

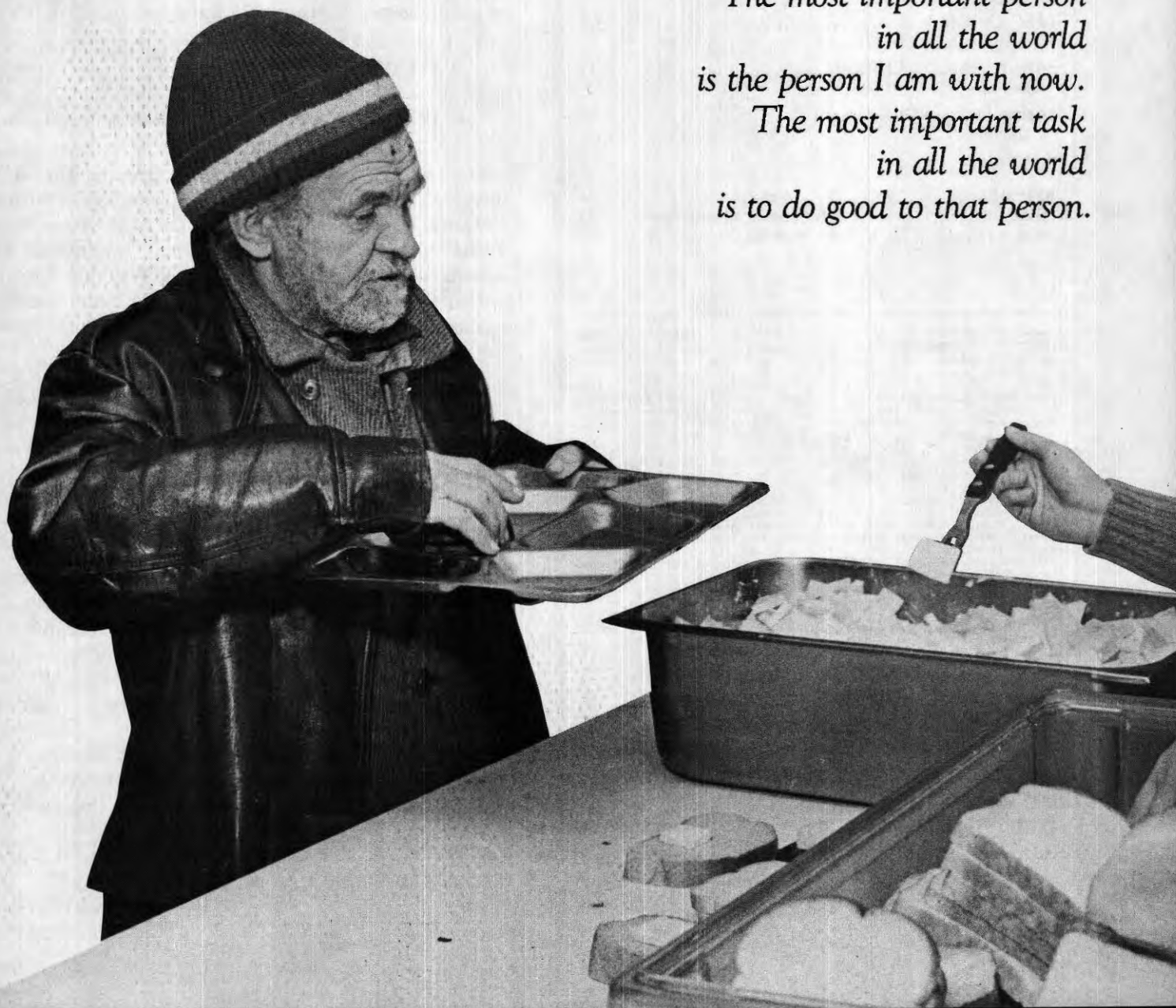
May 1, 1982

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

*The most important person  
in all the world  
is the person I am with now.*

*The most important task  
in all the world  
is to do good to that person.*





# FRIENDS JOURNAL

May 1, 1982

Vol. 28, No. 8

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Cover photo courtesy of St. John's Hospice, Philadelphia; quotation by Tolstoi from page 14.

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## AMONG FRIENDS:

### Let Us Walk With Each Other

For me the most impressive aspect of the interfaith witness to stop the nuclear arms race—held at Independence Mall in Philadelphia on March 27—was the convergence of the various religious groups. As Friends walked out of the Arch Street Meeting House with their candles, they merged with United Methodist and United Church of Christ delegations. At the next corner another column of marchers added to the throng. Down other streets similar groups surged forward till they numbered well over 15,000. The songs, readings, and prayers continued the interfaith spirit, but the big message was what we said with our feet.

I was reminded of the recently revised middle section for the widely known song, "Let There Be Peace on Earth." At the urging of an American Baptist, Milton P. Ryder, the lyricist Jill Jackson Miller has written optional alternative words to eliminate sexist vocabulary:

With God as Creator,  
We're a family.

Let us walk with each other

In perfect harmony.

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\* \* \*

More and more we are finding concerned colleagues in diverse religious traditions. Richard Crohn, a Friend from Purchase (NY) Meeting, sent a letter to the *New York Times* in support of Bishop Leroy T. Matthiesen of Amarillo (TX) after the Amarillo United Way cut off funds to Catholic Family Service in reaction to the bishop's stance against nuclear proliferation. (Richard also sent a check to the Catholic agency.)

\* \* \*

Though the ecumenical climate is improving, we still have a way to go. I close with a true story from that FCNL veteran and long-time personal friend, octogenarian Chester A. (Batt) Graham, of Muskegon (MI):

As Batt parked his car, a stranger stuck his head through the window and handed out a tract with these words: "Are you saved?"

Batt replied: "My good friend, I think it might be presumptuous on my part to decide that question. I believe it is a matter to be judged by a higher authority."

"Are you religious?" he asked, and Batt replied, "I try to be."

"Well, what are you?" he continued. "I am a Quaker."

He jerked his head back, and stood erect. Meditating a moment, he concluded: "Well, God loves everybody... I guess." Away he went down the street at a fast pace.

*Olcutt Sanders*



# CUT OFF FROM GOD



Save me, God! The water  
is already up to my neck!  
I am sinking in the deepest swamp,  
there is no foothold;  
I have stepped into deep water  
and the waves are washing over me.

Worn out with calling, my throat is hoarse,  
my eyes are strained, looking for my God.

Psalm 69:1-3 (Jerusalem Bible)

by Ruth Ellison

From the way the rest of this psalm reads, David could have written it during one of the periods when he was on the run with an army out looking for him. However, all of us know this feeling, times of distress that seem overwhelming, cutting us off from the feeling of God's presence. Whether the distress is one due to personal health, fear, sorrow, loneliness, pressure we do not feel able to live up to, or whatever, this cry is ours.

We all know of people, perhaps ourselves at some other period of time, who have coped with equally distressing things by turning to God and finding peace and strength for endurance. When I find myself uttering David's cry, I find myself also asking, "What is wrong with me? Why should I feel cut off?" I answer it with, "My faith is not good enough," adding a large burden of guilt to the distress I already feel. I tend to think, in my agony, "Other people, with better faith, would handle this correctly."

Adding a burden of guilt to an already overwhelming distress is not useful or necessary. In fact, I rather think it is doing ourselves an injustice that can be very harmful. Our distress may make us feel alone in our feeling of cut-offness, but actually we are not. Many, many of the greatest men and women of God have left records of such times. St. John of the Cross, a medieval mystic, described his experiences of this kind in the book *Dark Night of the Soul*. Time and time again the psalms of David reflect this agony. I suspect that everyone we know who seeks after God has been through it and just does not talk about it.

Why should we have these times when we feel cut off from God in our distress? I suspect none of us really knows. The partial answer I have been leaning toward lately is that my distress may be so great and overwhelming that I am not able to get quiet enough and let go of myself enough to hear God's still, small voice.

What can we do about it? The first thing is *not* to add guilt to the distress already there. Perhaps beyond that, the example David set in his lament, which we know as Psalm 69, is as good as any I have encountered. If we feel cut off from God, we should continue to remember in faith that God is still there anyway and still loves us. We should continue to seek a divine response, believing God is there. David ends his lament with hope (Ps 69:29-34):

*For myself, wounded wretch that I am,  
by your saving power, God, lift me up!  
I will praise the name of God with a song,  
more pleasing to Yahweh than any ox  
or bull with horn and hoof.*

*Then, seeing this, the humble can rejoice:  
long life to your hearts, all you who seek for God!  
Yahweh will always hear those who are in need,  
will never scorn his captive people.  
Let heaven and earth acclaim him,  
the oceans and all that moves in them!*

The message to us is that we should never end our own laments with the cry, "I am sinking in the deepest swamp." Rather, we should move beyond self-pity to the realization that God is still there though we cannot sense the divine presence. Beyond our own particular circumstances is something greater, in the hands of God. □

Ruth Ellison is a graduate of Earlham College and a member of Friends Meeting of Austin (TX). Her article was presented as one of a series of devotionals at a Methodist church.



# On Beginning To Regain My Trust In God

by Ross Flanagan

**C**an God furnish a table in the wilderness? I've always believed so. And, as a Quaker organizer for the past 25 years, much of my life work has involved encouraging others to join me in bearing witness to such faith in the power of God and the way of love.

But over the last several years when I've felt more or less put out to pasture by God and the circumstances of life, I've discovered how really unsure of such faithful assertions I have been at a *feeling* level.

My first hint of how estranged and distrustful of God and life and myself I had become came when my wife Carol and I moved into a very graceful home space on a lovely old Quaker farm in New Jersey. It was summer and many Friends were on vacation, so there wasn't a lot for me to do in my new job as quarterly meeting peace field secretary. So each morning I would wander outside and, for reasons

*Ross Flanagan's article was a presentation at the Berea Gathering in July 1981. Having completed a year at Pendle Hill, Ross is now in search of new opportunities for gathered community, wholesome work, and a more peaceable way of life. He can be addressed at 3468 Carnation Court N., Tallahassee, FL 32303.*

that weren't clear to me at the time, I cried. And for days, stretching into weeks, it seemed, whenever I went outside and simply beheld the good nature of life around me, I would cry.

Finally one day it came home to me that as someone who had grown up in cities and lived a very socialized existence, I had grown used to thinking of myself in terms of the particular roles I had assumed to cope with the steady barrage of social situations life presented me. But now here I was all of a sudden in a more natural life context where the grass was simply being grass, the sky was being sky, the trees were being trees, and I was left to be Ross Flanagan. And sad as it may seem, I had lost touch with who this Ross Flanagan was.

How had I managed to get myself so estranged from my own good nature? My kinship with God? My life so bound up trying to fulfill all sorts of roles and rituals?

At Pendle Hill a year ago I began to get some perspective on these questions. George Lamming, a black novelist from the West Indies and friend of Vince and Rose Harding, was addressing our class on "Visions of a New Society." He gifted us with a most compelling image—suggesting that we live today as birds in a cage hung in the woods with the cage door wide open. The reason, he suggested, that we have not yet noticed the door is open, and that we are indeed free to fly out and fulfill ourselves and our destiny, is that we have grown accustomed to thinking of ourselves as constrained by old roles, rules, and rituals impressed upon us by our particular cultural conditioning.

As I reflected upon George Lamming's image I began to realize that my understanding and experience of God have indeed been limited by the conceptual cage of my culture's conditioning. I've been disposed to look up for help and to live up to expectations in line with the time-honored concept of God as a kind of super-parent passed down to me by my parents, teachers, and others. I've been given to think that the essential life purpose of a child of God is to make oneself a better person and give more and more of oneself to others. And these still seem like useful presumptions, *so far as they go*.

But now I'm beginning to appreciate how sadly imbalanced by a single cultural perspective such conceptions of God and goodness are. For like so many of our other life value assumptions concerning the nature of love, truth, power, sin, and correction, this concept of God had its origin in the minds of some good men long ago who, with the best of intentions, tried to make sense of the human experience for all concerned. Indeed, given their lonely and lofty role as patriarchs with a heavy sense of responsibility for making things go right in the world, it's hardly surprising that they should reach up for a measure of comfort for themselves, acknowledging they too needed a Heavenly Father/God. As seen through their eyes God was

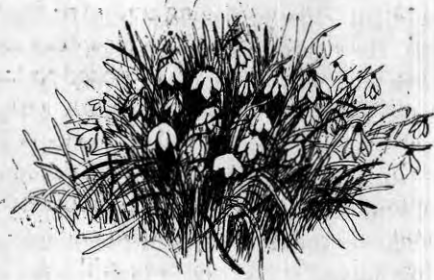


a commanding, demanding, punishing, and forgiving paternal figure to be loved essentially through faithful service and obedience.

However, as we behold the dawn of this New Age, it seems plain that such an understanding is far from grasping the whole nature of the Supreme Being. God is surely more than father. God is mother, sister, brother, child, kindred being, friend, playmate—as ever-present a companion as life itself.

Indeed, looking back on my own spiritual homecoming in the New Jersey countryside, I now feel it entirely fitting that my awakening to this expansive conception of God should have come at the hands of nature. For in my continuing endeavor to know God face to face I've found that it simply doesn't work to try to express and experience my love of God's wildlife the way I have with my fellow humans. There is no immediate and apparent way I can serve, obey, or be good for the wildflower, the trees, or the heavens which are telling the glory of God. All I can do is behold, acknowledge, and appreciate them; in sum, *content myself with them*. And occasionally, through the overflow of my own gratitude, glorify them in the eyes of others.

