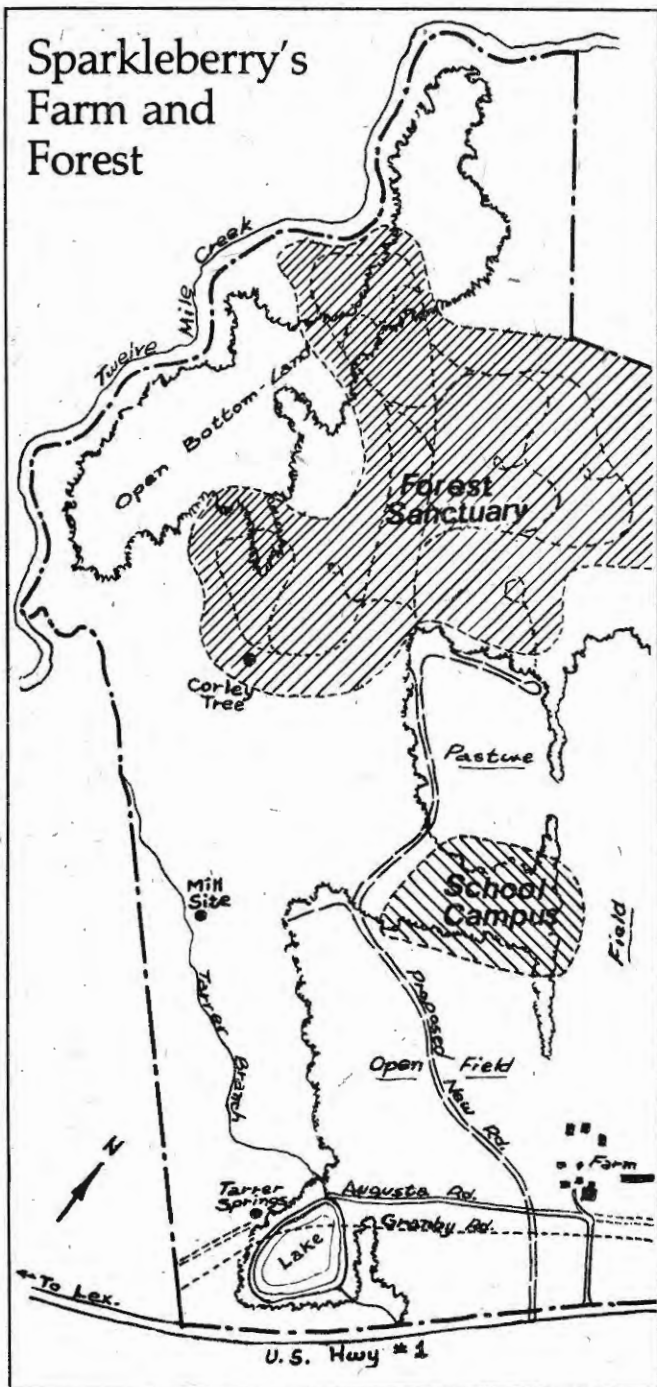
The buildings have been designed for maximum utility and energy efficiency. The campus will be built duplex by duplex, as expansion requires. Each duplex will contain classroom space as well as residential space, until separate classroom buildings are needed. Each unit will house five to eight children and their houseparents.

Much of the above is written in the future tense. That's because Larry and Phyllis Roof have been living in the future tense for eight years. Now living in a trailer with their sons, the Roofs devote themselves to making Sparkleberry School a reality.

So far, money has always turned up in the nick of time. The purchase of Corley Woods was the most difficult endeavor; its security is again being threatened. The property is worth \$500,000; the Roofs must find someone, or a group of people, who will accept a first mortgage on the land as collateral for a loan of forty to fifty percent of the land value, and allow the Roofs at least three years to pay it off. Obviously, there is little financial risk involved, yet the February foreclosure date is quickly approaching. The Roofs find that most people assume that if a non-profit organization doesn't get started with government funds, then "it can't be done." We are determined to prove that such is not the case in this instance.

A year ago, Larry visited a Philadelphia Friend who had helped to start a school. Remembering the struggle to get funding, she told Larry that no one ever doubted that the school would indeed get off the ground. Why? Because "we knew if we got right to the edge, Friends would help us over." In such a supportive community, there is always the probability that someone will step forward to help.

But for Larry and Phyllis Roof—and thereby, the Columbia Friends Meeting—the plea for Sparkleberry School is now a critical one. Does anybody out there hear us? If so, write or call us at 1510 Brentwood Drive, Columbia, SC 29206. Home phone: 787-3839; office: 799-0768. □



FRIENDS AROUND THE WORLD

1980 will be a year for all in the U.S. to remember Lucretia Mott, pioneer of equal rights, according to a newly-formed coalition of individuals and organizations in the Philadelphia (PA) area.

At the time of her death in 1880, Lucretia Mott was called the most venerated woman in America, the greatest woman Pennsylvania had produced. Her statue is in the crypt at the U.S. Capitol, along with that of Susan B. Anthony and Harriet Stanton Cady. The Equal Rights Amendment (ERA) was named in her honor by another leader, Alice Paul.

The Lucretia Mott Centennial Coalition is designed to bring her back to national attention, reminding the public that her life illustrates the historic and spiritual roots of the equal rights movement. She herself was an inspired minister in the Society of Friends. May 10 has been selected as a day of special honor. On that date in 1866, Lucretia Mott was chosen as first president of the American Equal Rights Association, a group designed to advance on all fronts the concerns of both blacks and women. The coalition is calling on all women's and human rights groups, in particular, to join in celebrating this historic day, and to honor Mott in the course of the year.

In addition, Women's Way of Philadelphia will hold its annual Lucretia Mott award banquet on May 7. The coalition plans to apply for a U.S. commemorative stamp. Also a new biography by Margaret Bacon, *Valiant Friend*, will be published in the late spring.

It is hoped that all Friends schools and meetings will schedule programs on Lucretia Mott during 1980. For materials and further information, please get in touch with the coalition, in care of the Women's Committee of Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia, PA 19102. Phone 215-241-7058.

The first direct U.S. air flight of medicines and food for the stricken people of Cambodia was flown from Los Angeles on Thanksgiving Day to Phnom Penh, the capital of Cambodia. It was accompanied by representatives of the sponsoring organizations, the American Friends Service Committee and Operation California. Carried on a DC-8 of the Flying Tiger air cargo line, the 75,000-pound cargo contained about 40,000 pounds of vitamins, 3,500 pounds of antibiotics and other medicines, stethoscopes and other medical equipment, and approximately 32,000 pounds of meat and seeds donated by the Mennonite Central Committee.

Clearance for the cargo plane to land in Phnom Penh had been arranged directly with the Phnom Penh government. A fork-lift for unloading the cargo awaited the arrival of the flight at the Phnom Penh airport through arrangements with OXFAM-U.K. Distribution of the materials was observed by the AFSC and Operation California representatives and by other international relief agencies already represented in Phnom Penh.

John Sullivan of the AFSC notes that "It is heartwarming that the United States and the Cambodian government in Phnom Penh have facilitated our joint efforts, despite the fact that there is no mutual diplomatic recognition between the two governments. They have recognized the humanitarian character of this mercy flight and placed humanitarian considerations above political ones."

The symbolic significance of the first direct flight to Cambodia having occurred on Thanksgiving Day and the generous support of individuals, firms, and agencies which made it possible were gratefully noted.

In a cornfield opposite the Women's Division of Broadmeadows Prison (Delaware County, PA) about twenty men and women gathered on the morning of November 3, 1979. It was a vigil in support of Judy Simpson of Ambler, PA, the first woman to be sent to prison for non-payment of her fine as a member of the "Limerick Ninety-four" who had been arrested for trespass at the Limerick nuclear generating plant being built by Philadelphia Electric at a cost of three billion dollars.

