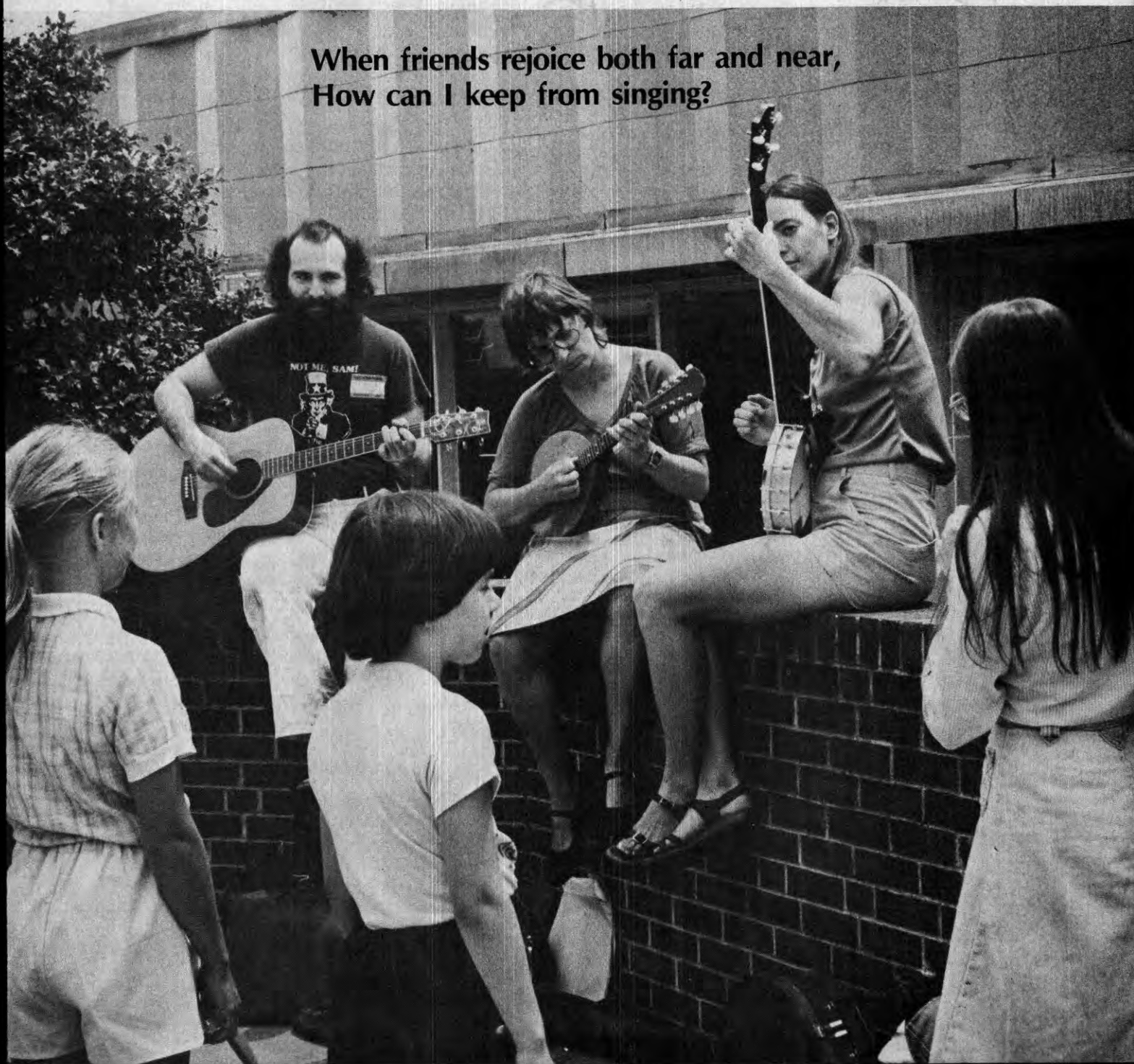


August 1/15, 1982

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

When friends rejoice both far and near,
How can I keep from singing?