Another way to love and experience "that of God?" But can I trust this as a viable way for humans like me to behave with one another? Well, it hasn't been easy. Again, reflecting upon those days in New Jersey, I can recall how confusing it felt to let go of the comfortable old certainty of knowing what God expected of me. For a while I found it difficult to know how to gift others free of my former compulsion to do so.



Lorna Kent

I still recall the day I woke up and realized it was my dear friend George Lakey's birthday. Overcome by the paradox of realizing how much I value his friendship, yet unable I felt to express that to him, I was moved to tears. As I sat there crying, the phone rang. It was George, and he said: "You know I just realized you have that beautiful house out there, and Berit and I are in need of a retreat. So I wonder if you'd come in and sit in our house and take care of the children, and I'll come out there with Berit and we'll enjoy your house and spend some time in the country." Another lesson in trust? Even when we don't know what to do with ourselves or simply can't muster the energy to care, love seems to work.

Perhaps, I muse, whenever we presume to remind and

content ourselves with what we know of God's blessings we open the door to more of the same, as if somehow sending an intuitive signal to all our spiritual kin to "come home" and share of themselves and their needs and gifts with us.

And yet how I've bridled under life's best efforts to get me to "let go and let God!" Indeed it took the combined impact of a minor tragedy, one of nature's little miracles, and a stiff dose of downright humiliation to drive the truth home.

This past spring while living in what we affectionately call the Barn at Pendle Hill, a robin chanced to build its nest on the floor of an iron grille stairway outside my door. I consulted about the situation with Ruby Thatcher, another student who gave much of her time to overseeing the care and maintenance of the herb garden to which the stairway descended.

"What a foolish place for a robin to build a nest," we speculated. "People are tramping up and down this stairway all the time. This nesting seems certain to meet with disaster somewhere along the way, if not by the vibrations of tramping feet, by some animals that may disturb the nest!"

And yet we couldn't help but wonder if perhaps this robin didn't have some intuitive sense greater than our own which gave it the assurance that for this robin at this time and for God knows what purpose, this was precisely the right place to build her nest and make her own particular contribution toward the greater glory of life. And so we decided to live and let live. We put notices on the fire escape at top and bottom saying, "Caution: Robins at Work." And as the days went on, the robin continued to build its nest and people continued to tread up and down the stairway—cautiously at first for fear of frightening away the robin. But we all quickly learned that this robin seemed not in the least dismayed by our presence. So, encouraged by our robin friend's unflappability we began to act ourselves again. It wasn't long before the robin began sitting on the nest, and as we passed within a few feet of it we could look eyeball to eyeball at the robin, and it would stare dispassionately back at you.

Then slowly but surely the eggs began to appear: one, two, three, four. Again worries grew whenever the robin spent "too much time" away from the nest, and there were dire predictions concerning what might happen in such a situation. When she did begin to spend more time on the nest and the birds began to hatch one by one and were seen with necks straining upward and mouths it seemed incessantly opened, some felt we ought to help provide for the babies by placing some seed on the stairway. Indeed some unknown person actually put a container of water next to the nest before calmer heads prevailed, pointing out that such offerings might actually attract other animals, hardly a "service" to the robins. So the robins were left



to find their own food and water. And amazingly enough, they did!

It was not long thereafter, however, that I awoke to the sound of incessant chirping outside. The baby robins had been with us for some time and had looked almost big enough to fly. But when I walked out on the stairway to see what all the commotion was about, I found the nest overturned. And I couldn't help but think to myself as many a parent does at such moments: "Ah, you see you were right in the first place. You should have intervened and exercised more caution and oversight, for now see what has happened to these little ones!"

As my attention returned to the parent robin still chirping wildly from a nearby tree, it occurred to me to turn the nest over. There I found two of the fledglings, one trembling but apparently uninjured, and one other cut and badly bedraggled, its head hanging down through the grate of the stairway. I felt myself overcome with tears and, taking the injured robin in my hand, began walking toward the woods, thinking that I'd never killed a bird before but maybe that was the compassionate thing to do.

Yet as I walked I began to realize that here I was once again interposing my own worried view upon the situation at hand. I was no longer living and letting live. I was intervening on the presumption that this stepfather knew best.

Something moved me to take the robin back and set it amidst the ivy on the top of the herb garden wall. My attention then turned to the other baby robin, who by this time had apparently fallen into the ivy ground cover beneath the stairway. Concerned lest it meet with further tragedy, and no doubt hoping to redeem myself by offering it a helping hand, I began crawling through the ivy making weird peeping noises, hoping the robin might peep back and help guide me to its location. But it quickly became apparent that this baby robin wasn't about to play my game, no doubt feeling far more endangered by whatever manner of ungodly creature this was bearing down on it than anything it had heretofore experienced in its rather short and eventful life.

In any event it was then and there, poking about on my hands and knees trying to play Mother Robin to a

frightened fledgling in the ivy, that somehow the clouds parted, the Light shined, and the mortifying compulsiveness of my "caring" disposition struck home! Slowly and rather sheepishly I got to my feet, looking cautiously about and hoping no one had observed my foolishness. Entirely at a loss to know what to do, I retreated to the nearby patio and sank into a chair, comforting myself with my morning bowl of cereal while I ruminated on the whole sorry business.

It wasn't long before I noticed that the mother robin had again set up quite a chirping. Entranced, I watched as she piped her young one out of the ground cover and onto a lower step of the stairway. Her commands to the fledgling grew more and more insistent, and not long thereafter it flew.

The next morning I went to look for its injured sibling, the one I had left atop the herb garden wall, but it was gone. Some time later Ruby Thatcher found it hopping around the Barn and after catching and examining it reported that it seemed to have a damaged tail feather but might mend with time. Sonnie Cronk took our feathered friend under her wing for a while, and after some consultations with Sara Narum, Pendle Hill's resident organic gardener, the robin was given a new home within the sanctuary proscribed by Chuck Werts' fine new garden fence. There it grew fat and happy on compost worms, raspberries, and gypsy moth grubs, while providing Sara and other garden workers with some cheery company until at last one day it disappeared, presumably having found its wings at last.

Again in meeting I found myself reflecting upon the meaning of it all. How easy to slide into playing stepfather for creation. How hard to accept that we, no less than these robins, have God and life and the good nature of things going for us. Perhaps I've got this "caring" business all wrong. Perhaps love is not some "good" behavior we learn from our parents, something we make happen. Perhaps love exists and flourishes in the very nature of things.

Well, whatever the final truth of the matter—one thing I know experimentally and that is that my own disposition towards God and life has been radically altered by these events. I find I'm more content more of the time to live true to life and simply be as I am. When I'm scared, I shake; when I hurt, I cry—in nature, in meeting, in the good-natured presence of more and more of my fellow human beings. At the same time I find that life and God are making more and more tangible and satisfying use of me—perhaps somewhat less dramatic use than I might have imagined or wished, but good and significant human use nevertheless. I find that I'm perceiving and experiencing God at work in life more and more expansively, instead of the all-too-limited ways in which I used to discern and allow myself to receive life's abundance and God's grace. And finally, somewhere along the way I seem to have picked up something of an inner guidance system—a kind of tingle, if you will, that helps remind me to pause and



acknowledge, experience and attend the presence of God's gracious, loving revelation at hand.

During our opening worship together, Philip Smith shared his hope that we Friends might "do everything in our power to move the people of this country to trust in God once again." I want to unite with him in this concern, but personally I have found that my success in moving others these days seems somewhat paradoxically to depend on how well I am regaining my *own* trust in God by *not* doing everything in my power.

We Americans are a very frightened people. You have only to read the newspapers, scan the best-seller lists, and watch TV and the movies to appreciate how our entire society has been seized by the theme of heroic struggle amidst myriad warnings of apocalyptic doom. Surely, Friends, we can find some more inspired and compelling contemporary ministry to our times than simply adding our own uniquely Quaker message of dismay to this growing chorus.

What would happen were we to share more of our good-natured presence with our friends and neighbors where we live—in our work places, our homes, our meetings, our communities? At a gathering such as the one at Berea we do that with one another. We dissolve our fears in taking

time with each other to feel the presence of God alive and well and moving among us. How widespread is that need in our society as a whole and the world at large.

Can we go forth acknowledging God, accepting God, and answering God? Can we content ourselves for a change in reflecting and blending with the goodness we find around us, helping our sisters and brothers feel the God alive and at work in *themselves*? In sharing these thoughts with you I do not mean to diminish our historic Quaker testimonies or to suggest that we no longer need to engage in Quaker service and witness against the evils of our day. But surely if we are to remain faithful to our doctrine of continuing enlightenment, and discover God's will and way for Quakers *today*, in *these* times, then we must seize our God-given freedom to fly out of the cage of our historic cultural conditioning and rediscover the presence and power of God, life, and love face to face for ourselves. If we are to find our way home to the Kingdom together and discern the true nature of reality, we must honor the experience of life that God has given each of us by embracing it fully for ourselves and sharing it boldly with others. Let us continue to proclaim to one another our experience of what we know of God, of what we know of life and its goodness! □

## Walking in the Way of Gentleness

for C.B.F.



Theodore Hertz

Our May mowing downed the early  
dandelions around the gravestones  
and simple bluets that grow in crowds—  
now the place sports buttercups,  
glossy single blossoms

that shall give way to daisies.  
See how the earth praises itself  
without ego through the yard,  
nor is stayed in its procession.

Stayed by a vague breeze,  
light in the smallest particular of sense,  
I'm staggered, clutching a tool,  
as though all those rotted hearts  
still were beating from the ground.

They tell me how in Quaker graveyards  
there is always some small flower  
that has to be cut down  
and how there is a perennial  
place for humility.

It is given to me to speak  
the close work of the hand and the dead  
lovingly—to take the offered buttercups  
give them water in my house—  
not to last, but to show the grace.

—Eric Edwards

In recent months there has been considerable Friendly interchange between American Friends Service Committee and individual Friends and various organized Quaker groups, from Friends General Conference to the annual meeting of superintendents and secretaries of yearly meetings. As a former member of the AFSC board (from 1975 to 1979) and as a former interim volunteer staff (from May 1980 to April 1981) I have had opportunity to read some of this material. Last year, when my permanent successor in the personnel department was announced, I said that my view as a staff person of AFSC was rather different from my view as a board member. Several Friends have asked me to be more specific. At that time I indicated that the part-time job had made me aware of the dedication, hard work, and concern of the AFSC staff. But having made this statement that my view had changed, I began to ruminate on just what had indeed caused me to have a different view and whether it was in fact different or just from a different angle.

The AFSC board is made up of 40 individuals. Ten are chosen by the regions (one from each region) and 30 are recommended for membership by the nine-person nominating committee composed of corporation members, including some board members. The board contains Friends of widely differing ages, coming from different locations, both sexes (usually a few more men than women), and many occupations, although those in education may represent the largest category. These Friends are all members of a much larger corporation, some of whom are appointed by their yearly meetings and the rest of whom are "at large" appointed by the corporation itself. I, a housewife and part-time helper (bookkeeper) for my physician husband, was also a rather heavily committed "yearly meeting" Friend, and I sensed from the beginning that at least some of my worth to the board came from my close involvement with my own (Philadelphia) yearly meeting, even though I was an "at large" appointment. My previous experience with AFSC had been service on its finance committee.

The local board members have much opportunity to serve on numerous subcommittees, and I had my share of such service. Like other board members, I tried to keep up with the voluminous reading matter and render wise judgments. It takes a while for board members, depending on their previous involvement with AFSC, to be really on top of the organization, and I had some sense that my greatest value occurred during my last year. There is a six-year, two-term limit for continuous service, but since I'd filled out someone else's term my effective limit was four years. I had then and still have a feeling that although the

*Gertrude P. Marshall is clerk of Philadelphia Yearly Meeting and of her monthly meeting, Haverford (PA). She is a corporation member of the American Friends Service Committee. She enjoys music, bird watching, and vegetable gardening.*

# AFSC

## Outside & In

by Gertrude P. Marshall

limitation is a good one, preventing a few Friends from staying on for long years, the limit also does tend to prevent many board members from becoming more thoroughly versed in AFSC history and workings. Since staff are not so limited, some become more knowledgeable than board members and play in consequence a larger role.

Most matters come to the board for final decision after having been thoroughly discussed and filtered through



Courtesy of AFSC





Courtesy of AFSC

some committee process, whether such committees are ones of the regions, ones of the three divisions (international, peace education, community relations), or more specialized committees such as finance and investment, or ones set up for a particular purpose, such as the committee which set up the Affirmative Action Plan.

It was during my time as a board member that the board adopted this plan, and I was able to be explicit about my own strong reservation that the plan would include openly gay persons. My reservation came from an awareness that there was no consensus in AFSC nor the Society of Friends as I knew it on the issue of gayness. In adopting the plan, the board responded to some extent to my reservation by inserting a statement that the plan did not take a position on the rightness or wrongness of homosexuality. I felt that the plan's proponents were not prepared for the criticism which inclusion of openly gay persons would arouse in many Friends. There has indeed been a reaction, but having openly gay persons on staff, board, and committees has strengthened the AFSC, as I will discuss later.

The Affirmative Action Plan, with its emphasis on the direction to employ and have on committees a certain proportion of women and Third World persons, has immensely fortified the AFSC's ability to relate to the communities we seek to serve, as well as sensitized staff to hidden prejudice. But it has led to fear among some that there will be fewer Friends, especially on staff, as a result. It is true that for complex reasons there are proportionately few Third World persons who are Friends, though many share the Quaker testimonies. Many board members, as well as some of AFSC's Quaker critics, include among their

*Above: At AFSC annual meeting, panel explores youth projects.*

*At left: AFSC staff member (center) at work in Bangkok.*

criticisms that there are too many non-Quaker staff, and they fear that the AFSC's stance on pacifism and nonviolence may be less certain. My different lenses, from having been for a time a staff person, lead me to some thoughts about these criticisms.