It was the first day of small game hunting season. Prison Warden Tom Rapone informed the vigilers that he had chased away a large group of

hunters until afternoon. He had also told farm workers to leave the cornstalks on the ground so it would not be too muddy.

State Police Corporal Thomas Prokopp assured the vigilers that he was there for their protection. He also helped chase away hunters who had not been intimidated by the warden.

Inside the prison the big game remained trapped. But officials, including Prison Board member W.C. Kelly, Jr., (running for re-election as constable of Concord Township) were evidently embarrassed to be keeping a "non-criminal" captive. The warden had dismissed the special guard originally posted to watch Judy Simpson, since he found it gave her too much publicity among the other prisoners. Meanwhile she had telephoned to say that her cell was on the front of the building and she would be able to see the group in the cornfield.

As the vigilers left, they all waved to her. An arm appeared out of a cell window to wave back.

Under the title "Quaker Outreach on the Educational Front," Adelbert Mason of the Friends Council on Education has submitted the following item: "Two recent appointments on the national scene have catapulted the Quaker image in the area of private education. Robert L. Smith, former headmaster of Sidwell Friends School, has been appointed executive director of the Council for American Private Education (CAPE), and Clayton Faraday, chairman of the Friends Council on Education and former assistant headmaster at Friends Central School, has been appointed chairman of CAPE. It is significant that these two Quaker educators have been chosen to take leadership roles in representing the common interests of the nation's Catholic, Hebrew, Protestant, independent and other denomination schools. CAPE's fifteen member national organizations serve more than 15,000 schools, enrolling 4.2 million children.

At Friends University, Wichita, Kansas, Dr. Richard Felix, of the University of Florida at Gainesville, has taken over the presidency, succeeding Dr. Harold Cope who became president in 1972 after serving for twenty-six years as business manager of Earlham College, Richmond, Indiana.

Friends University, with some 900

students, is now in its eighty-second year. Dr. Felix is its eleventh president. The Nebraska Yearly Meeting newsletter reproduces a *Wichita Beacon* article about the University, according to which it was started when James M. Davis, a wealthy Kansas citizen who had made a fortune in stereoscopes, bought the former Garfield University campus and presented it to Kansas Yearly Meeting of Friends. The main structure, now known as Davis Administration Building and under restoration as a national landmark, is still in use.

From Perth Amboy (NJ) comes an official proclamation signed by the mayor of the city, George J. Otlowski, to the effect that "whereas" the area was first settled in the 1680s by members of the Society of Friends (Quakers) who had "faith, wisdom and vision" along with other early inhabitants of the region, "now therefore" October 7, 1979, was to be designated as "Old Perth Amboy Day," to memorialize said contributions and achievements.

In further testimony whereof several clippings from local newspapers were attached which featured "the first Quaker meeting in Perth Amboy in more than 275 years." This was held "on the Town Square in front of City Hall on High Street," and was under the oversight of the Navesink Hills and Plainfield meetings of the Religious Society of Friends.

With the usual journalistic inaccuracies as to place names and dates, the newspaper articles did manage to convey the gist of what Edmund Goerke, "a sixth generation Quaker," told the local Historical Association about William Penn, Robert Barclay and other early Friends in that part of America, not omitting the "former pirate" Louis Morris (d. 1690) and traveler Isaac Martin, of Rahway, whose journal was published in 1834.

In the *Scottish Friends Newsletter*, Nancy Selkirk shares some of her feelings each time she goes over to Northern Ireland. Fright? No, but some apprehension which, however, disappears as soon as she sets foot on shore. For she always feels welcome in that beautiful country, and "there is still peace in the midst of tragedy."

She recalls a mother—"a tiny wee woman"—of six children—who, coming home from a church meeting one evening, saw what she thought were

fireflies in the distance. It was only when a neighbor pushed her face-downwards on the grass that she realized they were guns, shooting real bullets.

Nancy Selkirk encourages visitors, when in Belfast, to go to meeting "in one or other (or both)" meetinghouses. "You will find many people, Friends among them, getting on quietly with trying to find ways of reconciling differing factions; they don't hit the headlines, but they are there none the less."

Among the petitioners addressing the U.N. Special Committee of twenty-four, the "Decolonization Committee," writes Fernando Leiva in *In and Around the U.N.*, publication of the Quaker Office at the United Nations, "one in particular had profound impact on the delegates and the public attending the opening session. Carlos Zenon, President of the Vieques Fishermen's Association, denounced the effects of U.S. Navy presence on the livelihood of the fishermen and the Vieques population in general. Located off the eastern coast of Puerto Rico, the Island of Vieques is part of the U.S. Navy weapons testing facility and is used almost daily for ship-to-shore and air-to-ground bombing practice and amphibious assault exercises.... The resolution adopted... demanded that the 'armed forces of the U.S. terminate permanently their operations' in Vieques."

Among their many and varied activities, Friends in Hawaii are supporting "People against Chinatown Evictions" (PACE) and Hale Mohalu, which is the residence for people who are stricken with Hansen's disease (leprosy). The government is apparently seeking to evict these people.

A new AFSC office built onto the side of the Honolulu Friends Center at 2426 Oahu Avenue has allowed the former to move out of the garage it previously occupied. Additional income for the AFSC there is provided by an enlarged year-round thrift shop, run on the honor system, which now includes what was formerly storage space in the Center basement. Another improvement is the installation of a solar water-heating system which, according to the newsletter, *Ke Makamaka*, is "a longtime dream finally realized through generous contributions earmarked for such a purpose."

AFSC Scholarship Awards for Post-Graduate Study

The **Mary Campbell Memorial Fellowship** is awarded for graduate study to persons preparing themselves as "emissaries of international or interracial peace and goodwill." It is open only to U.S. citizens, although some recipients have used this grant for study in foreign universities, in which case a knowledge of the language is essential. It is also open to those planning to study here in the U.S.

The **Charlotte Chapman Turner Award** is given to a married person rearing a family who is interested in educational training for a career, the object of which is the alleviation of the social or medical ills of the world. This award is especially intended for persons preparing themselves for service in social work or medicine.

The **Mary R.G. Williams Award** assists with travel expenses to a one- or two-year teaching assignment at either the Boys' or Girls' Friends Schools in Ramallah. It is awarded jointly by the Committee of Award and the Wider Ministries Commission of Friends United Meeting. Applications for the teaching post should be sent to the Wider Ministries Commission at the same time an application is made to the Committee of Award of AFSC for the travel grant. It is desirable that a candidate for this award be a member of the Society of Friends or at least familiar with Friends and in sympathy with the testimonies of the Society, with a demonstrated aptitude for teaching and interest in teaching in a cross-cultural context. The award may also be used by graduates or teachers at the Friends' Schools in Ramallah for a year of study and travel in the U.S.

Applications are available from the Awards Committee, AFSC Personnel, 1501 Cherry St., Philadelphia, Pa., 19102. Completed applications and references must be returned by February 15, 1979.

"I don't know if I shall remain a member of the Religious Society of Friends for the rest of my life, or even very much longer. Not that I have been dissatisfied with any aspect of the Society, nor have I fallen out of communion with any Friends.... As long as we are able to recover in ourselves that daily responsibility for encountering the Spirit, then we are able to remain part of a group. Yet when membership becomes too much of a comfort in itself, too familiar an expression, then are we really free to encounter Christ?"

"I feel myself to be a Christian first and a Quaker second, in that my commitment is always foremost to Him, and my means of expressing and experiencing that commitment is with Friends. So far, these have felt in total harmony, integral to each other. Yet I realize the day may come when I am called by Him to leave. No Friend should ever be afraid to answer that call."

The above quotation is excerpted from a reply (by Shawna V. Carboni) to an invitation by the editor of the *Ridgewood Monthly Meeting Newsletter* for members to share what it means to them to be a Friend.