FRIENDS JOURNAL

August 1/15, 1982

Vol. 28, No. 12

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AMONG FRIENDS

Make a Joyful Noise Unto God

Four Friends were led to minister in song during the final worship at the Gathering of Friends General Conference last month in Slippery Rock, Pa. And the hour reached a moving conclusion as several hundred persons of all ages stood with joined hands to sing, "Let There Be Peace on Earth." That would not be news among Methodists or most other religious traditions. But I can remember when the late Leslie Shaffer used to be introduced with awe among "silent Friends" as the "Quaker who can sing."

Music and dancing abounded throughout a full week of joyful assembly, which included also a clown workshop and a platform speaker (choreographer Nancy Brock Beck) who clamped a pair of bouncing antennae on her head to punctuate her call to play as a facet of the religious life.

All was not jollity, however, as some 1400 Friends shared in 61 workshops, dozens of interest groups, dialogues with major Quaker agencies, worship-sharing periods, and other experiences. The Lebanon crisis evoked messages to Washington and a collection of relief funds. Opponents of proposed "human life" legislation organized a flow of letters to U.S. Senators. The sad but not unexpected word that the U.N. Special Session on Disarmament had ended the same week on a note of "no progress" seemed to reinforce Friends' peace commitments.

I was elated to find in attendance 10 percent of the membership of South Central Yearly Meeting—all the way from Texas and adjacent states (as compared with 5 percent from nearer and older meetings). Friends are joining the move to the Sun Belt!

During the week came the sorrowful news of the death of Harold Flitcraft, who with his wife, Alice, had attended previous Gatherings almost without interruption for more than 60 years.

Several speakers and workshop leaders have agreed to share their thoughts with you through the JOURNAL. So you can live or relive the Gathering in future issues. And plan to attend next year—July 2-9—also at Slippery Rock.

For the latest in our series of Quaker limericks, I want to thank Bonnie Day of Scarborough, Ontario:

There once was an elderly Quaker

Who in silence communed with her Maker.

Her thoughts were so deep

That she fell fast asleep,

And the Friend to her left had to wake 'er!

Olcutt Sanders

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A PLEA FOR PRAYER

by Florence W. Trullinger

Sometime in the early 1940s, I read a prophecy made in the 18th century by a poor, uneducated woman—a house servant as I recall. I did not save the brief account, but I remember well two sentences: **The women will dress like men and, in conclusion, then men and women will really pray.**

The first prediction seemed quite implausible in the early '40s. Was it followed by forecasts of fiery warfare in the skies? I imagine so, but they would have seemed incredible because Hiroshima and Nagasaki had not yet been destroyed by atom bombs. At any rate my memory recalls only the final words: **Then men and women will really pray.**

Those seven words seem very important today in view of the terrible threat of nuclear warfare. In a recently televised meeting of the Boulder County Commissioners in Colorado on crisis relocation planning, it was stated that 86 percent of the U.S. public do not expect to survive nuclear war. Because of the grave threat, a great many individuals, including Friends, in many countries, are working for disarmament and peace. But is it now enough to give people frightening facts and figures and urge them to attend meetings for peace and write their President and members of Congress? Isn't it time for us to really pray?

Most of us, I'm sure, believe in prayer—prayers of thanksgiving, entreaties for God's help with a difficult task, prayers asking God to show us what to do in a hard choice (after we find out our judgment is not all it should be!), intercessory prayers with that ending taught us by Jesus on the cross: "Nevertheless not my will but thine be done." Undoubtedly many of us pray silently as we sit in meeting, asking that the meeting as a whole be blessed or that certain individuals be helped or perhaps that someone will "speak to our condition." But vocal prayer is almost unknown to modern Friends in their so-called "silent" meetings. To stand in that awesome silence and pray aloud in obedience to the prompting of what we call the Holy Spirit? Most of us would say: "That is asking too much. I can't do it."

In the almost 12 years since I joined Newtown Friends Meeting in Bucks County, I can recall only three vocal

prayers in our meetings for worship. One was offered by a woman visitor; the others, not without fear and trembling, by me.