The AFSC confronts a totally different world today from the one of 40 years ago when I and many of the critics were young and in the grip and aftermath of the Second World War. Even a decade ago, I remember the then personnel secretary of AFSC relating on the floor of my yearly meeting that, especially with its overseas assignments, particular specialists were needed as well as those able to speak the language of the receiving country. I have observed that often when a position is to be filled (and not nearly as many positions are available as in former times), there either are no Friends available or the ones applying do not have the needed expertise in language or another specialty. My volunteer job made me very aware of the extensive efforts to find Friends—by circularizing the whole AFSC family and the wider Quaker world of yearly meetings, schools, and colleges. And it has been my observation that most persons coming to us from the "outside" have been attracted by the very Quaker principles for which AFSC stands. As we all know, many women and men, of varying religious belief or even of no formal religion, are committed to peace, nonviolence, and the effort to relieve some of the suffering in the world and to get at the causes of the suffering and overcome them. I remember a discussion which we had at a board meeting; one of the members made the point that since the work of AFSC is mostly in the larger world, it is essential that world have input. Since our by-laws require all members of the board to be Friends (rightly, I believe), it is the sub-committees and staff through which AFSC makes this contact. And from time to time, as it was a generation ago, some of our non-Quaker staff and committee members are drawn to join the Society of Friends. But as an admittedly amateur psychologist, I believe that individuals are much less likely to do this if they feel that a distinction is made, a sort of litmus test between Friend and non-Friend. The majority of staff persons I came in contact with were committed to peace and nonviolence and tried to articulate it and express it. It is true that if someone comments on the likelihood of violence, or its inevitability, that can be interpreted as "advocating violence." This is somewhat akin to our human tendency to "shoot the bearer of bad news."

And then there is the matter of semantics, of rhetoric, if you will. We Friends are very aware of rhetoric which we disparage, but we have our own kind of rhetoric, some of it stemming from our testimony of truth and from our "folkway" of understatement. "That name would not have occurred to me" is one good illustration of a Quaker "blackball." Other cultures and persons have different rhetoric, and it is important for all of us to look for the

spirit under or above the words. One example of "other rhetoric" occurred during my reading of minutes of the many committees, in this instance of the Third World Coalition, I believe. I came across the phrase "... we are in the belly of the monster," applied to the federal government by implication. Not the way I'd have said it, but on thinking it over and remembering Jonah and the "monster," perhaps not a totally inept phrase.

It comes as a surprise, and usually as an unhappy one, that an organization like AFSC is perceived to have an "in-group"; this was apparent to me, but it hurt. (Even harder to take is the suggestion that my own monthly meeting has an in-group.) But several articulate AFSC minority staff have pointed this out, saying that this in-group did tend to be a support for the more senior Quaker staff. These minority staff persons indicated that the Third World Coalition and the Nationwide Women's Program had provided such support for them, and this seems fair enough. My worry about this is the tension of a divided loyalty that may be set up and has been expressed by some staff. Anxious for AFSC to be and do its best, such a minority staff person also feels the need to criticize AFSC for any racial or sexist shortcomings. This appeared to me to be a rather heavy burden.

But I suppose that I have the sense that any mutual help would depend on mutual caring and tolerance—and the realization that, even though all of us may strive to bring about change for the better in the world, there are still imperfections and incrustations among Friends, including those in AFSC, and our own house must be put in order. As long as AFSC chooses to work in many areas in the world and in our own country where change is needed and

seeks to be on the cutting edge, the AFSC will be subject to some criticism from those Friends who are not so far along, or even moving in a different direction. These Friends may not be so aware of the inequities, since most Quakers are white, middle class, and of relatively affluent status.

And what of my board member reservations on the gay issues as included in the Affirmative Action Plan passed in 1978? My staff experience has led me to conclude that the drawing in of openly gay persons, even in a minimal way, has enriched my understanding to some extent, and here I feel that better understanding is what we need. I simply have come to feel that we should not sit in judgment on these persons, some of them members of our Society of Friends.

Although the Bible in some places appears to condemn homosexuality, it can be read differently. The commandment of Jesus that we love our neighbors as ourselves takes precedence for Christians over injunctions to condemn. I believe that we are more likely to find light through openness. Research and analysis will help us in time to understand what causes both homosexuality and heterosexuality. All of God's children have infinite worth, and this includes my gay colleagues, from whom I have learned.

So, I suppose that I would answer to those who queried me about my different view as a staff person, that some things are clearer but about others I am less sure, and in general the experience has made me a bit humbler and greatly admiring of AFSC, able to be especially appreciative of its efforts for a better world, able to change and yet, as I see it, deeply rooted in Quaker spiritual values. □

*The AFSC board meets five times annually.*

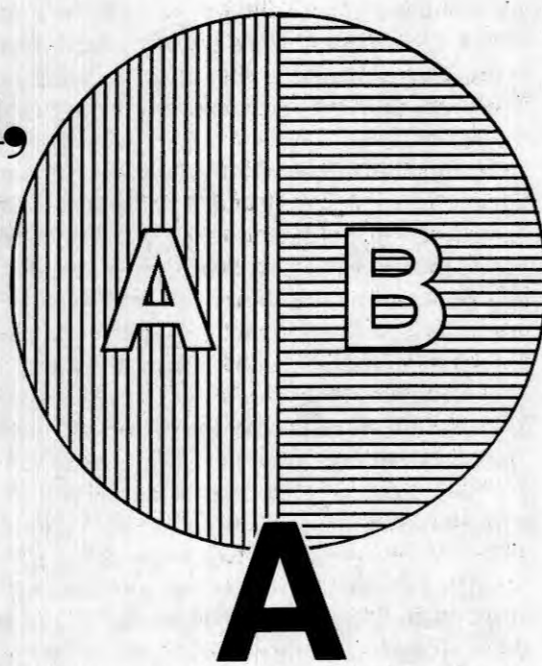
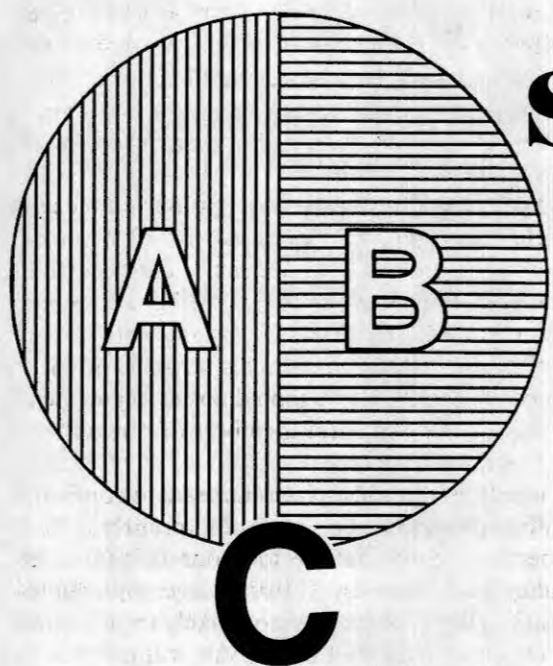


*Courtesy of AFSC*



# Sexism, Power, and Peace

by Alice Wiser



Several years ago *Friends Journal* devoted a great deal of space to the issues of feminists and sexist language. The controversy has influenced my thinking ever since. Since Quakers aspire to value all people equally, why did many feel the language issue was trivial when it obviously hurt so many people? What made so many people cling to language forms that hurt others? I couldn't put my finger on what was wrong, but I knew something was.

During the past two years two separate openings led me to see what was wrong and showed me that sexism was a major foundation on which violence and war are built. As long as we have sexism, we shall have racism and all the other power struggles that keep us from achieving world peace. This must be of vital concern to Friends.

The first insight came when I ran across a letter by Alma Graham in the *Columbia Forum* (Fall 1954). She offered this mathematical proposition, "If you have a group half of whose members are A's and half of whose members are B's and if you call the Group C, then A's and B's may be equal members of group C. But if you call the group A, there is no way that B's can be equal to A's within it. The A's will always be the rule and the B's will always be the exception—the subgroup, the subspecies, the outsiders."

Of course! Changing the language was not trivial at all. Changing *he* to *she* and *man* to *woman* meant changing who were the species and who were the subspecies. Even

to desex the language meant that men had to give up being powerful and women had to give up being helpless. To desex the language meant that women and men would be verbally equal. No wonder the resistance is so great. In fact, our everyday language is a continual violent act against half our population. And of the victimized half, most have been so indoctrinated that they will argue to keep this violence intact and will themselves pass it on to children.

I have for many years been interested in violence and its effects. I now believe there are three basic forms of violence out of which grow the evils of the human condition: verbal violence, emotional violence, and physical violence. My own background includes all three forms and thus has brought to me many questions about violence. Is everyone violent? Is violence always an acceptable option for the resolution of conflict if nothing else works? If not, what are the exceptions? Why are there exceptions? Is violence natural? Are we born violent, or do we learn to be violent?

As I grew up, I was taught that violence is normal and that only through Jesus can we learn to control it. Yet I was also taught that Jesus himself was violent once in the temple with the money changers. As an adult I saw or read about Martin Luther King, Jr., Gandhi, George Fox, William Penn, Margaret Fell, Elizabeth Fry, and countless others who chose to suffer for their beliefs in nonviolence. Must we do ourselves personal violence in order not to do outward violence?

In 1979 my teenage son Nathan and I set out on a quest to explore the issue of violence. At this point we hadn't yet differentiated between the types of violence, but we had many questions. I think before we wanted answers

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we wanted clearer questions. Could we really ask our world leaders to bring about peace when we as individuals weren't even sure what that concept meant and when we humans could not live either inwardly or outwardly at peace?

In his book *Ever Since Darwin*, Stephen Jay Gould says, "Violence, sexism, and general nastiness are biological since they represent one subset of a possible range of behaviors. But peacefulness, equality, kindness are just as biological—and we may see their influence increase if we can create social structures that permit them to flourish." Could Nathan and I find those social structures?

It was during this quest that the second opening came. I had an experience that took place over several months and was extremely painful. Alone, alien to the culture around us, 18,000 miles from home, we suddenly had to face my mother's death back home and major surgery for me, all in the same day. Isolated and with no support, we were feeling overwhelmed. However, in the midst of this foreign culture, right next door to the house where we lived, was a Baptist church with many, many Americans, our very own people, and these people rallied round us. They offered us love, sympathy, friendship, and happy smiles when we needed these so much. We didn't realize, until it hurt, that there was a price to pay. And the price was to accept their beliefs as our own.

At first it was subtle. The church sent flowers to me in the hospital. They visited me. They invited Nathan to visit their young people's group. By the end of two months they had listed us in their church directory without our knowledge or consent. They hounded us to be baptized, and their smiles were backed by teeth gritted at our continuing insistence that we were happy with our own faith. They visited us continually (which we at first welcomed and then felt confused about), and we saw them everywhere. Anytime we disagreed with them, they would begin to pray aloud to God to help us see the error of our ways (in MacDonald's, in the ladies room of the American Club, in my hospital room, anywhere) till I was sometimes in tears, which would be interpreted as God letting me know I was wrong. If we agreed with anything, they said they wanted us to be baptized.

Many of the local people we met told us they were insulted and angry at being victims of these same tactics. Until they met us, we were often told, they thought these people represented what Americans were like and so didn't trust Americans. Perhaps the only justification for the continuing existence of these religious groups in foreign, "underdeveloped" countries was a quota of converts. I don't know. But there were times we doubted our sanity.

Just before my mother's death we had read Alma Graham's mathematical proposition, so that during this

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episode in our lives Nathan and I were making a concerted effort to use non-sexist and non-judgmental language, trying to learn to be verbally nonviolent. Our proselytizing compatriots, however, objected that this was un-Christian. It was frequently why they prayed for us. They quoted the Bible, chapter and verse, to show us God ordained that women are inferior and that we have a duty to judge and be "righteous." From this experience we learned that violence could also be emotional. In fact, we began to realize that verbal and emotional violence might be even more destructive than physical violence.

Now the glimmers of answers began to arise. I realized that during the time I was in the hospital, then in a wheelchair and on crutches, we had been as vulnerable and helpless as children. It occurred to me to look at the process of growth and adult control and manipulation from the point of view of infants. Is it possible that babies are born innocent, with that of God within them, and they must be taught to be manipulative and violent? If so, how does it happen? What is the world like to these developing humans just before, during, and just after birth? At this pre-verbal stage it must be a world experienced by the physical, by the senses. Prenatally all needs are provided for before they are recognized as needs. The sensation of omnipotence must be quite strong. Birth itself must be very traumatic, the first experience of being out of control. And from the time of birth on, life is drastically different. Infants begin the painful process of learning that they are, in fact, impotent, completely dependent for survival on adults, their lives always controlled by others.

If that were the only control infants ever saw, they could learn it was something they would leave behind as they matured. They could be taught verbally and by example that they could gradually become self-controlled, self-disciplined, and self-responsible. They could learn that outside control is temporary and that real freedom comes with being self-responsible.

But that is not the only control a child sees. The most permeating relationships a child sees outside itself are the



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relationships between women and men. Even in one-sex households a child can't miss these relationships. The roles of women and men are the foundations of myths, stories, advertisements. The radio, magazines, newspapers, television, the neighbors, the religions all portray these roles as male dominated. If these children see that men control women, are more powerful, more advantaged, they will confirm the naturalness of one group controlling another. It's a short, short step from the rightness of control of children by adults, confirmed by the rightness of women controlled by men, to the rightness of any group controlling another. And the difference between control and oppression is slim.