Quoting I John 4:2: "If anyone says 'I love God' yet hates his brother, he is a liar," the *Dublin (IN) Friend* points out editorially that the feared and hated KKK is again on the move—in at least ten states. Its cries to "Get the Niggers, Commies and Jews" are being shouted on the evening news. The sight of grown men parading in sheets would be ridiculous, Pastor Larry Garvey notes, "were it not for the Klan's history of murder and terrorism." Worst of all, the KKK claims it is a "Christian movement." Yet it has always assaulted the basic American values of decency and toleration and attacked the basic right of many of our citizens to live in peace. With the KKK "right in our backyard" [Muncie], the Quaker Church and individual Quakers once again need to take a stand "for the Gospel of Jesus Christ and against the powers of Satan," concludes the editorial.

Death and injuries from a plant explosion, sterility, low fertility, fetal malformations, cancer and other serious toxic effects resulting from the plant's products are being attributed to the Dow

Chemical Company's consistent resistance to instituting safe regulatory measures.

Commenting on Dow's evident preference for profits over consumers' health and safety, the Northwest Coalition for Alternatives to Pesticides (NCAP) is encouraging boycott of this company's products, which include: Saran Wrap, Handi Wrap, Corning Ware, Dow Bathroom Cleaner, Aztec Sun Care Products, Touch of Sweden, Rifocin Antibiotics, Equilid Plasil Digestant, Lirugen Measles Vaccine.

But NCAP is even more concerned about the use of toxic herbicides in Northwestern forests, especially the phenoxy 2,3,4-T made famous as a component of Agent Orange used in Vietnam, which is now the object of several suits filed by Vietnam vets who have formed an organization, "Agent Orange Victims International." NCAP's address is: P.O. Box 375, Eugene, OR, 97440.

The Center on Law and Pacifism has prepared and has available a "Conscience and Military Tax Resolution," which may be signed by any conscientious objector to military taxes, witnessed (not necessarily notarized), and returned to the Center. When officially notified by the Center that there are 100,000 such resolutions on file, the signer may carry out his or her resolve to withhold the military portion of the federal income tax. Alternatively, he or she may deposit the withheld taxes in an escrow account for the World Peace Tax Fund, pending passage by Congress of the WPTF Bill, deposit them in an alternative fund or donate them to some other peace purpose.

The Center for Law and Pacifism may be addressed at 300 West Apsley St., Philadelphia, PA 19144; escrow account information is available from: Suffolk County Committee for a World Peace Tax Fund, 44 Bell Haven Road, Bellport, NY 11713.

"For too long," write Patrick Dunleavy and Susanne Schmitt of Santa Barbara (CA) Meeting in *Friends Bulletin*, "the kettle of American crime has been boiling with a lid on. It is time to take the lid off—and turn down the heat."

One way to take off the lid, according

to their article "No More Walls, No More Bars..." is the substitution for long term prison terms of a number of alternatives such as shorter, determinate sentences; replacing bail with release on "own recognizance"; giving priority to probation sentences; extending the use of restitution and community service programs; and providing more work/education furloughs, halfway houses, and ex-prisoner support services. Another way to turn down the heat is to decriminalize victimless crimes, to reform prison sentences in general. But none of these alternatives will be effective unless there is a concomitant movement for equal rights under the law. Eloquent statistics support the thesis of the article. To cite just one: "Compared with the approximately \$28,000 in direct and indirect costs needed to house a person in prison for one year, the average national cost to keep a person on probation for one year is \$350."

From Alaska comes word that Friends (unprogrammed) worship groups there have spread widely, with the establishment of the Utkeagvik Meeting at Barrow in northernmost Alaska; Unalakleet Meeting in the Aleutian Islands; Port Alexander/Murphy Cove Fishermans Meeting and Ketchikan worship group, both in Southeastern Alaska. Central Alaska Friends Conference Clerk Niilo E. Koponen reports that the above-mentioned three groups form a triangle, each leg of which stretches about 1,500 air miles. The widely scattered meetings and worship groups comprise a membership of about 125, of whom some seventy people gathered for a conference and retreat at Wasilla, despite three days of rain. Unprogrammed Friends groups in Alaska are affiliated with Friends General Conference.

John Davies and Mary Matthews of Rockland (NY) Meeting have taken a Vietnamese father and daughter into their home. Dr. Nguyen Van Minh is a practicing physician and specialist in nuclear medicine related to cancer who is looking for employment. His daughter, Thi Anh Thus, is seven years old. The meeting is concerned and supportive of both.

LETTERS TO THE EDITOR

A Denial of Equal Justice and Equal Protection

Leonard Peltier is a thirty-five-year-old Chippewa-Sioux, dedicated to the struggle to obtain equal civil and human rights for Native Americans under the law. He has been involved in alcohol counseling, instrumental in setting up a halfway house for paroled prisoners, and was one of the organizers for the Trail of Broken Treaties when Native Americans marched to Washington, D.C. to appeal for their legal rights.

In 1975, spiritual leaders of the Oglala Sioux appealed to members of the American Indian Movement for protection while they prepared for the annual Sundance which would take place in August. One of the American Indian Movement leaders who responded to this request for help was Leonard Peltier. The situation on the reservation was tense. The Bureau of Indian Affairs-supported chairperson, Dick Wilson, whose leadership was in dispute, had left to sign away valuable Indian lands to big corporations. On June 26, 1975, while apparently attempting to serve warrants, FBI agents had fired 1,000 rounds of ammunition into homes on the reservation. Three men died, an American Indian and two FBI agents.

After Peltier's controversial extradition from Canada, four men were finally charged with the FBI murders. The charges against all but Peltier were dropped. The judge disallowed most of the defense evidence. Government testimony was unclear, inconsistent, and may have been obtained under duress. On April 18, 1977, Peltier was sentenced to serve two consecutive life terms for the deaths of the two FBI men. Peltier was incarcerated first in Marion, harshest of federal penitentiaries, where he received threats against his life. Transferred to Lumpoc, the threats were renewed, and having no assurance that the prison administration could guar-

antee his safety, he attempted an escape. Declaring himself a political prisoner with no intent to violence, Peltier was captured several days later. He came to trial on November 14, 1979, in Los Angeles Federal Court.

Santa Barbara Friends Meeting believes that Leonard Peltier has been denied equal justice and equal protection under the law up to this time. It seems to us that had Peltier not been a Native American he would not have been extradicted, not charged with murder, nor would he have served time in prison. Adopted by Amnesty International, Leonard Peltier is seen by many as a political prisoner who is suffering from an apparent unequal application of the law, and his trial is one of many challenges to America's criminal justice system. Santa Barbara Friends Meeting writes to express solidarity with Leonard Peltier and his struggle for American Indians.

*Santa Barbara Friends Meeting
David W. Stickney, Clerk
Santa Barbara, CA*

More Concerning the Yellowcake Spill in Colorado

[In response to William Reynolds' letter (FJ 11/1/79) regarding a section in his article, "Another View of Nuclear Power" (FJ 5/15/79), the following letter was received. Due to a misunderstanding, it was not printed in the same issue.—Eds.]

I chose the title for the box, "An Example of a Quaker-sponsored Half-truth," because in my experience the problem mentioned was not an isolated case. While my interest has been within the realm of nuclear power, my concern for the depreciation of the good name of the American Friends Service Committee is broader than the position of the AFSC staff on that issue. I have been a work-camper and an exchange student under the red and black star sponsorship, and I believe the AFSC occupies a unique and vital place in the world. It is an organization with a strong reputation for an unbiased search for the truth and is a trusted third party in mediation and conciliation. It has been a strong force in the world, working toward a better world. I want it to stay that way.

Bill Reynolds has confirmed in his letter that he knows all about the hazards of yellowcake and the shipping

regulations, as I said in my example. The fact that these items of information were not brought out in the workshop prompted my questions and my concern, especially since the attenders were taking notes for use later. A detailed report of the Colorado yellowcake spill and its cleanup is given in a Nuclear Regulatory report: "Review and Assessment of Package Requirements (Yellowcake) and Emergency Response to Transportation Accidents," NUREG-0535, March 1979.