We have all read—in the Bible, in Quaker journals, and in modern autobiographies—of miracles wrought by intercessory prayer on the part of an individual or group of persons. One of the latter kind that I recall occurred on an island in the Mediterranean during World War II. The Germans and Italians appeared to be winning the war, and there were no Allied planes to bring needed food to the hundreds of people marooned on the island. Years later one of the islanders, who had made her way to the U.S., told what happened: Everyone—men, women, and children—went to the beach and prayed. They prayed for hours. Then from the sea, waves washed up hundreds of thousands of edible snails, to the hysterical joy of the hungry people.

Corporate prayer was enormously helpful to me some years ago at the time of my sister's death. I was so extraordinarily strengthened, both physically and emotionally, especially during the memorial service when I had to assume unusual responsibility, that I *knew* my meeting, from which I had been absent the previous Sunday, had prayed for me. I later learned that a Friend had asked for silent corporate prayer.

What I am asking for now is not prepared prayers in our meetings for worship, but silent prayers on the part of those who believe our country and the world can be helped by corporate prayers. Out of these silent prayers I am convinced will come—perhaps painfully and at great cost—the vocal prayers that will call forth the powerful corporate petitions to God so sorely needed today.

I know very well the agonizing fear, the dread, that one may feel in a meeting for worship. Indeed I have known those feelings in varying degrees for about 35 years. There is nothing you can tell me about fear and cowardice in meeting. And I know why the early Friends in England were called Tremblers and Quakers. But I also know the joy that comes with obedience. So I ask you *not* to refuse to stand up, not to disobey if you feel that inner compulsion to voice the prayer given to you. To obey will help our country and the world.

I believe we must do this—and now. □

Florence Trullinger is now retired from advertising work. She is a member of Newtown (Pa.) Monthly Meeting and is a resident of Friends Boarding Home.

What Membership Means to Me

by Stanley Cherim



It happened 15 years ago, and I can still recall the moment vividly. My friend Chad and I were leaving the meeting house at South Yarmouth on Cape Cod shortly after the rise of meeting for worship when he asked me the question that has intruded my consciousness from time to time. It still begs to be answered more adequately than I did those many years ago. What does membership mean to me?

Chad told me that he liked meeting for worship. It was a comfortable and uplifting experience—usually. Regardless of a considerable and positive inclination toward an association with the Religious Society of Friends, Chad asked me what more he might get out of meeting as a member than he did as an occasional attender. He sprung the question before I had a chance to recall the driving forces within myself that led to membership when I was a very young man—a student, a seeker after truth and meaning if indeed there were fragments to be found.

I answered Chad with what are probably the spontaneous and obvious responses that most Friends might give: membership is not a step designed to provide you with more spiritual nourishment, but rather it is a commitment you make to give something of yourself to the meeting. I believe that the purposeful act of making a commitment can affect our human condition in a powerfully blinding way. The concept of a sacramental celebration seems to stick in my mind—an outward, tangible manifestation of an inward, spiritual reality. It's almost like rolling up baptism, confirmation, and

communion into one.

Chad heard me say that membership meant active and financial support for the meeting. It meant serving on several of the vital committees which contribute to the physical and spiritual well-being of the meeting and which bring our various testimonies to the attention of the world. Furthermore, membership brings us into the mainstream of activity related to the larger organic body of our religious Society—quarterly and yearly meetings. Chad patiently heard me out while I recited a tired litany of rights and responsibilities. What I told Chad about my perception is, I believe, true and important. But it was not really what he needed to hear. If he had asked about membership in a men's club of a lodge, my response would have been fine. But Chad was asking the deeper questions of the mind and the emotions. The questions that come wordlessly out of our secret fears and hopes—questions that call for loving sensitivity and sympathy so that the heart may answer.

Chad was asking me to scrape away the superficial layers of whatever image I was projecting (or thought I was projecting) and share the unique journey I had taken to membership. Taking it for granted that I had no "problem" with Friends' testimonies, such as our peace testimony, or with silent worship, or with anything else that is characteristically Quaker ritual and tradition, Chad still asked insistently, "Why membership?" Why membership, indeed, in any manifestation of organized religion?

It seems to be a sad fact of life in today's world that so many intelligent, sensitive, and caring people are in the throes of an unequivocal disaffection with established religions. These are seekers after truth, by and large, who see each day a continuation of the same kinds of sins of

Formerly a chemistry teacher at Friends Central School, Stanley Cherim is head of the science department at Delaware County (Pa.) Community College. He is clerk of Providence Friends Meeting (Media, Pa.).