Both of these controlling relationships—that is, adult control/child dependence and male control/female dependence—are experienced first pre-verbally, sensually. Pre-verbal learning is powerful because it can't be remembered in words like the rest of our memories. Therefore we tend to experience our pre-verbal learning as natural, normal, innate. Unless we have later learning that causes us to question pre-verbal concepts, we will keep them as the foundation on which we build our opinions, prejudices, and points of view.

If as we grow we do have experiences that cause us to question the foundation of our beliefs, the painful conflicts resulting can bring about crises in our lives. We'll look about frantically for anything to confirm our pre-verbal experience. If we face too much conflict, we may have to change.

On the other hand, if our post-natal learning has heavily confirmed our pre-verbal learning and if our present world also heavily confirms it, we are likely to discard the chance to change. Instead we'll assume the rightness and naturalness of this pre-verbal order and we'll defend the right to continue that order.

Looking at the world around me, I see little to dispute the concept that control of one group by another is right. From childhood, who has not learned these controls: God control/human dependence, teacher control/student dependence, government control/public dependence,

military control/civilian dependence, giver control/receiver dependence, human control/nature dependence, good guy control/bad guy dependence, war control/peace dependence? A lot of people cry out against these relationships, but it's difficult to hear them because these relationships continue to confirm the control/dependence syndrome we learned pre-verbally. Since all the media, the language we use, and nearly every relationship we see also continue to confirm adult control/child dependence and male control/female dependence, we are constantly bombarded with the rightness of control.

Even people who see the problem and the relationship between all this and war will find no easy solution. The very language we have to use to make change, to bring about awareness, to build new structures, is confirming that which we want to change. How do we build concepts of equality based on language that confirms inequality? Think of these everyday unequal words: white/black, male/female, tall/short, thin/fat, rich/poor, Dr./Ms. or Mr., young/old. The list is endless.

How do we encourage a concept of peace when it is still generally understood to be a state of non-war? War is then seen as the norm by which peace is defined. Nonviolence is defined only by an absence of violence.

We judge actions and people subjectively by their rightness and wrongness, thereby setting up polarities and an atmosphere for conflict. We could judge people as automatically good, with that of God within. That would leave only their actions to judge. Since we cannot judge the person, having not walked in their shoes, we could measure their actions, not in terms of right or wrong but in terms of productivity in a peaceful world.

To make these changes we have to consciously change our language. We have to choose the life-enhancing word. We have to refuse to accept sexist language or language that degrades anyone. Becoming aware of our language and how we communicate must become an active involvement for all of us who want to see peace and harmony on earth.

As we lift the verbal yoke of oppression from those who are female, non-white, old, short, fat, poor, less educated, impaired, we free them to develop to their fullest potential. We can think in terms of making opportunities for them because they deserve chances too. They become us.

One of the biggest beneficiaries of language change will be children. Traditionally children have been raised by women, in every society. In every society I know about, women are oppressed. As Arnold Toynbee has said in various ways, and I agree, historically those who are oppressed justify their oppressors in retrospect by persecuting and oppressing others as soon as they get the power and the occasion. The power and the occasion for women has been to oppress those who are vulnerable to

them. Traditionally these have been other women, servants, service personnel, sometimes husbands. But mostly they have taken out their frustrations on those handiest, their children. The amount of violence done to children verbally, emotionally, and physically by their parents would be difficult to measure. But because mothers are with them so much more than fathers, most of the violence is done by women. And because women are the daily, hourly recipients of verbal and emotional violence, this is the kind of oppression they usually perpetrate on children.

We have now come back full circle to the pre-verbal children. We have seen that the early control they learn as normal is only a very short step from learning that oppression is normal. And the majority will learn that.

They will not learn in school and church that oppression is wrong. Instead they will learn the sanctioned way to use it and the acceptable recipients of it. In the U.S., for example, it is all right to use physical violence against "enemies" (by joining the military), against criminals (capital punishment), against bad guys (join the police force), in sports (play football or box). It is all right to use it against children (discipline), wives (if they are derelict in their duties), women (rape is all right if they "ask" for it), homosexuals (because they are perverts). The list goes on.

Emotional and verbal violence are also applauded. Entertainers make fortunes being verbally violent (Don Rickles, for example), as do politicians.

We glorify emotional violence. Being shrewd, pulling the wool over someone's eyes, getting the better of someone in a deal, getting something for nothing—all are considered virtues. Persuading people to do what they don't want to do and to buy what they didn't know they wanted greases the wheels of our economy. With words we create enemies that don't exist so we have an excuse to build up the military. We use words to create economic fear so the rich can get richer and the poor can take the blame for their poorness. This is all sanctioned violence.

Without sexism in our language and our attitudes, tiny children would see only one form of control, that of adults over children. With love and freedom to feel whole ourselves we could listen more fully to our children, respect them as complete people too. Without sexism perhaps the family would then become the first social structure to permit and encourage peacefulness, equality, and kindness to flourish.

Now I know why the issues of sexism and sexist language in *Friends Journal* haunted me for so long. The issues of sexism are fundamental to our beliefs in nonviolence, to our hopes of world peace. Desexing the language and our religion may be the most important steps we as Quakers can take toward world peace and all that goes with peace. □

# Loving Farthest Out

by Ruth Morris

Tolstoi wrote a story called *What Men Live By*. At the end he states clearly the answers to three great questions:

- The most important time in all eternity is this moment, now.
- The most important person in all the world is the person I am with now.
- The most important task in all the world is to do good to that person.

Recently I have been given a new understanding of that old and profound truth. In today's urban world, most of us are exposed fairly intensely to dozens of persons. Always, for each of us, some are more challenging to love than others. The most exciting possibilities open up when we try to reach out in love to the person, of all those in our circle, most difficult to love or reach.

Personally I have ventured into such challenging love relationships on several occasions with ex-prisoners who were good challenges; and I have seen others make even more adventurous sorties into this "love farthest out." I

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Ken Buryn

have also often seen the consequences of that failure, as well as of the experiment with this kind of love.

A friend of mine married an ex-prisoner with a very heavy past, and the triumph and tragedy of their relationship reminded me so much of many of my own experiences, and of others I've observed. It pulled together for me three basic truths about "love farthest out." Since much of Quaker faith is based on this kind of venturing, I want to share with others and see if their experiences are similar at all to mine.

## Lesson One: Don't expect the person you're reaching for to change.

Pacifist literature is full of utterly inspiring stories of opponents in passive resistance who yield to the power of love, and respond in some gesture of love or reconciliation themselves. Unfortunately, we also know that a single act or even a series of acts cannot always offset a lifetime of pressures in other directions.

My own experience has been that persons reaching out in love will usually be disappointed if they expect a total transformation, for what is love if it does not seek to share some of the joy of being able to love with the love object?

I have written elsewhere ("The Risk of Loving") of the profound experience we had when we tried our first major reaching out, and our love target turned out to be sociopathic—quite incapable of responding with anything like love or the kind of growth or maturity we had expected. Two other almost equally ambitious efforts we made involved heavily institutionalized, drug and alcohol addicted men with a long career in prisons. Both of them turned against us to some degree at times, neither totally changed his life pattern, and after years of great intimacy and sharing, both have now been out of contact with us for many months. All are measures of apparent failure, and I could add to the list. Recently when I was writing up some of our prison experiences, I was appalled to note that an outsider reading the story might think that I didn't think it was all worthwhile, there were so many apparent non-success stories.

Each failure is experienced with heartache, because with love one cares about suffering, and these people had a keener sense of failure in many cases than we did. All the same, the overall impact is somehow much more bearable than the outer story suggests. Perhaps it is partly because in loving we are fulfilling the most basic spiritual drive God gave us. Or perhaps it is because when we love, we see the love object with the eyes of God, and we see little rays of response peeping through the curtain of failure.

I will never forget the comment one of these men made to me on the subway one day:

I used to think religion was not for people like me. I used to think it was just for good people who go to church, open the Bible, read it, close it, and go home and live their lives, and I had no part in it or in them. But when I see people like you and Betty, and the prayer group at meeting, and the way you all care about me and people like me, and the love you have, then I know that kind of religion is for me too.

How many waves of failure came before and after that, but they could never wash that pearl away!

Perhaps most important of all, too often we assume that we are the superior one reaching down spiritually and that they have to do all the changing. No matter how depraved the love target may seem in the eyes of most of the world, they have something of God in them, something to offer, and real love is humble enough to include respect and the possibility that we may need to do some of the changing.

Still it is important to recognize that in "loving farthest out," the person we are reaching toward will probably not change as much as we hope. There are undoubtedly effects, and God's vision is greater than ours, but our naive hopes

of a fairytale ending seldom come about just that way. Yet God does have a couple of other surprises for us in this kind of venture, which come in lessons two and three.



## Lesson Two: The biggest effect is on yourself.

I almost abandoned this article at this point because I feared it was difficult to write without sounding as if I had arrived, when I know I am such a rank beginner in this "loving farthest out." Last Christmas, a friend sent me an article about a woman who was raped while she was working in a poor neighborhood late at night. Not only did she keep and love the baby the rape brought her, she forgave her husband who deserted her and was more involved than ever in new efforts to help others.

Compared to her I feel such a beginner, and there are, thank God, many much more advanced than I on this wonderful path. I write because I think I have a small gift for thinking out and expressing spiritual truths, and I give examples from my own experience because our own experiences are all we can speak of with complete authenticity. But many others are living this kind of love with far more total immersion than I.

The truth of the second lesson may seem obvious, but

it isn't when you are immersed in loving. The most consistent, dramatic effect always of "love farthest out" is what it does to your own soul when you practice. It is an amazing illustration of the truth that "whoever saves his life will lose it, and whoever loses his life for Christ's sake will save it." It is only in total forgetfulness of self in a loving venture that the soul can grow most astoundingly.

When you are so immersed, you are too absorbed in caring for the love target to notice your own growth. All you are aware of in yourself is that sense of satisfaction which comes when you are doing what God most intended, but the satisfaction is not total. There are always problems, challenges you have never faced before, and you are never sure you are meeting them in the best way. It is not a path of happiness, but it is a path in harmony with basic inner joy.

Among the challenging experiences I recall was one when I talked a man who was terrified of mental hospitals from previous bad experiences into going in for treatment, and then shared his experience of being turned down by the mental hospital as not motivated enough. Then there was getting up at 2 a.m. to try to find a place for a thoroughly drunk friend who would be arrested if he didn't find a place soon. Until then I had never been exposed intimately to a conspicuously drunk person. Experiences like those aren't easy, but they certainly help us stubbornly independent humans into a deeper life of continuous prayer in action.

This recalls another profound truth. So often people say to me as if in admiration, "I could never do what you do." Nonsense! Not that we are all called to work with ex-prisoners. But we are all called to the "love farthest out." And God leads us step by step in each venture. God does not expect kindergarteners to pass university level exams. I could never have dealt with my 2 a.m. drunk friend until I had months of experience in prison friendships, in seeing doors shut in his face, in having prisoners in our home. With each lesson passed, you're ready for another. The idea that some of us are born saints is the world's greatest cop-out. It's the same myth that makes us worship Jesus instead of living the life he showed us.

So the most wonderful sure result of this kind of love is the growth that goes on in yourself. Like any other growth, it is not something you are conscious of at the time. It is precisely because you are not selfishly absorbed in yourself that you do grow. But from time to time some event makes you look at yourself, and you note in amazement that you are not the same person you were before. Or you see your love reflected in the eyes of others, and are surprised. It happens only when we surrender ourselves totally to the venture in loving and give all the credit to God, who provides us the vision and strength and is the source of all love.

The transformation of oneself through "love farthest



out" has in it, I feel, the answer to one of life's greatest mysteries. All my life I have felt that many of our human problems come from our separating the two great commands Jesus gave us, and choosing one or the other, instead of living both together.

Some religions get deep into the spiritual, prayer life and retreat from the world into mystical development or elaborate theology. Some fundamentalists who follow this direction seem to think that a simple statement of faith in Christ gives you a free license to do whatever you please to your fellow human beings for the rest of your life. In fact, every religious group has its members who choose this option: among Quakers we sometimes idolize and mysticize the functions of Ministry and Counsel, and seem to think the people doing them are somehow totally distinct from those engaged in service.

Others follow the trend toward service to such an extent that they forget to listen to the inner voice for guidance and strength in the service. How can we love our fellow human being without tuning in to the God who unites us all? Yet so many seem caught up in trying to do it. And so few people seem to manage to bring the two together: love the Lord thy God with all thy heart, all thy mind, and all thy soul, *and* thy neighbor as thyself.

It is a mystery I am only dimly beginning to understand, but instinctively I feel that in the "love farthest out" we do unite the two as in nothing else. Reading books on prayer and love will never stretch our souls as much as trying to practice them on someone very hard for us to reach. And if we are at all open to recognizing the source of all love, such ventures stretch us so continually that we have to tune in more and more to the Divine Spirit in our lives, and love God as we experience that power and love more and more. We find ourselves reading the books on love and prayer, not just for our own enrichment but in order to share what they offer with our love target(s). We know our own inadequacy except as we bear a tiny spark of the Divine love. So it is in the "love farthest out" that love of God and persons are at last united and harmonized as they are meant to be.

## Lesson Three: The spirit is catching.

The love of which I have been speaking is amazingly contagious. But one of the wonders is that you absolutely never know where the seeds will sprout. Again and again, as I try to live in this spirit, I find people whose lives I never knew I was touching overwhelm me by telling me how much they've been inspired or touched by something I'm connected with. It is one of God's most delightful

surprises, when you try to live the life of "love farthest out."