*Victor Vaughen
Oak Ridge, TN*

Violence Condemned

To me it seems strange that the *Friends Journal*, "associated with the Religious Society of Friends," one of the three great "Peace Churches" (including also the Mennonites and Brethren) should publish with favorable connotation (in *Friends Around the World* FJ 6/15/79) an item summarizing Rabbi Marc H. Tannenbaum's article in the *American Jewish Committee's News*: "The Maccabean victory over Emperor Antiochus IV in the second century B.C. was the first successful triumph in the struggle for human rights."

Are we to assume that military force is sometimes needed or effective? My acquaintance with the history of that era is very sketchy, but I have read how all our U.S. wars could have been avoided with more beneficial results to all. Stanley Sharp, for example, tells of peaceful forces for U.S. independence that were developing but were quashed by the hotheads with resulting suffering in the long war.

We do owe Rabbi Tannenbaum gratitude for calling attention to the misery and death of so many in the world, while we of the white collar middle class go blissfully on our way. I regret, however, that he mentions the terrorist acts of the PLO without citing Israel's massive retaliation. Violence on both sides has been condemned by Andrew Young at the U.N. with the official backing of the Carter administration. (UPI, Aug. 30)

Israel has a poor record on human rights for the Arabs on the West Bank, according to reports, including a couple I heard at first hand from Arabs visiting in this area.

Through a friend we heard that

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40,000 Israelis recently marched in Israel to protest the hardline policies of Begin and the Knesset with regard to West Bank Arabs and the increasing Jewish settlements there.

Perhaps we too should heed the prophet's words, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." (Zech. 4:6)

Elsie R. Renne
Menlo Park, CA

Reaching Toward Truth

Many Friends will be disturbed by John Linton's advice (FJ 10/15/79) that "Quakerism should abandon its claim to be part of the Christian church," even those who make a study of world religions and appreciate their value.

There is more than one definition of the word *Christian*. Those who find Jesus' teachings wise directions and the best guide to joyous living, and who feel no need for the miraculous accounts by authors who were never with Jesus, consider themselves Christian. "These things have I spoken unto you, that my joy might remain with you and that your joy might be full."

Seekers of the entire world and of all ages are united in their reaching toward Truth for "Truth is one."

Doris Jones
Gwynned, PA

War Taxes Minus a Token Ten

Many Friends who would never serve in the armed forces do not feel led to refuse military taxes.

I think one reason is that the simple act of refusing service is clear and direct, while refusing payment seems a kind of paper transaction with a minimum of personal involvement. Conscientious objection to *service* involves one's whole life, while objection to *taxes* involves decisions as to which part of a larger tax are military.

In refusing personal service, one considers one's integrity—conscience: Can I be part of a machine geared to agony and death? But often a different criterion is applied to refusal to pay: How effective a protest is it? If the protest-value of tax refusal is the only consideration, Friends may feel the effort is better spent in writing a legislator or phoning the White House.

(But I have found that a letter to the government saying I am refusing to pay war taxes is one letter officials never ignore.)

Arguments against the effectiveness of war tax refusal can be self-fulfilling prophecies. Friends may not wish to join a public witness which is so small it attracts little notice—therefore it remains small. Yet it is possible that an announcement of intention to pay no further war taxes would be the most single effective act against the arms race that members of the Society of Friends could take.

But sudden, dramatic decisions for effectiveness are not in the manner of Friends. Perhaps we should forget all about witness and consider tax refusal purely as personal integrity. This basis, after all, is the one for our day-to-day decisions in matters of principle. We refuse to steal, not as some witness in influencing others, but because for us stealing is *wrong*. We refuse to cheat, not as some protest against dishonesty or against anything else, but because cheating is not the way of the life of the Spirit. Questions of effectiveness become irrelevant.

The corresponding question for taxes could be, explicitly: Should I, a person in whom there is that of God, voluntarily pay all money asked of me for the purpose of injuring and killing millions of other persons in whom there is also that of God?

If trying to hold back some one-third of our federal income tax (which will go next year for current military uses) is too boggling, we can start modestly and refuse payment of only ten dollars—a small pinch of incense not voluntarily laid on Caesar's altar. It can, to our conscience, be a symbol of our refusal of total submission to the military-industrial complex. But it can also symbolize the positive. It can be given to the *Right Sharing of World Resources* of Friends World Committee. It is possible a small amount like ten dollars will not even be collected by IRS. Each of us can try such an experiment for one year, and from then proceed as way opens.

Franklin Zahn
For the Peace Committee of
Pacific Yearly Meeting

Who or What Is the Enemy?

Every day we hear about the growing Soviet threat. But while our attention

has been focused on the Russians for the last three decades, have we failed to notice how our own society is deteriorating? The Russians haven't lifted a finger against us. All our national crises seem brought on by ourselves.

Could it be that our very obsession with the Russians has allowed our military to do to our society the very things we fear from a foreign invader? Our own military has: entrenched itself in our government bureaucracy; confiscated thousands of dollars from each American family; commandeered nearly two trillion dollars from our treasury; terrorized our citizens into believing that if our Congress did not turn over ever more vast sums of military "protection money" we would be incinerated in a nuclear holocaust; in commandeering these funds, paid no heed to the cries of our citizens that the burden was just too heavy, the "tax" too high, the diversion of funds from needed services too crushing; forced millions of our young men into involuntary servitude, sending hundreds of thousands into a distant war; and, when the war was lost, dumped our young men back into our society, maimed, guilt-ridden, and hooked on drugs. All this was *not* done by a foreign army. We did it to ourselves!

Indeed, the enemy is already upon us, and we are being destroyed. The military mesmerism keeps us in dreadful fear of an alien enemy, while militarism itself is that alien enemy. Militarism is the antithesis of democracy. What militarism purports to save, it destroys. Militarism cloaks itself in the glorified mantle of patriotism, thus effectively shielding its truly hideous form.

Our founding fathers recognized the dangers inherent in militarism. In fact, as part of our Bill of Rights, they considered an amendment which prohibited standing armies in peacetime, characterizing such armies as "dangerous to liberty." In the final draft this wording was edited out because it was thought to be redundant—the constitution already prohibited any funding of the military for more than two years. Naturally, it was thought, the people would not vote upon themselves the oppression of a standing army.

In our own age the Supreme Court has been inhibited from renouncing the military draft, which in peace time is utterly unconstitutional. This dereliction of supreme responsibility has denied America constitutional protection against the domestic military invasion.

Today, Congress is considering re-instituting the draft, so recently thrust off by the American people with so much societal strain and agony.

We have come to live under a two-government system—one part being a civilized democratic government, that renounces cruelty and the deliberate killing of even a single human being. Until the present moral deterioration, our society had been elevated to the level where even the state itself was not allowed to kill even the worst of criminals.

Coexistingly, we have been ruled by that other government that captured our young men in the military draft and trained them to contribute to the wholesale slaughter of human beings.

The astronomical cost of the military presence is rhetorically covered by the use of the term "inflation." To fight that rampaging inflation, we are told that we must cut non-military expenditures. But then we are also told that we need billions of dollars more to further expand the military establishment.

Now we are caught in an energy crisis. How much of the energy drain is chargeable to military consumption, waste, and destruction? As much as the people can conserve, the military can and will consume.

Why should we now be in such a national crisis, when no foreign nation has assaulted our borders? Having come to this condition of increasing bankruptcy at this time, why should we believe that tomorrow things will be better? The enemy is upon us and we are being destroyed. When will we ever learn: militarism is the enemy.

Leon Kanegis
Washington, D.C.