Photo from the Meeting School

commission and omission already accumulated over the centuries by institutions professing to act in the name of God. I hold no special brief for organized religion *per se*. Chad knew this, too, and so the question persists.

The answer that came from the core of my being, and which I believe led me most powerfully to make the practically holy commitment of membership, was a need for identity. A conscious and purposeful choice I had to make in an attempt to describe and define who and what I was and where I belonged. Although many Friends would probably declare that the question of identity is of no special consequence to them—a perception I accept as sincere and respect accordingly—it is powerfully significant to me.

In any case, we are not likely to be without some kind of identity. We have our national and regional identities. We probably have some political identity. However, it is the religious identity that to me most fully defines who I am, what I stand for, and what I hope to become. My religious identity provides me with a kind of anchorage in the limitless sea of eternity where I might begin to perceive the nature of our Creator and my relationship to God.

Membership relates to that special time in our lives when we can no longer be content as outsiders looking in. It is the time for beginning a spiritual venture in which our lives and relationships are affected by an identification which evolves and grows in clarity.

It is human nature—the condition that God has allowed for us imperfect beings who can only strive toward the unreachable goal of perfectability—that pulls us toward the ritual and tradition of organized religion. In ritual we find the comfort of *constancy*—a fixed point of reference in an ever-changing world. In ritual we find a peculiar sense

of well-being that can only derive from a sure belief that some aspects of our lives have solidity and permanence. Some truths are eternal. Some forms never change.

We don't have to be at meeting for worship to know that the rise of meeting is signaled by the shaking of hands. We know the ritual of centering down into the expectant silence at the appointed hour. And we know that this ritual—so beautiful in its simplicity—leads us to share in the mystical love and power of corporate worship. The unprogrammed meeting for worship is a ritual in itself. The impact of ritual is most profound, however, in our meeting for business. I think Friends would be hard put to find a more beautiful discourse on ritualistic behavior than our book of *Faith and Practice*.

If ritual provides the basis for constancy, then tradition provides us with a sense of continuity. With a sense of continuity—an overwhelming sense of identification with our historical origins, current witness, and a limitless future—we can perceive the timeless structure which our traditions build. We can call George Fox, John Woolman, William Penn, and countless others who contribute to our historical traditions our forebears and identify with them as such. Their collective witness constitutes our heritage. The commitment of membership can give such fulfillment to a craving for identity that the heritage of Quaker traditions which came from the founders of our faith becomes our common heritage. No matter that our ancestors may have come from diverse corners of the world; each one of us, if we choose, may find our Quaker identity in the historical context to the same degree of fullness and richness as any member.

Finally, then, in the relative security that comes with the growing knowledge of who we are and where our roots are planted, we can begin to reconcile our membership in a small sect to the strong reservations we may have about institutionalized religion in the larger sense. We have to broaden our perspective, in all fairness, to see that organized religion is not all bad. Indeed, there must come a time in the maturation process when we can move from a preoccupation with denial and rejection of what is false and bad toward a positive affirmation of what is true and good. Organized religion has produced its true saints—saints by virtue of deed, not decree. Organized religion has given rise to countless institutions which minister to the sick, the lonely, the needy—so many of those beings in whom there is that of God although their spirits and bodies may no longer be whole. Furthermore, a truly redemptive response to the uglier characteristics of organized religion is to live the kind of lives within its great structure that will enhance what is good and offer better and stronger replacement for those parts that are rotten.

Most significantly, we Quakers can bring to the world at large the very same traditions that contribute to our identity—the precious sense of continuity that helps define

the relationship between our understanding of reality and who we are. In a nutshell, the traditions that dictate the style of our lives and the nature of our meetings for worship speak with greater eloquence than any words. If we live according to our various testimonies of simplicity, peace, and social concerns we honor our commitment. If the manner of our lives witnesses to the power of love as the means toward redemption and fulfillment, the heritage that is embraced by our membership is vouchsafed for generations to come. If the tradition of our meeting for worship is nurtured with a loving spirit that treasures differences in values and theological diversity among the members, we will surely find new reservoirs of insight and inspiration. And as we grow in the spirit we can experience more of the infinite aspects of love. In the ritual touching of hands, meeting of eyes, vocal expressions of caring, and in the mystical reaching out of an almost palpable feeling of love in the silent gathering of kindred spirits, we understand the blessedness of membership.