It is predictable enough when you think about it, but still always unexpected, that the seeds sprout where God has tilled the soil and not particularly where we have been doing all the gardening. It is in these others that you weren't even trying to reach that you learn again and again of the wonders of this love. People you barely know, or who may have seemed to you not in need, share with you something of what your venture toward someone else has meant to them. And humbly, we again give thanks to the source of love, the great Lover Farthest Out.

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There are so many more subtleties one could look at. One is how human power relationships enter into it. It is a very different thing trying to love someone in a more powerful position than you, on an equal footing, and below you in the system. We Friends need to examine ourselves more thoroughly for our failure to transcend human power structures with the greatest power of all: Divine Love.

But although we are all only beginners in the "love farthest out," that is no excuse for not beginning, each where we are. Every moment, we need to ask ourselves: Who is there in my life most difficult to love, toward whom God is calling me to share this kind of love? How can I find creative ways to express that love?

When we stretch our spiritual muscles in responding as best we can, we will begin to find that God lives in us, here, today, every minute, a warm and energizing Spirit that can make the impossible happen for us, and through us. □



Courtesy of Friends General Conference



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For information write to Phyllis Haffner, Executive Assistant to Henry J. Heimlich, M.D., Xavier University, Cincinnati, OH 45207.

The 300th anniversary reunion of the descendants of John and Jane Sharples will be held August 14-21. An all-day reunion is planned for August 14; the Wolley Stille-Sharples/Sharpless ancestral home will be open for visits. For information contact Edward S. Sharpless Jr., 601 Brookside Ave., Wayne, PA 19087, 215-688-9205.

The Quaker School at Horsham is now accepting applications for students for September 1982. Designed to meet the needs of children whose learning styles do not fit in conventional classrooms, the Friends school will try to offer the special educational, emotional, and psychological support that a Quaker school can give.

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To obtain traveler or host applications, write to: U.S. SERVAS, 11 John St., Room 406, New York, NY 10038.

A lawsuit asking \$1 million in damages has been brought against individuals and organizations—including the American Friends Service Committee—who participated in the two-week blockade at the Diablo Canyon nuclear reactor last September. The suit charges that demonstrators were a public nuisance and that they interfered with the electric company's delivery of power to customers. A restraining order governing protest behavior around the reactor site on the southern California coast is also part of the lawsuit.

A lawyer for one of the defendants believes the suit to be a political tool to deter protesters from expressing opposition to nuclear power. "People become wary of joining an activity that could bring such claims against them," he said.

For legislative news and action suggestions, call the Friends Committee on National Legislation's (FCNL) new information number—(202) 547-4343. You will hear a three-minute taped report, prepared and updated each Friday afternoon. Calls made between 11:00 p.m. and 8:00 a.m., or on weekends, are very inexpensive.

Two internships are offered each year by the Quaker U.N. office in New York, for Quaker and like-minded college graduates in their 20s. These provide an opportunity to study and become acquainted with the character and functions of the U.N. and Quaker work in international affairs, especially in the areas of disarmament, human rights, and right sharing of world resources. The next internship will begin in September, as will an opening for a Quaker House trainee. The deadline for receipt of applications and references for both of these openings is May 15. For more information, contact Quaker Office at the United Nations, 777 U.N. Plaza, New York, NY 10017.



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# LETTERS

## Religious Liberty... Second Mile or Last?

The recent decision of the United States Supreme Court, reversing a ruling of the Federal District Court for Pennsylvania in support of an Old Order Amish carpenter, Edwin Lee, is sure to hang heavy over the future of religious freedom in the U.S. Edwin Lee had refused to collect and pay to the government social security and unemployment taxes for his five Amish employees.

The Amish men maintained that their own people took care of their own aged and unemployed and accepted the rule of God in the world, which includes the religious duty of providing care for all members of the community from birth to death. The court decision on February 23 (9-0) asserted that religious conviction and its practice are subordinate to "an overriding government interest" and that "the conflict between the Amish faith and the obligation imposed by the Social Security System is only the beginning and not the end of the inquiry."

This dictum of the court is fraught with danger, in principle as well as in opportunity for abuse; in all kinds of civil matters concerning religious liberty: war, peace, privacy, health care, education, the right to life, liberty, and the pursuit of happiness. The opinion of the chief justice, supported by the others, carries a flavor that might have emanated from the Kremlin or from the current Polish military government. It echoes the values of doctrinaire, atheist, Marxist dogma concerning the relation of the state to religion. It is akin to pronouncements we have recently been subjected to by visitors to China who claim that religious freedom flourishes there under government control.

This point of view is totalitarian in its claim of overriding government interest. It is idolatrous, for it deifies the state as a supreme authority with power to limit religious liberty. It is blasphemous in its denial of the right of the Source of Life to express itself unimpededly through the loving care of a religious community in this world. It is Machiavellian in timing and exploitation of a severe economic, political, and moral crisis in the nation. It may be unconstitutional, as it is a regulation of law concerning an establishment of religion, but where is the court of appeal?

What can happen to the Amish can as well happen to Quakers, Lutherans, Catholics, Jews, Muslims, or any religious community unwilling to follow the dictates of Caesar and Mammon embodied in the "overriding government interest."

Enjoining his followers to render to Caesar what is Caesar's and to God what is God's, Jesus nowhere

established an overriding interest on behalf of Caesar. Even though the statue of the emperor, the abomination of desolation, stood in the sacred precincts of the temple, he still urged the first generation of Christians to continue in love for the Source of Life, to carry the burgeoning pack of the enslaved individual, the emperor's soldier, a second mile if compelled to go the first, to overcome evil with good, and never to deny the supreme authority of the spirit of truth, for that denial is an irreconcilable sin.

Confronted by the veiled hand of tyranny implicit in the opinion of this judge and court can Friends undertake an onerous second mile on the road to furthering their Holy Experiment, this last, best hope of liberty?

Only if our faith is directed to the Lord and Source of Life whose kingdom is not of this world can true justice prevail. Only if our loyalty to the guidance of the spirit of truth is stronger than our compliance with human laws, in the interest of inferior government ends, can the rule of love flow over the thrones, courts, dominions, and powers where humans struggle as on a darkening plain. Only by yielding to the light, in public as well as private matters, can we maintain the vision of a peaceable commonwealth.

Then only can our Society and the wider society awaken and take part in the inheritance George Fox set before us when he proclaimed to Friends in November 1663:

Sing and rejoice, ye children of the Day and of the Light, for the Lord is at work in this thick night of Darkness that may be felt: and Truth doth flourish as the rose, and lilies do grow among the thorns, and plants atop the hills, and upon them the lambs do play. And never heed the tempests, nor the storms, floods, nor rains, for the Seed Christ is over all and doth reign.

John E. Kaltenbach  
Lyndell, PA

(Editor's note: In the light of a negative judgment rendered by the U.S. Supreme Court against an Amish employer on February 23, the judicial action committee of the General Conference Mennonite Church has recommended to its General Board that a planned suit against the IRS on the issue of tax withholding "be put on indefinite hold.")

In the unanimous decision of the court on the Amish question, Chief Justice Warren Burger wrote, "The tax system could not function if denominations were allowed to challenge tax systems because tax payments were spent in a manner that violates their religious belief."

Rather than take a negatively-shrouded course of action at this time, the General Conference committee urged the General Board to make more money available "to promote the World Peace Tax Fund.")



## Still Timely

In the January 15 issue of *Friends Journal* Brand Blanshard's essay on "Time: Musings of a Quaker Philosopher" is most stimulating and rewarding, and its illustrated clock-ticking excerpts are indeed well chosen. Thank you for it. I am saving it to read again and again.

Isabel Fothergill Smith  
Pomona, CA

## Subscribe to Peace

We were pleased to read Norman MacGregor's article on "Neo-Evangelicals and Peace" (FJ 1/15). Other Friends who may wish to use *Peace Research Abstracts Journal* should know that it may be found in the university libraries of the world. If that is not the case, Friends could recommend a subscription to their librarian and/or they should know that it is published by us at 25 Dundana Avenue, Dundas, Ontario, Canada. We also publish another journal, *Peace Research Reviews*. Many

of our abstracts are written by volunteer abstractors around the world who are also Friends; more volunteers would be welcomed.

Alan Newcombe  
Dundas, Ontario

## The Bonds of Friendship

What could be more enlightening than Carol Woolman Horner's report on "Eskimo Friends" (FJ12/1/81)? How can it be that these people, with their totally alien culture, are Friends that any one of us would know instantly? What better proof (if one is needed) that there is "that of God in every one"?

One of the most touching lines was: "I had difficulty believing that the day before we had been total strangers. Yet in such a short time bonds of friendship were formed." The bonds of friendship are very strong, very strong. Perhaps indelible.

Dimitri Mihalas  
Sunspot, NM

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A new program has been initiated that offers to individuals the opportunity to serve others. Volunteer units are being established throughout the US. Opportunities consist of working with the elderly, handicapped, juveniles, doing home repair and maintenance, and peace research interns. Volunteers must be at least high school graduates.

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## BOOKS

**True Justice: Quaker Peacemakers and Peacemaking** by Adam Curle. *Quaker Home Service, Friends House, Euston Road, London NW1 2BJ, 1981. 106 pages. \$4.95*

In this, the 1981 Swarthmore Lecture, English Friend and social psychology professor Adam Curle has distilled with eloquence a lifetime of the study and practice of peace building.

The early segments of this work, on the nature of human nature and on the God within, are somewhat heavy going for the lay reader—mostly because of the manner in which he often compresses disparate mood and phrase and concept. The lay reader wishes he would expound more, sometimes write longer.

In the later segments, on the practice of peace, the work becomes an invaluable manual, a clear and convincing guide for all who in their daily lives may find themselves, willingly or unwillingly, involved in conflict and who seek workable paths to reconciliation.

Despite Adam Curle's own profound experience as a peace builder in strife-torn Nigeria and Pakistan, there are few dicta here. One, however, is often restated: There is "that of God in every one, we must treat all as we would be treated, with love, respect, and intelligent concern"—even heads of state embroiled in genocide.

Here also are vivid references to "structured violence," the codified and bureaucratic subjugation, by government and by class, of have-nots by the haves. Here too distinction is made between peaceful practice and passivity, and praise is rendered to nonviolent action as a means of redressing social and economic wrongs.

One reader wished for a more detailed exposition, with examples, of Adam Curle's rationale for praising nonviolent action. Are the "nonviolent" picket line, boycott, and sit-in loving and pragmatic methods for righting wrongs even though they may instill fear and resentment in the agents against whom they are directed and provoke violence in reaction?

Despite a few such nagging and unanswered questions, Professor Curle has brought the wisdom of the spirit to bear on the prickly and perilous problems of peace building in a destruc-

tive world. Friends who read *True Justice* will want to share it with Friends and with friends, and gather in groups to discuss it.

John Eisenhard

**Militia Christi: The Christian Religion and the Military in the First Three Centuries** by Adolf Harnack. *Fortress Press, Philadelphia, PA. 112 pages. \$13.95*

Adolf Harnack (1851-1930) wrote extensively on early Christianity. He enthusiastically endorsed his country's violation of Belgian neutrality in 1914, but so did most other learned Germans. *Militia Christi* was published in 1905. This English translation is by David McInnes Gracie, whose useful introduction summarizes more useful work on the subject and gives special attention to that of C.J. Cadoux, *Early Christian Attitude to War* (1919) and Jean-Michel Hornus, *It Is Not Lawful for Me to Fight* (1980).

In Gracie's introduction is a list of differences between Harnack and Cadoux (pp. 10-13). They agree that the military expressions in the New Testament are figurative and that pre-Constantinian Christian writers generally considered military service by Christians wrong, though it sometimes occurred. But Harnack, sharply disagreeing with Cadoux and Hornus, believes that Christians before Constantine were increasingly numerous in the Roman army and that condemnation of this situation by Tertullian, Origen, and others was unheeded. Harnack makes such statements without documentation. Also he asserts that ordinary Christians could fight in just wars with carnal weapons.

When Harnack wrote this book, wars for a long time had been infrequent and brief. The compatibility of military service with Christianity was very seldom questioned except by a few pacifist sects; Harnack mentions Mennonites (p. 31) but not Quakers.

Harnack's book in this translation, with Gracie's introduction and many helpful annotations, should be a stimulus to further investigation. And let us hope that both scholarly and "ordinary" Christians will condemn World War III before it happens.

Ralph H. Pickett



**Entropy—A New World View** by Jeremy Rifkin with Ted Howard, Viking Press, New York, 1980, 305 pages, \$10.95

Newton's assumption that the more we know about individual parts, the more we are able to make deductions about the whole making up those parts applies with a special irony to the six sections of Jeremy Rifkin's arresting new book, written with Ted Howard.

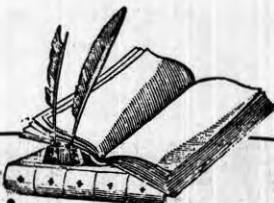
New world indeed. According to Rifkin, the sooner the better. Entropy, as you should know if you weren't dozing in your science classes, is that second law of thermodynamics, which states that matter and energy are in essence a one-way street, changeable in only one direction from order to disorder.

Indeed, if you want to be a survivor in the world of today and tomorrow, read



Rifkin as he takes on and red-lines the traditional classical theories of Descartes, Bacon, and Newton. Our universe, he argues, can no longer be described by a cozy fixed body of truths, "for we now experience a universe of continual fluctuation and instability." Quoting 1977 Nobel prize winner Ilya Prigogine along with Max Born, Nils Bohr, and other such diverse authorities as Bertrand Russell, E.F. Schumacher, Mahatma Gandhi, and the early Christian, Meister Eckhart ("The more we have the less we own"), Rifkin convinces with his detailed documentary that time has now run out for our materialistic, greedy, and over-mechanized society.