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BOOK REVIEWS

Poor People's Movements: Why They Succeed, How They Fail by Frances Fox Piven and Richard A. Cloward. *Vintage Books, Random House, New York, 1979 (with a new introduction to the January 1979 paperback edition). Paper \$4.95—in Canada, \$5.95*

The dignity of each person and respect for that of God in each person, beliefs which are important—indeed central—for us as members of the Religious Society of Friends, time and again bring us to concern and action for people suffering from injustice, inequality, and war.

Yet, if we are indeed concerned and indeed want to correct injustices and an end to war, we would best apply our most astute intellectual skills to our spiritual leadings. Otherwise we may, in fact, hurt more than we help. Therefore, this historical and sociological study of mass movements by four groups of the poor, the powerless, and the put-upon in the twentieth century U.S. is an important aid for Friends.

Piven and Cloward, who wrote the important book, *Regulating the Poor*, trace the histories of the mobilization of unemployed workers during the Great Depression; agitation by industrial workers which led to the formation of the CIO; the southern civil rights movement; and the struggle by welfare recipients in the sixties and early seventies.

The basic thesis, which seems to be fairly well supported by the evidence, is that social conditions largely contribute to the possibility of poor people's mass movements, that most gains occur because of the people's ability to disrupt the "normal" operation of social institutions, and that, therefore, energy of organizers should be placed on disruption rather than on the formation of mass membership organizations. Those in power, Piven and Cloward argue, have to get the message that their power is in danger; that, unless changes are made, the system won't be able to function owing to mass disaffection,

noncooperation, and direct disruption. (This, by the way, has some close resemblances to Gene Sharp's *The Politics of Nonviolent Action*.) Thus, for those struggling for livelihood, equality, or justice, vigorous disruption is necessary as long as possible. Ending disruptive efforts in favor of legislative reforms or organization building means fewer gains accomplished and more rapid erosion of those gained.

Clearly, this book is not a study of strategies for revolution, although revolution was certainly in the minds of many of those in the movements. Nonetheless, each of the movements made important gains for poor people. Perhaps this book is most important as a look at how tenaciously the powerful protect and exploit their power regardless of human need; positive changes must be struggled for.

Stephen M. Gulick

Thresholds of Peace: German Prisoners of War and the People of Britain, 1944-1948 by Matthew Barry Sullivan. *Hamish Hamilton, 90 Great Russell Street, London WC1B 3PT, 1979 £10.00 (U.S. \$21.85)*

When there are no formal treaties, as there were not between the Allies and Germany after World War II, "person-to-person peace" is crucial. In this exceptional book, sensitive and beautifully written, Matthew Barry Sullivan shows how—against every sort of odds—former enemies made friends and laid to rest the ghosts of bitterness and vengeance. It is the story of 400,000 German prisoners of war in Britain and those who would not hate them.

At one level, this is a meticulously researched and enthralling study of little known history. It follows the fate of great numbers of Germans from the anguished and often terrifying moment of surrender, through the tribulations of transportation to England and interrogation, to the misery of captivity and ostracism, and to eventual repatriation. What happened to captive generals and SS men is of particular interest.

The main purpose of the book, however, is to celebrate a triumph of the human spirit. What could have been a chronicle of unrelieved unhappiness and emotional confusion is transformed by countless men and women in Britain, civilian and military, Catholic and

Protestant, Jew and Quaker, who reached out with compassion and practical good sense, to care for their unwilling guests. The relationship, inevitably, was not uniformly smooth. Time after time, however, spontaneous human goodness broke through the frigid barriers of officialdom to warm men cold with despair and loneliness.

Among many fascinating events and splendid people, I have only space to mention the incomparable Herbert Sulzbach. Born German and a decorated German soldier of World War I, he emigrated to England and served with the British army in POW camps, where his influence for healing and reconciliation was incalculable. When once accused of being pro-German he answered: "You could not have made a bigger mistake. I am pro-humanity!" He was a Jew.

During the first year-and-a-half after the end of the war, the British government promulgated a policy of "non-fraternization" toward the prisoners, a cold and unforgiving approach exemplifying the then widespread view that "the only good German is a dead German." At the same time there was, ironically, an official re-education program, aimed at eradicating the taints of Nazism and totalitarianism from the minds of the prisoners. But perhaps they learned much more about democracy, justice, tolerance and fellowship from the people—their recent enemies—who contravened harsh regulations to befriend them.

Adam Curle

Let the Patient Decide, A Doctor's Advice to Older Persons by Louis Shattuck Baer, M.D. *Westminster Press, Philadelphia, PA, 1978. 156 pages. \$4.95*

The author's major thesis is quite simply that each of us must deliberately and thoughtfully free ourselves from bondage to the three M's: to "modern miracle medicine," to fear of death, and to our current custom which surrounds the subject of death and dying with a social taboo. We *can* do this, and Dr. Baer suggests how. The question each of faces, of course, is *will* we do so.

Dr. Baer, a man of sixty-odd years, with forty years as an active general practitioner behind him, illustrates his thesis with sound reasoning, a plentiful supply of facts, and fascinating case histories from his long experience. He

notes the medical compulsion to keep life going by every means possible and a socially approved, usually religiously- or philosophically-based insistence that life is the greatest gift of the Creator, and that biological existence must be maintained at any cost.

The crux of the matter is quite simple. Fifty or so years ago most of us now older persons would have died quietly, naturally, at home, since medicines and treatments for the great killers of the elderly were not known. Now, miracle drugs and procedures can keep bodies alive, far beyond usefulness to ourselves, to our families, or to society. And the price we pay for that body's being kept alive, after the mind is gone, may be months or even years of existing without dignity or purpose—at great financial expense—in a nursing home.

A patient of any age, in these times, faces problems: ignorance, for example; pain and fear; the normal feeling that the doctor knows best, that hospitals are dedicated to curing patients; and a natural human tendency to prefer to go on living. All these represent some degree of truth, but Dr. Baer suggests that we, especially older patients, examine them with some care. Ignorant we may be, in the face of the current explosion of technical medical discovery, says Dr. Baer, but it is the responsibility and the privilege of each of us to learn to control our own life—and our own death, which is part of life.

Dr. Baer insists that it is never too late to start. Even in cases where pain and fear of death are present, there are ways of coping if we first face the problems. And the physician, says Dr. Baer, though he be ever-so-well based in modern scientific medicine, does *not* always know what is best for each human being in his care. An informed and thoughtful patient *can* find out, if he chooses. What about hospitals? Dr. Baer appreciates modern equipment, deeply respects the skills and devotion of fine hospital personnel, but one of his comments is clearly a shocker: "It seems that sometimes on an intensive care unit the purpose is to utilize the machines." (p. 36)

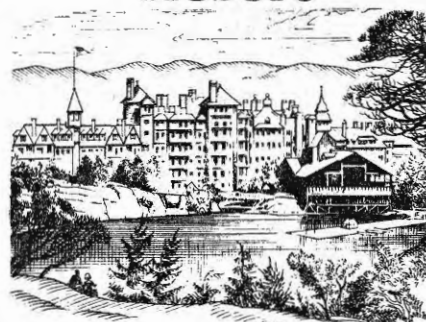
Dr. Baer addresses himself gently, but with immense insistence, to the older patient. Where medicine occasionally works seeming miracles with younger bodies, it is far less successful with older ones. One of Dr. Baer's most startling statements relates to the resuscitative efforts which are standard, required procedure in coronary care units

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(p. 126):

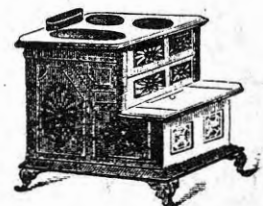
I believe that eighty percent... are total failures. The patient dies.... Somewhere between five percent and ten percent of the attempts are variably successful. The patients make fair, good, or excellent recoveries, following what would have been certain death. On the other hand, five to ten percent of the efforts only prolong the act of dying for minutes, hours, days, weeks, or months. The decision is yours to make.

Dr. Baer has pithy summations, to the same end, for heroic modern treatments for the other great ailments of the elderly, strokes and cancer.

Finally, Dr. Baer insists that only if your doctor knows your wishes can he or she use the great gifts of modern medical science for your greatest benefit. In recent years, the law has begun coming to the patient's aid by the passage of what are called Right-to-Die laws. More than 500,000 Americans have made use of the Living Will, a statement of intention and instruction to medical personnel, to family, friends, legal advisor, anyone who may be concerned. But the initiative rests ultimately in the hands of the patient, who makes full use of it well in advance of an emergency in which he or she is no longer able to make personal wishes known.

To those of us who have undergone the trauma of helplessly watching a loved one or a friend slowly wasting away in a nursing home, deprived of all dignity, in great mental discomfort or outright physical pain, and for longer or shorter periods unaware or even comatose, the challenge to plan our own deaths is sharp and clear. Dr. Baer's book is a good starting point for the effort.

Paul B. Johnson



ANNOUNCEMENTS

Births

Lindes—On August 10, 1979, *Eli Lindes* to Conrad and Dorothyann Lindes of Paonia, CO. Eli's parents are members of Boulder (CO) Meeting and the Western Slope Worship Group.

Newton—On October 25, 1979, *Kenneth Charles Newton* to Alice Newton and Daniel Meehan. Kenneth Charles is named after Alice's father, Kenneth, and Daniel's father, Charles. Both fathers died in 1968. Alice is a member of Palo Alto (CA) Friends Meeting.

Reed—On October 8, 1979, *David Alexander Reed* to Mr. and Mrs. Newlin Reed of Seattle, WA. David is the grandson of Esther Hayes Reed and the great-grandson of the late Russell and Emma Hayes of the Swarthmore (PA) Friends Meeting.

Marriages

Elliot-Rogers—On August 18, 1979, *Marcia Elliot and Stephen Rogers* in George, IA, by Marcia's father. Marcia is a member of Lincoln Meeting, Lincoln, NE.

Lambert-Mainhart—On October 27, 1979, *Mary Louise Mainhart and Marc Lambert* in San Francisco under the care of the San Francisco (CA) Meeting. Mary Louise is a member of Clear Creek Meeting, Richmond, IN, and a student at Earlham School of Religion.

Deaths

Alexander—On October 20, 1979, *Anna Leonard Alexander* (Nan) in Monrovia, CA. She was active in starting Friends Meeting in Milwaukee, WI, in the late 1940s. Nan worked for awhile in the Peace Division of the Pacific Southwest Region of the AFSC. She remained an active volunteer on the nominating and executive committees. She was a member of Orange Grove Friends Meeting and helped establish the Friends Retirement Home in Pasadena. She is survived by her husband Bernard and daughters Jane and Susan. Memorial gifts may be made to the AFSC, 980 N. Fair Oaks, Pasadena, CA 91103.

Harrington—In Italy in August, of cancer, *Karl Harrington*. Born in July, 1916, in Durant, MS, he joined the Fifteenth Street (N.Y.C.) Meeting in March, 1954.

His untimely death is a great loss to the music world. Karl was a meticulous artist, completely committed to his chosen expression. He sang always with all the finesse that he was capable of, and he was truly capable. Whether he was singing at Alice Tully Hall or in a small church building in Bedford-Stuyvesant, he sang with equal care for his performance.

When he went to Italy to live because of unequal opportunities in this country, he left behind disappointed folk who had discovered him and watched for his appearances. Karl Harrington is remembered as a sincere Christian and a real Friend.

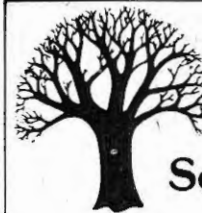
Moody—On September 17, 1979, in Lancaster, PA, *Mabel Cartland Moody*, aged ninety-one, a member of Lancaster (PA) Meeting. Born in High Point, NC, she moved with her family to Massachusetts and later Poughkeepsie, NY. In 1913 she married Chester Moody, a teacher and school superintendent. They lived in several New England towns and were active in New England Yearly Meeting. After Chester's retirement, they lived in Seattle, WA, and Pasadena, CA, before moving to Lancaster in 1963.

Mabel continued to be active in meeting and First-day school, and is remembered for her peaceful spirit, her messages and prayers which pricked our consciences, and her ability to stand unswervingly for what she felt to be right, and at the same time relate lovingly to those who might have a different set of values. The example for Quakerism she set encouraged many attenders and new members.

She is survived by four children: Winnifred C. Wingate, Canterbury, NH, Wilberta M. Hardy, Lancaster, PA, David C. Moody, Boston, MA, and Ethel C. Haller, Santa Fe, NM.

Reeder—On October 16, 1979, *Elizabeth Holmes Reeder*, aged ninety-eight, at the Greenleaf Extension, Moorestown, NJ. She was a life-long member of Moorestown (NJ) Meeting. She graduated from Friends High School and West Chester Teachers College and taught physical education. She worked in the AFSC clothing section after the First World War. She married Lewis Reeder in 1932. He died in 1942 and she came to the Greenleaf in 1958. Surviving are four nieces, Margaret H. Vandenbosche, Helen H. Brinton, Elizabeth B. Sellers and Sara N.H. Wickersham and two nephews, Thomas G. Holmes and Lewis G. Bennett.

Schutzenberger—On July 21, 1979, Westwood Friends Meeting (CA) held its first memorial meeting for worship for founding member, *Dorothy Schutzenberger*, aged eighty-five. Dorothy has been associate clerk since Westwood became a monthly meeting. One of her functions was to open the meeting room and greet new attenders. It was this warm welcome that was mentioned in many of the vocal ministries. Dorothy's monthly reading of the queries will also be missed. Her active interest in the Florence Crittenton Home began long before there was a Westwood Friends Meeting, and, even when her energies lessened, her support of both continued.



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Mexico City Friends Center: Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays 11 a.m. Phone 535-2752.

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

Continued

Announcement

EVENING WORSHIP

Philadelphia Area

At 5 p.m.

Unami Meeting

See FJ Meeting Directory under Sumneytown, PA for location and phone number.

Books and Publications

Wider Quaker Fellowship, 1506 Race Street, Philadelphia, Pennsylvania 19102. Quaker oriented literature sent 3 times/year to persons throughout the world who, without leaving their own churches, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their Meetings.

Descendants of Robert and Hannah Hickman Way of Chester County, Pennsylvania (2 volumes) compiled by D. Herbert Way. A carefully researched and fully indexed genealogy from 1690 through 12 generations to the present. \$50.00 plus \$2.00 postage (\$27.50 plus \$2.00 either volume). Available through Mrs. D.H. Way, Friends Drive, Woodstown, NJ 08098.

Songs for Quakers, 52 simple, original, meaningful songs for meetings, schools, families. \$2.50. Dorothy Giessler, 37245 Woodside Lane, Fraser, MI 48026.

Stimulate your child's creativity with homemade craft and play materials. Instructions in *Formulas for Fun*. \$1.95 postpaid. Mountain Laurel Publications, Box 1821, Harrisburg, PA 17105.

Quaker Monthly—What are those British Friends thinking? Enjoy this monthly menu of thought-provoking articles, poems and reviews. Not too little, not too much. Send to QHS, Friends House, Euston Road, London NW1 2BJ for sample copy. Annual subscription £ 3.20 (or U.S. \$7.).

Of Gene Hoffman's book *From Inside The Glass Doors* Douglas Steere has written: She "takes us with her in this scrupulously honest account of her own sojourn in a private mental clinic from which she emerges unmasked but full of hope. A liberating book to read." It's available from CompCare Publications, Box 27777, Minneapolis, MN 55427. \$4.50.