## Poets & Reviewers



**Eric Edwards** is a member of West Falmouth Preparative Meeting of Sandwich (MA) Monthly Meeting. **John Eisenhard** is a retired editor who does free-lance research and writing. A retired history professor, **Ralph Pickett** is a member of Providence (PA) Meeting. **Jeanne Rockwell**, a member of Bulls Head (NY) Meeting, is an author and poet.

What do Rifkin and Howard propose? Nothing less than a total restructuring of our priorities in every phase of life, from "our educational process designed to promote and accommodate the needs of an industrial society," which is in turn based on an increasingly costly non-renewable energy base, to our agribusiness agriculture.

Old-fashioned destructive thinking modes of "man against nature" Rifkin states, must now be replaced by the concept of the more holistic approach, one reuniting human culture and nature.

In the chapter, "A Second Christian Reformation," Rifkin writes that "the new stewardship doctrine and the laws of thermodynamics, when combined with more orthodox theology, set the tone for a new, reformulated Christian doctrine and covenant suited to the ecological prerequisites of an entropic world view." He also warns that if the Christian community fails to embrace this new and wider view of stewardship "it is possible that the emerging religious fervor could be taken over and ruthlessly exploited by rightwing corporate interest." He feels that such an evangelical awakening "could end up providing the essential cultural backdrop that a fascist movement in the United States would require to maintain control over the country during a period of long-range economic decline." In support, he cites the evangelical theologian Francis Schaeffer's theory that fascism is possible should the U.S. inflation get further out of hand, with our lack of solutions to this acute problem helping to create a climate of cynicism similar to that in the Weimar Republic before Hitler.

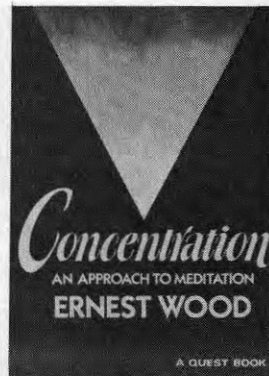
Doomsday thinking? Not entirely, for the facts, figures, and engrossing material presented by Rifkin combine to convince the reader that his Paul Revere alarm is not merely relative but real. And he does conclude on a note of hope.

Jeanne Rockwell

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## CALENDAR

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**20-23**—Southern Appalachian Yearly Meeting, Crossville, TN. Contact Nancy Whitt, 313 Woodland Village, Birmingham, AL 35216.

**27-29**—Northern Yearly Meeting, Camp Talaki, Wild Rose, WI. Contact Howard T. Lutz, 114 Hudson St., Eau Claire, WI 54701.

**27-30**—Nebraska Yearly Meeting, Central City Friends Meeting, Central City, NE. Contact Kay Mesner, Route 1, Box 65, Central City, NE 68826.

**28-30**—Friends World Committee's second Southeastern Regional Conference, Penn Conference Center at Frogmore, St. Helena Island, SC. Contact Helen K.W. White, 310 Country Club Dr., Rock Hill, SC 29723.

**28-30**—20th annual Peace Institute, Watson Homestead near Painted Post, NY. Theme, "Skills for Outreach—Deepening Our Dialogue for Witness." Contact New York Yearly Meeting, 15 Rutherford Place, New York, NY 10003 for further information.

**28-31**—"Engaging the Feminine" sponsored by Friends Conference on Religion and Psychology, Haverford College, Haverford, PA. Lucy Eddinger, FCRP, 3901 Connecticut Ave., NW, Washington, DC 20008, has more information.

## CLASSIFIED

### CLASSIFIED RATES

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### Accommodations

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

**Washington, DC.** Bed and breakfast in Friendly home. Convenient location. Children welcome. Reservations. 202-223-2995 (days); 202-265-4144 (eves. & weekends).

**Visiting Washington?** Reasonable contribution gives Friendly hospitality, overnight and breakfast at William Penn House, 515 E. Capitol, 20003. Reservations: 202-543-5560.



**Orlando, Florida.** Stay at Southeastern Yearly Meeting Quaker Center at Disney House, 847 Highland Ave., (32803). Rooms available for sojourners by reservation. Also, one-and-two-bedroom unfurnished apartments on year-round basis. Next to Orlando Friends Meeting. A Friendly Intergenerational Quaker Community. Telephone: 305-422-8079.

**Friends Village**—Bucks Quarter retirement community. Apartments available. Half entrance fee returnable when vacated. Inquire 331 Lower Dolington Road, Newtown, PA 18940 or phone 215-968-9222.

**University Friends Meeting**, Friends Center, Seattle, WA. Call or write (206) 633-4608 or 632-7006. 4039 Ninth Ave., NE, Seattle, WA 98105.

## Announcements

**Three New Foundation Gatherings** in 1982: June 16 to 20 at McNabb, Illinois; on "George Fox's Christian Message"; presentations by Lewis Benson and others; for details, write—Gardiner Stillwell, 1708 Carolyn Drive, Champaign, IL 61820. June 26 to 30 at Camp Neekaunis, Waubaushene, Ontario, Canada; on "Nature and Nurture of Life in Christ"; presentations by Lewis Benson and others; for details write—Fritz Hertzberg, 966 Finch Avenue, Pickering, Ontario, Canada L1V 1J5. August 20 to 22 at Newberg, Oregon; on "The Christian Message of George Fox"; presentations by John McCandless and others; for details, write—Mark Silliman, 1207 E. 7th Street, Newberg, OR 97132.

"The Human Race vs. the Arms Race: The Realities and the Alternatives" is the theme of the American Friends Service Committee's 1982 Avon Institute, July 17-24, Lake Winnepesaukee, NH. Resource persons include: Margaret Burnham, Jerome Frank, Marta Daniels, Eugene Rivers, Stephen Cary, and Frances Crowe. Special presentation by John Kenneth Galbraith. Excellent children's program. Brochure from AFSC, 2161 Mass. Ave., Cambridge, MA 02140.

## Books and Publications

**Wider Quaker Fellowship**, a program of Friends World Committee for Consultation, American Section, 1506 Race Street, Philadelphia, PA 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.

**Faith and Practice of a Christian Community:** The Testimony of the Publishers of Truth. \$2 from Publishers of Truth, 1509 Bruce Road, Orelan, PA 19075.

**Friendly Songs For Small Children.** Unique copyrighted format. Illustrated songs for children to color and insert in plastic sleeves fitting standard binders. Send \$1 for four songs/binders and complete information. Box C-761, Friends Journal.

**Looking for a book?** Free Search Service. Please write: Peter Spertling—Books, Dept. F, Box 300, Old Chelsea Station, New York, NY 10113-0300.

**Disarmament** is the most important problem facing humanity today. The quality of life—in fact life itself—hangs in the balance. For a complimentary booklet *Disarmament in Attitude and Action*, write World Goodwill, Dept. J, 866 United Nations Plaza #566, New York, NY 100017-1888.

**World Peace.** Send for the World Goodwill Newsletter *Between War and Peace*, promoting the idea of peace through the use of goodwill and right human relations. World Goodwill, Dept. J, 866 United Nations Plaza, New York, NY 100017-1888.

**Unity, Sharing, Peace, Plenty**—the sequence for establishing a new economic order. Send for the World Goodwill Newsletter, *Formulating the Economics of Intelligent Love*. World Goodwill, Dept. J, 866 United Nations Plaza, New York, NY 10017-1888.

## For Rent

**Quaker Meeting member** rents rooms, Philadelphia suburban area, one with limited kitchen use. Non-smoker, no pets. \$135-\$150. 527-2196.

**Spacious 9-room house**, just one short block from best beach in Cape May, NJ, 3 blocks from mall, furnished, including crib, washer & dryer. Sleeps 14. Ocean view from every room! Phone 202-966-3645.

**June-August.** Four bedroom furnished home, 3 acres, vegetable garden, secluded cooperative community with swimming pool. Near Bear Mountain Park, 28 miles to New York City, convenient bus. 914-354-7665.

**Enjoy the White Mountains** in a cabin with electricity, running water, fireplace, swimming, hiking. Lucille Koenig, Thornton, PA 19373. 215-459-0742.

**Cottages in Vermont.** Woods, neighboring mountains, swimming. Simple, secluded, running hot/cold water. No electricity. \$100-\$150 per couple. \$10 or \$15 each additional person. June-October. Friends Journal Box D-763.

**Peaceful, historic, Vermont farm house**, 260 acres, mountains, woods, all conveniences, sports, summer rental. Weekly or monthly. 215-843-5464.

**Downeast Maine.** Small cabin on shore, near wildlife preserve. Fully equipped kitchen, shower. Sleep 2 adults, 3 small children. Simple, secluded, beautiful setting. \$125 week plus utilities, minimum 2 week rental. June-Aug. 223 Buck Lane, Haverford, PA 19041. 215-649-7037.

## For Sale

**Used Compuwriter II typesetting machine** for sale by Friends Journal. Includes 23 film strips (8 type faces), width plugs, spare parts kit, operator's manual, and compukwik 2-bath processor. Asking \$3,000. Contact FJ.

**3 Bedroom Cape Cod** 120 yr. old house on Maine coast (Tenants Harbor), central heat, large bath, full kitchen, LR, wood shed plus large shed which was used for boat building. Needs work but is habitable. \$23,000. Call 215-482-4697 after 6 p.m. or write 755 Manatawna Ave., Phila., PA 19128.

**10-acre wooded lots (5)** on Friends-oriented farm, Blue Ridge area, near Washington. Rt. 1, Box 180A, Round Hill, VA 22141.

## Personal

**Single Booklovers** gets cultured, single, widowed or divorced persons acquainted. Nationwide. Established 1970. Write Box AE, Swarthmore, PA 19081 or call 215-566-2132.

**Martelli'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."

## Positions Vacant

**Superintendent and handyman.** New York City Office Buildings. Salary \$25,000 to \$30,000. Supervise cleaning personnel, perform light repairs. Write: Room 804, 45 John St., New York, NY 10038 or call 1-212-233-1960.

**Full-time Director**, Southeastern YM Quaker Center, at Disney House, Orlando, FL to develop and coordinate programs and to manage 12-unit apartment house, starting May/June, 1982. Applicant should be a Friend. Offers 2-bedroom unfurnished apartment, including utilities; salary negotiable. Send applications to Viola E. Purvis, 847 Highland Ave., Orlando, FL 32803. 305-422-8079.

**Small rural Quaker** boarding high school seeks teachers of math, English, French, Spanish. Includes houseparenting. Married couples preferred, single persons considered. Contact Storrs Olds, The Meeting School, Thomas Road, Rindge, NH 03461. 603-899-3366.

**Friends Seminary**, a co-educational K-12 school, seeks new Head of Middle School, starting July 1, 1982. Middle School includes grades 5-8, 170 students. Send resumes to: Joyce G. McCray, Principal, Friends Seminary, 222 East 16 Street, New York, NY 10003.

**Business Manager.** Small school, a not-for-profit tax exempt corporation, seeks qualified individual to begin July 1, 1982. Responsibilities: management and oversight of financial affairs of the school; care of buildings, grounds, vehicles; management of office and maintenance staff; effective liaison with headmaster, development office, staff and parents. Degree in business/accounting and/or equivalent experience required. Address inquiries and resumes to: Robert Henderson, Headmaster, Media-Providence Friends School, 126 W. Third St., Media PA 19063.

**The Meeting School** community is seeking a Clerk/Director. We are a small, family-oriented Quaker boarding school. Applicants should be Quaker or have strong identification with Quakers and should have a background in education and experience in administration. We would expect spouse also to be a fully involved staff member. Send letters of inquiry to: Search Committee, The Meeting School, Rindge, NH 03461.

**Director** and also a teacher for Lochland School, Inc., a small private residential home-school for retarded young adults in Geneva, NY. Training in Child Psychology, Elementary Education, Administration and boarding school experience desirable. Caring spirit, willingness to learn and adapt important. Friends and friends of Friends are especially encouraged to apply. Prefer a married couple who would live on the lovely campus on Seneca Lake. For information write: Florence H. Stewart, 1057 Lochland Road, Geneva, NY 14456.

**Head teacher**, coordinating with parent-teachers in small Friends school with grades K-6. College degree and teaching experience preferred. For application write Barclay School, RD 1, Box 167B, Towanda, PA 18848. Phone: 717-265-9620.

**Houseparent/teacher.** Small, friendly elementary day and boarding school in rural New Hampshire needs married couple to provide caring home-like environment for ten children, teach part time. Benefits: room, board, liberal vacation, group health, \$5,260 each. Inquiries: Greg Heath, Horizon's Edge School, Canterbury, NH 03224.

**Director and Minister** with children and families. Degree and experience in early childhood education. Administrative experience desirable. 3/4 time in Day Care Center Administration; 1/4 time church ministry with children. Send resumes to: Donna Bales, W. Wichita Children's Center, Univ. Friends Church, 1840 University, Wichita, KS 67213. Phone: 316-262-0471.

**Olney Friends School** announces an opening for assistant head, 1982-83. Can be male or female. Should have successful dean's experience. Call Morris Kirk, executive director, Olney Friends School, Barnesville, OH 43713. Phone: (614) 425-3655.

**Attorney needed** to do immigration work with fleeing Central Americans in the Texas Rio Grande Valley. Must speak Spanish. Salary to be discussed. Send resume to: BARCA, P.O. Box 5291, McAllen, TX 78501.

**Development: Research Associate** Earlham College, a distinguished liberal arts institution, seeks to appoint a development associate responsible for prospect research, building a records system, and participating in planning strategy for major gifts solicitation. Interpersonal, organizational and communication skills are essential. This is a new position open July 1. Send letter and resume to Richard B. Lancaster, Vice President for Development, Box 3, Earlham College, Richmond, IN 47374. Earlham College is an AA/EOE.