For Rent

Near Friends community (south of Boston). Share house with Friend active in Quaker concerns. Private Room, good transportation. Virginia Towle, North Easton, MA 02356. 617-238-3959 or 7679.

For Sale

Montreal (Canada). 16 unit apartment building. Revenue C\$38,280.00, mortgage \$104,000 at 9% maturing 1995. Sale balance C\$94,000 at 10.88% maturing 1981. Cash required C\$82,000.00. Box P-736, Friends Journal.

Personal

Single Booklovers enables cultured, marriage-oriented single, widowed or divorced persons to get acquainted. Box AE, Swarthmore, PA 19081.

Martell's offers you friendliness and warmth as well as fine foods and beverages. Oldest restaurant in Yorkville. Fireplace—sidewalk cafe. Serving lunch daily. Saturday and Sunday brunch. American-continental cuisine. Open seven days a week until 2 a.m. 3rd Ave., corner of 83rd St., New York City. 212-861-6110. "Peace."

Christ's rule encompasses every aspect of life. He is gathering a community and leading it himself. Publishers of Truth, 26 Boylston St., Cambridge, Mass.

Positions Vacant

Secretary-administrative assistant for outstanding Quaker-directed children's summer camp. Year round opening. Informal, flexible duties and working hours. Seeking bright, cheerful self-starter who desires to move up in organization. Requires good typing skills, nice personality on phone and with people. Could be ideal for working mother/housewife. Call the Humes family in White Plains, NY. Telephone: 914-761-8228.

Friends Peace Committee (Philadelphia YM) seeks self-starter for counter recruitment and antidraft program. Social change work experience helpful; understanding of Quakerism essential. Pay ca. \$9500. FPC, 1515 Cherry St., Phila., PA 19102.

New Garden Friends School (75 students, day only, K-9) is now taking applications for the position of Head of the School. Resumes/inquiries should be sent to: Joan N. Poole, NGFS Search Committee, Rt. 3, Box 86A, Summerfield, NC 27358.

Working superintendent of buildings and grounds. Small boarding school with large plant. Must have strong planning/organizing/maintenance skills. Duties include supervision of three-person crew, needs identification, priority/goal setting, establishment of preventative maintenance procedures. On campus housing/board for immediate family. \$9-11,000 salary range. Oakwood School, Poughkeepsie, NY 12601.

Live-in couple. Energetic, responsible, dependable, fun loving. Jobs: Groundskeeper, gardener, handyman, mother's helper. Live in separate cozy one-bedroom, bath, livingroom, kitchen cottage in woods. All utilities paid. Use of pool, boat, many other benefits. No children/pets. Write: The Halls, 2772 Spigel Drive, Virginia Beach, VA 23454.

Community clinic seeks fulltime physician. Emphasis on holistic, preventive health care. Malpractice insurance provided. \$25,000-35,000 per year. Contact Douglas Parker, White Bird Clinic, 341 E. 12th Ave., Eugene, OR 97401.

Mother's helper—live-in, infant (due mid-January) care and light housework w/young, professional couple on small farm in rural Maine. Horseback riding and cross-country skiing available. Call 207-584-3071 or write Ken and Clarissa Edelman, Star Route 31, Ellsworth, ME 04605.

Director—Scattergood School, July 1, 1980. Small coeducational, college preparatory boarding school in rural community near university. Write: Lois

Laughlin, Search Committee Correspondent, Rt. 1, Box 57, West Branch, Iowa 52358.

Position available beginning in summer of 1980. Live-in staff for Quaker House in Fayetteville, North Carolina, to provide military counseling, peace education, and coordination of Quaker concerns. Fayetteville is contiguous with Fort Bragg, a comprehensive military complex. An understanding of and appreciation for Quakerism and nonviolence is indicated. Contact: Judy Hamrick Dixon, 1551 Polo Road, Winston-Salem NC 27106.

Mature person to administer a small Bucks County Friends Boarding Home. We hope for some executive, nursing and/or dietary training. Please write Box B-737, Friends Journal, with resume.

Help wanted in beekeeping, cider mill, greenhouse, garden, located in Shenandoah Valley close to Harrisonburg. Two small meetings in area. Bill and Kit Jones, Route 4, Box 31, Harrisonburg, Virginia 22801. 703-867-5286.

Co-ordinator, Nonviolence and Children Program, Friends Peace Committee. Full time work with parents and other adults that nurture children, and involvement with juvenile justice and youth advocacy. Ability to lead groups, do public speaking, basic office skills and a desire to work in a collective office setting are essential. Contact Friends Peace Committee, Nonviolence and Children Program, 1515 Cherry Street, Philadelphia, PA 19102. Deadline for applications is January 30, 1980.

Assistant director and key staff to head departments at Camp Choconut: waterfront (WSI), carpentry, campcraft, programming, and general counselors. Applicants must be 19 and over. We need empathetic students for role models and leadership. Write Box 33F, Gladwyne, PA 19035. See ad page 21 this issue.

Schools

Olney Friends Boarding School, Barnesville, OH 43713. Christian, rural, co-educational. 100 students (9-12). Comprehensive college-preparatory curricula, dairy farm, individualized classes. Welcoming students from all racial backgrounds. Brochure. 614-425-3655.

Sandy Spring Friends School, Sandy Spring, Maryland 20860, 301-774-7455. 10th through 12th grades, day and boarding; 6th-9th grades, day only. Academics; arts; bi-weekly Meeting for Worship; sports; service projects; intersession projects. Small classes; individual approach. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

Scattergood School, West Branch, Iowa 52358. Co-ed Quaker 4-year college-preparatory boarding school with simple lifestyle, exploring alternative energy sources. Students, faculty share all daily work and farm chores. Small, personal, caring community that promotes individual growth.

Services Offered

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

Wanted

Young volunteers, 16-20, to work on organic family farms in British Midlands. Details: Bruce Dempster, St. John's College, Annapolis, MD 21404.

MEETING DIRECTORY

Argentina

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

Canada

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

Mexico

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

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

Peru

LIMA—Unprogrammed worship group Sunday evenings. Phone: 221101.

Alabama

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

Alaska

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

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

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. Lou Jeanne Catlin, clerk, 502 W. Tam-O-Shanter Dr., Phoenix 85023. Phone: 602-942-7088.

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

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. W. Russell Ferrell, clerk. Phone: 602-886-1674.

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: 273-8485 or 273-2560.

HAYWARD—Worship 10 a.m., 22502 Woodroo St., 94541. Phone: 415-651-1543.

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

LONG BEACH—Meeting for worship, 10 a.m., Garden Room, Brethren Manor, 3333 Pacific. Call 434-1004 or 831-4066.

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 624-8821.

ORANGE COUNTY—First-day school and adult study 10 a.m., worship and child care 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., YWCA, 635 5th St. 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: 449-4060 or 494-2982.

COLORADO SPRINGS—Worship group. Phone: 303-597-7380 (after 6 p.m.)

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

DURANGO—Worship Group Sunday. 247-4733.

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.

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: 776-2164.

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

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

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

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

WILTON—Meeting for worship and First-day school, 10 a.m., 317 New Canaan Road. Phone: 762-5669. Marjorie Walton, clerk, 203-847-4069.

WOODBURY—Litchfield Hills Meeting (formerly Watertown). Worship and First-day school, 10 a.m., Woodbury Community House, Mountain Rd. at Main St. Phone 263-5321.

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Delaware

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

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

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

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

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

WILMINGTON—4th & West Sts., 10 a.m., worship and child care. Phones: 652-4491; 475-3060.

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 a.m., 1185 Sunset Road. Heather C. Moir, clerk, 361-2889. AFSC Peace Center, 238-4976.

ORLANDO—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32803. 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. Pat Westervelt, 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 singing; 10, worship and First-day school. Over-night inquiries welcomed. Phone: 988-2714.

MAUI—Friends Worship Group. Please call Mr. and Mrs. Blaine Treadway, 878-6562, 231 Kahoea Place, Kula, HI 96790.