**Business Manager** for Friends school, boarding and day, grades 9-12. Must have successful experience in business management and desire to be part of a close administrative team. Housing provided. Write: Clark McK. Simms, Headmaster, Oakwood School, 515 South Rd., Poughkeepsie, NY 12601. 914-452-4200.

**Alumni Relations: Associate Director** Earlham College, a distinguished liberal arts institution, seeks an energetic person to work with the Director of Alumni Relations in designing and implementing all programs relating to Earlham's alumni. This includes organizing and supporting alumni clubs, off-campus gatherings of alumni, the annual fund, planning on-campus events such as Homecoming, Alumni Day, and reunions and working with the Alumni Council. This is a new position, open July 1. Send letter and resume to Marilyn H. Rugen, Director of Alumni Relations, Box 3, Earlham College, Richmond, IN 47374. Earlham College is an AA/EOE.

## Positions Wanted

**Graduating May, 1982** with majors in Spanish/Latin-American Studies and Social Science/Psychology. Friend. Want work in community project, i.e., half-way house, women's crisis center, with Spanish-speaking people. Have worked and studied in rural and urban Mexico. Janice Wolfe, Box 517, Flagler College, St. Augustine, FL 32084. After May 1, 366 Mankin Ave., Beckley, WV 25801.

## Schools

**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; twice 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, IA 52358. Co-educational Quaker 4-year college-preparatory boarding school with simple lifestyle. Faculty and students of many nationalities, races, and faiths share all daily work and farm chores. Small personal caring community promotes individual growth.

**Oak Grove-Coburn School** is enjoying a growing support among Friends of Central Maine. We value the school's strong college preparatory education, its friendly atmosphere with emphasis on the individual student, and the beautiful natural setting of the school. We invite your young people to come up to Rufus Jones country and join our children, working and playing at Oak Grove-Coburn School. A fully accredited day and boarding school for grades 6-12. Oak Grove-Coburn School, Dale Hanson, Headmaster, Vassalboro, ME 04989. Phone 207-872-2741.

## 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.

**Calligraphy.** Beautifully lettered invitations, marriage certificates, greeting cards, poetry, favorite quotes, signs, posters. Fees negotiable. Sabrina Sigal Falls, 4101 Pine, Philadelphia, 19104. 215-662-1888.

## Summer Activities

**Good News:** Friends Music Institute still has some scholarship funds available for this summer's 4-week camp for 12-17 year olds. Write or phone FMI, P.O. Box 427, Yellow Springs, OH 45387. 513-767-1311.

**Woodburn Hill Farm**, a multi-family cooperative, seeks a summer sojourner. Room and board in exchange for skill, energy. A summer in the country! Relate to adolescents and gardening. Privacy, yes! Inquire: Woodburn Hill Farm, Rt. 3, Box 98, Mechanicsville, MD 20679.

**Seeking summer alternatives?** Scattergood Work Camp! Farm, maintenance, garden work in a caring community. Participants must be 15 or older; families are invited. For more information, write Geery Howe, c/o Scattergood School Summer Work Camp, Scattergood School, West Branch, Iowa, 52358. 319-643-5636.

## Travel

**A grassroots summer:** 12 boys and girls ages 11-15, explore French Canada, canoe Maine rivers, gain outdoor skills, self-esteem, life long friendships through participation in adventurous, close-knit group, July 1982. Grassroot Educational Expeditions, Freedom, ME 04941. 207-342-5422.

## Wanted

**Friends to support and participate** in El Centro de Paz, a binational network recognizing that Latin America begins in eleven "border states" of the U.S. and Mexico. Our programs advance peace through community: village development, conferences, visitations, bilinguality. Write El Centro de Paz, Friends Meeting, 727 West Harrison, Claremont, CA 91711.

**Small ecumenical retreat community** invites inquiries about short or long-term participation. ARC Retreat Community, RR 2, Box 354, Stanchfield, MN 55080. 612-689-3540.

**Room rental wanted**—Bryn Mawr. Convenient to station. Monday-Thursday nights. Single professional woman. Box 74, Salisbury, CT 06068.

**Gentleperson(s)** to care for our 2 pre-school children part-time. We offer summer cottage, garden, and camaraderie. Ezekiel Goodband, RFD 1, Thorndike, ME 04986. Phone: 207-568-3655.

# MEETINGS

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

MEETING NOTICE RATES: 80¢ per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Changes: \$6.00 each.

## Argentina

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

## Canada

**EDMONTON**—Unprogrammed worship every Sunday 11 a.m., YWCA, Soroptimist room, 10305 100 Ave. Phone: 423-9922.

**OTTAWA**—Worship and First-day school, 10:30 a.m., 91½ Fourth Ave., 613-232-9923.

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

## Costa Rica

**MONTEVERDE**—Phone 61-18-87.

**SAN JOSE**—Phone 24-43-76. Unprogrammed meetings.

## Mexico

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

## Peru

**LIMA**—Unprogrammed worship group Sunday evenings. Phone: 22-11-01.

## Alabama

**BIRMINGHAM**—Unprogrammed meeting for worship 10 a.m. Sunday. Betty Jenkins, Clerk. 205-879-7021.

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

## 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. Charles O. Minor, 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.

## Arkansas

**LITTLE ROCK**—Unprogrammed meeting, First-day school, 10 a.m. Call 661-9173, 225-8626; 663-8283.

## California

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

**CHICO**—Quaker fellowship. 345-3429 or 343-4703.

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

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

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

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

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

**HEMET**—Meeting for worship 9:30 a.m. Holistic Health Center, 26116 Fairview Ave. Visitors call 714-925-2818 or 714-658-2484.

**LA JOLLA**—Meeting 11 a.m., 7380 Eads Ave. Visitors call 459-9800 or 456-1020.

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

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

**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 625-1761.

**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.

**RIVERSIDE**—Unprogrammed worship, 10 a.m. Young peoples' activities, 10:15 Dialog, study or discussion, 11:15. Business meetings first Sundays, 11:15. Info. 682-5364.

**SACRAMENTO**—Stanford Settlement, 450 W. El Camino near Northgate. Meeting 10 a.m. Phone 916-925-6188.

**SAN DIEGO**—Unprogrammed worship. First-days 10:30 a.m. 4848 Seminole Dr. 714-287-5036.

**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, 11 a.m. Discussion, 10 a.m. (except 2nd Sunday, meeting for business, 10-11, to resume 1 p.m.) First-day school 10-12. Potluck follows meeting on 4th Sunday, 1041 Morse St.

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

**SANTA CRUZ**—Meeting for worship Sundays 9:30 a.m. Community Center, 301 Center Street. Clerk: 408-427-0885.

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

**SONOMA COUNTY**—Redwood Forest Meeting. Worship 10 a.m., Library of Cardinal Newman H.S., 50 Ursuline Rd., Santa Rosa, CA. Phone: 707-542-1571.

**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 728-9408. 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: 478-9576.

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

**YUCCA VALLEY**—Worship, 3 p.m. 8885 Frontera Ave. Phone: 714-365-1135.

## 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**—10:00 a.m. First day school and adult discussion. Unprogrammed worship at 11:00 a.m. 892 Third Ave. Phone: 247-4550.

**FORT COLLINS**—Worship group. 484-5537.

## Connecticut

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

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

**NEW HAVEN**—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 288-2359.

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

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

**STAMFORD-GREENWICH**—Meeting for worship and First-day school, 10 a.m. Westover and Roxbury Rds., Stamford. Clerk: Bill Dick. Phone: 203-869-0445 nights, 689-0601 by day.

**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. Morrie Hodges Ross, clerk, 762-7324.

**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.

## Delaware

**CAMDEN**—2 miles south of Dover. 122 E. Camden, Wyoming Ave. Meeting for worship 11 a.m. Phone 284-9636; 697-7725.

**HOCKESSIN**—NW from Hockessin-Yorklyn Rd. at 1st crossroad. First-day school 9:30 a.m. Meeting for worship 10:30 a.m.

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

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

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

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

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

## District of Columbia

**WASHINGTON**—Friends Meeting, 2111 Florida Ave. NW (near Conn. Ave.) 483-3310. Meetings for worship: First-day, 9 a.m. and 11 a.m. (First-day school 11:20 a.m.), Wednesday at 7 p.m.

## Florida

**CLEARWATER**—Meeting 10 a.m., YWCA, 222 S. Lincoln Ave., October through May. In homes June through September. Paul Blanshard, Jr., clerk, 447-4387.

**DAYTONA BEACH**—Sunday, 10:30 a.m., 201 San Juan Ave. Phone: 677-0457.

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

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

## Subscription Order/Address Change Form

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

**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 Drive, 661-7374. Doris Emerson, clerk, 661-3868. AFSC Peace Center, 666-5234.

**ORLANDO**—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32803. Phone: 305-425-5125.

**SARASOTA**—Worship 11:00 a.m., discussion 10:00 a.m. 2880 Ringling Blvd. at Tuttle Ave., Gold Tree Shopping Plaza. Summer Passmore, Clerk. Phone: 371-7845 or 955-9589.

**ST. PETERSBURG**—Meeting 10:30 a.m. 130 19th Ave., S.E. Phone: 813-896-0310.

**TAMPA**—Meeting 9:30 a.m., Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 977-8238.

**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. Steve Meredith, clerk. Quaker House phone: 373-7986.

**AUGUSTA**—Worship 10:30 a.m. 340 Telfair St. Marguerite Rece, clerk. Phone: 738-8529 or 733-1476.

**ST. SIMONS**—Alternate Sundays 11 a.m. Phone: 912-638-9346 or 638-1200.

## Hawaii

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

**MAUI**—Friends Worship Group. Please call Mr. and Mrs. Blaine Treadway, 878-6562, 231 Kahoea Place, Kula, HI 96790, or Alice Walker, 579-9124, 9 Kaihola Place, Paia, HI 96779.

## Idaho

**SANDPOINT**—Unprogrammed worship group forming. Meeting in members' homes. Call Lois Wythe, 263-8038 or write 504 Euclid Ave., 83864.

## 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, or 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 945-1774.

**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**—Meets in homes every Sunday. Phone 1-243-5668 (Peoria) or 342-0706 (Galesburg).

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

**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. Jeanne Thomas and John Arnold, co-clerks, 217-789-1321.

**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.

**COLUMBUS**—Unprogrammed worship Sundays 9:30 a.m. Call Bill Dietz, 342-3725 or Jill Broderick, 372-2398.

**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: 478-4218.

**INDIANAPOLIS**—North Meadow Circle of Friends. Discussion 10:00 a.m. Worship 11:00 a.m. Children welcome. St. Nicholas Center, 1703 Roosevelt Blvd. For information 317-283-7637 c/o Sharp Perrin, 4025 Washington Blvd., Indpls. 46205.

**RICHMOND**—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Warren Staebler, 966-4786.

**SOUTH BEND**—Meeting at 10:30 each Sunday. Phone 256-0653 or 233-8672 for address.

**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.

## Iowa

**AMES**—Meeting for worship 10 a.m. Forum 11. Collegiate Methodist Church, Room 218. For information and summer location, call 515-232-2763, write Box 1021, Welch St. Sta., 50010. 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. (9:30 a.m. June-August). 311 N. Linn. Barclay Kuhn and Ruth Dawson, co-clerks. Phone: 351-4823.

**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, 1146 Oregon. Unprogrammed meeting for worship 10 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. Harold Cope, clerk. Ministry team. Phone: 262-0471 or 262-6215.

## Kentucky

**Berea**—Meeting 10 a.m. Berea College, 986-4465.

**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**—Forum, 10 a.m., unprogrammed meeting, 10:30 a.m. at St. Mary's School, Main St. 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**—2303 Metzertott, near U. MD. Prayer group 9 a.m., worship 10, First-day school 10:20, adult 2nd hour 11:30. 445-1114 anytime.

**ANNAPOLIS**—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Christina Connell, 301-269-1149.

**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 Gerenbeck, clerk. 639-2156.

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

**FROSTBURG**—Worship group 689-5637, 689-5829.

**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, Elizabeth Muench. Phone: 862-2839.

**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.

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

**NORTH EASTON**—Worship 11 a.m. First-day at Friends Community. Phone: 238-0443, 7679, 2282.

**MARION**—Unprogrammed meeting. 10 a.m. Sunday at Elizabeth Taber Library. Phone clerk: 758-4270.

**NORTH SHORE**—Monthly Meeting. Each First-day, 10:30 a.m. at Landmark School, Rt. 127, Beverly Farms. First-day school; child care for those under 6. Rick McCabe, clerk; phone: 617-639-0533.

**SOUTH YARMOUTH, CAPE COD**—N. Main St. Worship and First-day school 10 a.m. Clerk, Edward W. Wood, Jr., 888-4865.

**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.

## 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: Suzanne Day. Phone: 313-995-3074.

**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**—1 p.m. Sundays. Unprogrammed. Forum. Child care. 228-7677, 475-7959. Corresp. P.O. Box 114, Marquette 49855.

## Minnesota

**MINNEAPOLIS**—Unprogrammed meeting 9 a.m., First-day school 10 a.m., semi-programmed meeting 11 a.m. W. 44th St. and York Ave. S. Phone: 926-6159.

**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. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. 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.

**SPRINGFIELD**—Worship group, unprogrammed, 1p.m. Unity Christ Church, 2214 E. Seminole. Contact Angela Phillips, clerk, 417-831-3068/831-3732.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m. Phone: 522-3116.

## Montana

**HELENA**—Meeting for worship, Sunday 7:00 p.m., First Christian Church, 311 Power, Box 1056, 59601. Phone: 442-8288 or 442-6345.