Illinois

BLOOMINGTON-NORMAL—Unprogrammed. Call 309-454-1328 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 follows on first Sunday. Phone: BU 8-3066.

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

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

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

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

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

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

LAKE FOREST—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 546-5033 or 234-4645.

McHENRY COUNTY—Worship 10:30 a.m. 1st and 3rd Sundays. 815-385-8512.

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 10 a.m. in Galesburg. Phone: 343-7097 or 245-2959 for location.

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

ROCKFORD—Meeting for worship every First-day, 10:30 a.m., Friends House, 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 987-7367.

INDIANAPOLIS—North Meadow Circle of Friends. Meeting weekly, Sunday, 10 a.m. Children welcome. For meeting location call 317-283-7637 or write c/o Tharp-Perrin, 4025 Washington Blvd., Indianapolis 46205.

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, 10:30 a.m., First Methodist Church of Valparaiso, Room 106B, 103 Franklin St.

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

Iowa

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

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

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

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

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: 452-6812.

Louisiana

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, 10 a.m. at 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 Mettrott Rd. First-day school 10:30 a.m., worship 10 a.m. Lowell Woodstock, clerk. Phone: 439-8997.

ANNAPOLIS—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Betty Hutchinson, 301-956-2438.

BALTIMORE—Worship 11 a.m.; Stony Run, 5116 N. Charles St., 435-3773; Homewood, 3107 N. Charles St., 235-4438.

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 Gerenback, clerk. 639-2156.

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

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

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

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

Massachusetts

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

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

BOSTON—Worship 11 a.m. (summer 10 a.m.), First-day. Beacon Hill Friends House, 6 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—(Circuit), First-day, 5:30 in homes. Worship, FDS, potluck. Summers, a week night. Phone: 522-3745.

FRAMINGHAM—841 Edmands 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, Sundays 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. Worship 12 noon, 3451 Middlebury. 454-1761 or 565-8442.

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

New Hampshire

AMHERST—Souhegan Meeting for worship, 9:30 a.m. For information call 673-4826.

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.

CONIC MEETING—Maple St., Conic. 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.

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Co-clerks: Kathryn & Edmund Wright, POB 124, Plainfield, NH 03781. Phone: 603-675-5989.

PETERBOROUGH—Monadnock Monthly Meeting.

Worship 9:45 a.m., Town Library Hall. Enter from parking lot. Singing may precede meeting.

New Jersey

BARNEGAT—Meeting for worship, 11 a.m. Left side of East Bay Ave., traveling east from Route 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 428-5779.

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

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

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

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

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

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

MULLICA HILL—Main St. Sept.-May FDS 9:40, meeting for worship 11 a.m. except 3rd Sunday each month family day 10:15. Meeting only June, July, Aug., 10 a.m.

NEW BRUNSWICK—Quaker House, 33 Remsen Ave. Meeting and First-day school 10 a.m. year round. Call 201-469-4736 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 Blvd., Chatham Township. Visitors welcome. 201-635-2161.

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. William Myers, clerk. Phone: 266-2328.

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

LAS CRUCES—Worship, 10 a.m. at 2511 Chaparral. Cynthia Moore, 382-5475.

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

SOCORRO—Meeting for worship, 1st, 3rd, 5th Sundays 10 a.m. 1 Olive Lane. Phone: 835-0277.

New York

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

ALFRED—Meeting for worship 9:15 a.m. 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 13160. Phone: 315-889-5927.

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

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade. Phone: TX 2-8645.

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., Shelter Island Public Library. Phone 516-749-0555.

SOUTHAMPTON—Eastern L.I.-Administration Bldg., Southampton College.

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—Unprogrammed meeting 10:30 a.m. Plutarch Church, Van Nostrand and Plutarch Rds. Phone 914-255-5678 or 255-6179.

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

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn

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

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

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 10 a.m., Albany St. Methodist Church, 924 Albany St. Jeanne Schwarz, clerk, Galway 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: 929-5201.

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

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

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

GREENSBORO—Friendship Meeting (unprogrammed.) Guilford College, Moon Room of Dana Aud., 11 a.m. Contact Anne Welsh, 273-4222.

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 336-6972.

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

CINCINNATI—Community Meeting (United) FGC and FUM—Unprogrammed worship 9:30 a.m., 3960 Winding Way, 45229. Phone: 513-861-4353. Edwin Moon, clerk.

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

COLUMBUS—Unprogrammed meeting. 10 a.m. 1954 Indianola Ave. Call Cophine Crozman, 846-4472, or Ruth Browning, 486-8973.

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

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

HUDSON—Unprogrammed Friends meeting for worship, Sunday 4 p.m. at The Old Church on the Green, 1 East Main St., Hudson, 216-653-9595.

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

SALEM—Wilbur Friends, unprogrammed meeting. First-day school, 9:30 a.m.; worship, 10:30 a.m. 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). Clerk, Ken Odiorne, 513-767-1039.

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.

SALEM—Friends meeting for worship 10:00 a.m. Forum 11. YWCA, 768 State St. 370-7721.

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. ¼ mile. First-day school 10 a.m., meeting for worship 11 a.m.

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

BUCKINGHAM—At Lahaska, Rtes. 202-263. Meeting for worship 11 a.m. (June, July, August 10:00 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.

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

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

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

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

EXETER—Worship, 10:30 a.m., Meetinghouse Rd. of 562, 1 and 6/10 miles W. of 662 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 Pennsylvania reconstructed manor home of William Penn.

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

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

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

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

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

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

HAVERTOWN—Old Havertown 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 ½ miles west of Lancaster. Meeting and First-day school, 10 a.m.

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

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

LEWISBURG—Vaughan Lit. Bldg. Library, Bucknell U. Worship 11 a.m. first Sunday of month Sept. thru May. Clerk 717-523-9224.

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. month, worship 10 a.m. bus. 11:15 a.m.

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

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

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

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

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

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

717-584-3324.

NEWTOWN-BUCKS CO.—Meeting 11 a.m. First-day school 9:30 a.m. except 1st First-day Family Meeting 10:45 a.m. Jan./Feb. First-day school 11:20. Summer, worship only. 968-3811.

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

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

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

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

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

Central Philadelphia, 15th and Race Sts.

Cheltenham, Jeanes Hospital grounds, Fox chase, 11:15 a.m. July & August 10:30 a.m. Chestnut Hill, 100 E. Mermaid Lane.

Fourth and Arch Sts., First- and Fifth-days. Frankford, Penn and Orthodox Sts., 11 a.m. Frankford, Unity and Wain Sts., 11 a.m.

Germantown Meeting, Coulter St. and German-town Ave.

Green Street Meeting, 45 W. School House Lane.

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

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. Phone: 544-3824.

STATE COLLEGE—318 South Atherton St. Adult discussion 9:30 a.m. First-day school and meeting for worship 10:45 a.m. Ph. 237-7051.

SUMNEYTOWN—Pennsburg Area—Unami Monthly Meeting meets 1st, 3rd and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meeting-house at 5th and Macoby Sts., Pennsburg. Phone: 234-4670.

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 onths.

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

Rhode Island

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

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

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

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

South Carolina

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

South Dakota

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

Tennessee

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

NASHVILLE—Meeting and First-day school, 10 a.m. 2804 Acklen Ave. Clerk, Nelson Fuson, 615-329-0823.

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

Texas

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

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

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

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

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

SAN ANTONIO—Unprogrammed meeting for worship 11 a.m. Sundays. YWCA 318 McCullough, 78215. Houston Wade, clerk. 512-736-2587.

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 Hathaway,

Plainfield, 802-454-7873.

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

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.

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

Washington

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

SPOKANE—Unprogrammed worship, Sundays, 10 a.m. W. 804 Carlisle. Phone: 327-4086.

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 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.

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.

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