**BILLINGS**—Call 406-656-2163 or 252-5065.

## Nebraska

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

**OMAHA**—Unprogrammed worship. 453-7918.

## Nevada

**LAS VEGAS**—Paradise Meeting. Worship 12 noon, 3451 Middlebury. 454-1761 or 565-8442.

**RENO-SPARKS**—Worship at 5:00 p.m., Kaiser residence, 550 K St., Sparks. 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**—141 Central Ave. Unprogrammed worship 10:30 a.m. Sharing at noon. Lydia Willits, clerk. Phone: 603-868-2629.

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

**HANOVER**—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Clerk: Patricia Higgins, 22C W. Wheelock St., Hanover, NH 03755. 603-643-3989.

**KEENE**—Worship Sundays 10:30 a.m., 97 Wilber St. Phone 357-0796.

**PETERBOROUGH**—Monadnock Monthly Meeting. Worship 9:45 a.m., Town Library Hall. Enter from parking lot. Singing may precede meeting.

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

## 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.

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

**DOVER-RANDOLPH**—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 9:45, meeting for worship 11 a.m. 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.

**PRINCETON**—Meeting for worship 9:00 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. July/August worship at 10 a.m. Main Shore Rd., Rt. 9, Cape May Co. Beach meeting July/August, 9 a.m. N. of first aid station, Cape May. Visitors welcome.

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

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

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

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

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

## New Mexico

**ALBUQUERQUE**—Meeting and First-day school, 10:30 a.m. 815 Girard Blvd., N.E. Mary Dudley, clerk. Phone: 873-0376.

**LAS CRUCES**—10 a.m. Sunday, worship, First-day school. 2425 Jordan. 522-3699 or 523-1317.

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

**SOCORRO**—Worship group-call 835-1238 or 835-0277. 1st, 3rd, 5th Sundays, 10 a.m.

## 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 Sayless 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 Ruth Stewart, 46 Grant Ave., Auburn, NY 13021. Phone: 315-253-6559.

**BROOKLYN**—110 Schermerhorn St. First-day school and adult discussion at 10; meeting for worship at 11 (child care provided). For information call 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 mil. 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: UL 3-2243.

**CORNWALL**—Meeting for worship and Sunday school, 10:00 a.m., Rt. 307, off 9W, Quaker Ave. Phone: 496-4463.

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

**HAMILTON**—Meeting for worship, 10 a.m., Chapel House, Colgate University. Phone: Andy Young, 315-824-0700.

**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**—Quaker Meeting House Rd., opposite Bethpage State Park.

**FLUSHING**—137-16 Northern Blvd. Discussion group, 10 a.m. First-day school 11 a.m.

**HUNTINGTON-LLOYD HARBOR**—Meeting followed by discussion and simple lunch. Friends World College, Plover Ln. Phone: 516-922-0486.

**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. (July and August, 10 a.m.).

**ST. JAMES-CONSCIENCE BAY**—Moriches Rd. Adult discussion 10:30 a.m. Call 516-862-9850.

**SHELTER ISLAND**—10:30 Memorial Day through 2nd week in October, Circle at Quaker Martyrs' Monument on Sylvester Manor. Call 516-749-0555.

**SOUTHAMPTON-EASTERN L.I.**—Administration Building, Southampton College.

**SOUTHOLD**—Colonial Village Recreation Room, Main St. (June, July, and August, 10 a.m.).

**WESTBURY**—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. Call 516-ED 3-3178 (June through Labor Day, 10 a.m.).

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

**NEW PALTZ**—Unprogrammed meeting 10:30 a.m. 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. 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.

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

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

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

**POPLAR RIDGE**—Worship Sun. 10. Phone: 315-364-7244.

**POTSDAM**—Worship and First-day school, followed by pot luck, 41 Main St., 315-386-4648.

**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 Fred Feucht, 88 Mountain Rd., Pleasantville, 10570. 914-769-1720.

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

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

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

**SCARSDALE**—Meeting for worship, 2nd Sunday in Sept. through June, 11 a.m.; July through 1st Sunday in Sept. 10 a.m. First-day school, 3rd Sunday in Sept. through 2nd Sunday in June, 11 a.m. 133 Popham Rd. Clerk: Mary Margaret Bailey, 1187 Post Rd., Scarsdale, 10583.

**SCHENECTADY**—Meeting for worship 10 a.m., Albany St. United Methodist Church, 924 Albany St. from Labor Day to Memorial Day; Quaker St. Friends Meeting House, Memorial Day to Labor Day.

**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.

**BEAUFORT**—Worship group; 728-7019, 728-5279.

**BOONE**—Unprogrammed meeting Sunday 11 a.m., Watauga County Public Library. Call 704-264-0443 or 704-264-5812.

**CHAPEL HILL**—Meeting for worship, 11 a.m. Clerk: Geraldine Gourley, phone: 942-6926.

**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**—Unprogrammed. Phone 323-3912.

**GREENSBORO**—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., except vacations and summers at Friends Homes; 10:30 a.m. Contact Bob Welsh, 273-4222.

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

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

**ARE YOU MOVING?**  
*Please tell us promptly.*

**WILMINGTON**—Unprogrammed meeting 9:45 a.m. 125 S. Third St. Call 343-8317.

**WINSTON-SALEM**—First-day unprogrammed meeting 10:30 a.m. in parlor of Winston-Salem Friends Meeting House, 502 Broad St. N. For information call 725-8001 or 723-4528 (Jane Stevenson).

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

## Ohio

**AKRON**—Unprogrammed worship and child care weekly, business and potluck monthly. Call 216-929-9590 or 733-7683.

**BOWLING GREEN**—Broadmead Friends Meeting-FGC. Unprogrammed worship groups meet at: **DEFIANCE**—Jon Shafer, 419-596-4641

**FINDLAY**—Joe Davis, clerk, 419-422-7668

**TOLEDO**—Rilma Buckman, 419-385-1718

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

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

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

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

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

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

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

**WAYNESVILLE**—Friends Meeting, Fourth and Hight 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. Barbara Olmsted, clerk, 513-382-4118.

**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 Street (Antioch campus). Clerk, Barrett Hollister, 513-767-7443.

## Oklahoma

**OKLAHOMA CITY**—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 333 SE 46th. Information, 632-7574. Clerk, Paul Koster, 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. Worship 10 a.m. Phone: 232-2822.

**SALEM**—Friends meeting for worship 10:00 a.m. Forum 11. YWCA, 768 State St. 393-1914.

## 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: TU 4-2865.

**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.

**BUCK HILL FALLS**—Unprogrammed worship at The Inn, 10:30 a.m., May through December. Phone: 595-7378 or 595-7255.

**BUCKINGHAM**—At Lahaska, Routes 202-263. Meeting for worship, Sunday 11 a.m.

**CHELTENHAM**—See Philadelphia listing.

**CHESTER**—24th and Chestnut Sts. Group discussion 9:30 a.m., meeting for worship 10:30 a.m.

**CONCORD**—At Concordville, on Concord Rd. one block south of Rt. 1. Meeting for worship and First-day school 11:15 a.m.

**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.

**DOWNTOWN**—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.

**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.

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

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

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

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

**HAVERTOWN**—Old Haverford Meeting. East Eagle Rd. at Saint Dennis Lane, Havertown, First-day school and adult forum, 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.

**LANSOWNE**—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 and third Sunday of each month. Clerk: 717-966-2334.

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

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

**MARLBOROUGH**—Marlborough Village, 1 mile south of Rt. 842 near Unionville, PA. Meeting for worship 11:00 a.m. Clerk, 215-MU8-9185.

**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 exc. summer months. Babysitting provided.

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

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

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

**NEWTOWN-BUCKS CO.**—Meeting for worship 11 a.m. First-day school 9:45 a.m. Summer worship only. Contacts 968-5143 or 968-2217.

**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.

**NORTHWESTERN PA**—French Creek Meeting (Preparative) 970 S Main St., Meadville 16335. First-days 10:30 a.m. Contacts: Conneautville, 587-3479; Erie, 474-2455; Meadville, 333-4151.

**OXFORD**—260 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Mary Ellen Haines, 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, 11:30 a.m. July & August 10:30 a.m.

**Chestnut Hill**, 100 E. Mermaid Lane.

**Fourth and Arch Sts.**, First- and Fifth-days.

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

**Frankford**, Unity and Waln 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 Elsworth Ave.

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

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

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

**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.

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

**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. Adult discussion group 10:15 to 11 a.m., Oct.-June. Meeting 11 a.m. Sundays. Phone: 544-3624.

**STATE COLLEGE**—611 E. Prospect Ave., 16801. Adult discussion 9:30 a.m. Meeting for worship and First-day school 10:45 a.m.

**SUMNEYTOWN**—Pennsburg Area—Unami Monthly Meeting meets First-days at 11 a.m. Meeting-house at 5th and Macoby Sts., Pennsburg. Bruce Grimes, clerk, 234-8424.

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

**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

**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., New-town Square, R.D. 1. Meeting for worship and First-day school, 10 a.m.

**WRIGHTTOWN**—First-day school, 9:30 a.m.; worship 11 a.m. Summer months worship only 10 a.m. Rt. 413.

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

## Rhode Island

**PROVIDENCE**—99 Morris Ave., corner of 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

**CHARLESTON**—Worship 9:45 a.m. Sundays, Book Basement, 263 King St. 556-7031.

**COLUMBIA**—Worship, 10:30 a.m. at 6 Woodspring Ct., 29210. Phone: 803-781-3532.

## South Dakota

**SIOUX FALLS**—Unprogrammed meeting 11 a.m., 2307 S. Center, 57105. Phone: 605-338-5744.

## Tennessee

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

**MEMPHIS**—Unprogrammed meeting for worship, discussion following. 10 a.m. Sundays. Phone: 901-452-4277.

**NASHVILLE**—Meeting and First-day school, 10 a.m. 2804 Acklen Ave. Clerk: Judy Cox, 615-297-1932.

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

## Texas

**AUSTIN**—Forum 10 a.m. Worship 11. Supervised activities and First-day school for young Friends. 3014 Washington Square, 452-1841. Margaret Hofmann, clerk, 512-444-8877.

**CORPUS CHRISTI**—Unprogrammed worship 10 a.m., discussion, 11 a.m. 1015 N. Chaparral, 512-884-6695.

**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**—Meeting at 10:00 a.m. Sunday. Meeting house at 1020 E. Montana Blvd., El Paso, TX 79902. Blaine Nelson, clerk.

**FT. WORTH**—Worship group, 295-6587, 923-2628.

**GALVESTON**—Galveston Preparative Meeting. Unprogrammed worship Sundays 6:30 p.m., peace study 7:30 except 1st Sunday business meeting, potluck at 5:30. Phone: 744-6206 or 765-7029.

**HILL COUNTRY**—Worship 11 a.m. Potluck 12. Discussion 1. First and third Sundays. Phone 257-3635.

**HOUSTON**—Live Oak Meeting. Worship and First-day school Sundays 5:30 p.m. Mennonite Church, 1231 Wirt Rd. Clerk: Yvonne Boeger, 664-8467.

**RIO GRANDE VALLEY**—Winter worship group. For time and place call 512-687-2457.

**LUBBOCK**—Unprogrammed worship group, 10 a.m. Sun. Call Jim Barrick 745-5223 or write 2012 71st St.

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

**SAN ANTONIO**—Discussion, 10:30 a.m., First-day school and unprogrammed meeting for worship 11 a.m. Now at Woolman-King Peace Library, 1154 E. Commerce, 78205, 512-226-8134. Melanie L. Nes-bit, clerk, 4815 Casa Manana, 78233.

## Utah

**LOGAN**—Unprogrammed worship, Sundays, 10:30 a.m. Logan Public Library. Contact Mary Roberts 753-2766 or Allen Stokes 752-2702.

**SALT LAKE CITY**—Unprogrammed meeting and First-day school 10 a.m., Seventh Day Adventist Church, 2139 Foothill Drive. Phone: 801-466-2723 (evenings).

## Vermont

**BENNINGTON**—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp. museum. Phone: 802-447-7980 or 802-442-4859.

**BURLINGTON**—Worship 11 a.m. Sunday. 173 North Prospect St. Phone: 802-862-8449.

**MIDDLEBURY**—Worship Sundays 10 a.m. 3 miles out Weybridge St. at Weybridge School. Phone: 802-388-6453.

**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.

**SOUTH STARKSBORO**—Worship and hymn sing, second & fourth Sundays, June-October, 10:30 a.m., off Route 17. Phone Whites 802-453-2156.

**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. Phone: 804-973-4109.

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

**McLEAN**—Langley Hill Meeting, Sunday 10 a.m. First-day school and adult forum 11 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.

**ROANOKE**—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-6769, and Blacksburg Preparatory Friends Meeting, clerk: Galen Kline, 552-5098.

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

**WILLIAMSBURG**—Unprogrammed meeting for worship 10:30 a.m. Sundays, 104 Kingswood Dr., phone: 804-229-6693 or 804-229-3480.

**WINCHESTER**—Centre Meeting, 203 North Washington. Worship, 10:15 a.m. Phone: 662-2973.

**WINCHESTER**—Hopewell Meeting, 7 mi. N. on Rt. 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.

**WALLA WALLA**—9:30 a.m. 522-0399.

## West Virginia

**CHARLESTON**—Worship, Sundays 10-11 a.m., Cenacle Retreat, 1114 Virginia St. E., Steve and Susie Wellons, phone: 304-345-8659.

**MORGANTOWN**—Monongalia Meeting. Unprogrammed meeting for worship and First-day school Sundays 11 a.m. Bennett House, 305 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, 332-9846.

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

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