There it is, Chad, my dear friend of years gone by. Not *the* answer to your question, but a better one, I hope. If

I extract the essence of what I have labored to say about the meaning of membership to me it would be first to reiterate that membership means a decision to give of oneself to the life of the meeting—spiritually, intellectually, physically, and financially. This is a commitment that I believe must be made out of powerful desire and long, careful thought. The ritual of membership application, well-defined despite its imperfections, does much to clarify the questions and resolve the doubts of those who would join our ranks.

A deeper and more personal answer to your question has had to come out of my confrontation with the human predicament—a recognition that I perceive as an intensely human craving for identity. Thus, it has come about that membership enriches our lives with the rituals that provide a sense of constancy and the traditions that give a sense of continuity. As we tell ourselves that we are Friends, our relationship to humankind and especially to that of God in everyone becomes a celebration of a joyous heritage that is ours for the present and ours to pass along as a legacy to future generations. □

AFTER READING ISAAC PENINGTON...

(letter from Aylesbury Gaol, 1667)

Friend,

Can I help thee up
With a tender and a gentle hand?
Can I lift thee when thee stumbles?
Sense thy seekings?
Understand?

Friend,

My one hand reaches out to thee in love:
Holds thee! Grasps thee tight!
The other clings to what I know of Truth.
Together can we make our way
Toward the Light?

But Friend,

What if I cannot help thee
From the snare?

Then will I watch over thee
With gentle love
And tender care,
Trusting to that of God in thee
Knowing the Seed is hidden there,
And that its life
Will yet burst forth in thee.

And thee, Friend,

Watch over me.
When I am in darkness,
Light me with your eyes.
When I falter on the way,
Show me your life.
Sit with me in silence
That we may pray,
And feel God move in us, and quake
And stir our torpid souls awake.

Oh Friend,

How God does yearn for thee and me:
Yearns to cleanse us,
Fill us,
Use us
As channels for the love that does not cease
And instruments of peace.

—Carol Reilly Uner

Memoirs of a War Resister

by Trudy Knowles

Finally the war ended. I breathed a sigh of relief that we could now put the atrocity behind us. I later learned that for many the war didn't really end.

I watched the spectacle of the fall of Saigon on the seven o'clock news and put Vietnam out of my life. Five years later Jane Fonda, in *Coming Home*, tried to bring it back to me, to show me the continuing tragedy. Instead of focusing on the plight of the Vietnam veteran, I fantasized an affair with Jon Voight in his wheelchair. And then, six months ago, I saw a thin, longhaired young man in a real wheelchair rolling down the Broadway Extension in Oklahoma City. Vietnam began its insidious infiltration into my life again.

I was in San Francisco, at the Pentagon, in Chicago during the protest era of the '60s. I remember the violence and the mace, the screaming, yelling, pleading, and praying. I was 18. I was 19. I was 20. I was doing all I knew to do the best I could and was certain that what I was doing was right and what I believed was true.

As a woman, I was not faced directly with being drafted or in fighting in a war I felt was wrong. But the draft came to me nevertheless in its hunger for my brothers, my lovers, and my friends.

We all experienced defeat after defeat, those who supported and those who opposed the war. I remember the pictures of the "week's dead" in *Life* magazine. They were all my age. I screamed and cried for those I didn't know that now I never will know. "Stop the insanity. Stop the killing. Don't go." And some didn't.

I celebrated with my oldest brother when he received his draft exemption. He had injured his shoulder in a diving

Courtesy of American Friends Service Committee



A Vietnam-era
draft card burning

accident which resulted in surgery and a medical deferment. At times he feels guilt that it had been that easy for him. Yet he knows, as I do, that if it had not been his shoulder he would have found another way to do what he had to do. We weren't celebrating the permanent disability that resulted. We were celebrating his life, his choice, then and now. We celebrated with our younger brother when he was granted a C.O. status. The strength of his beliefs was apparent in his sincerity as he convinced the draft board that he was doing what he had to do.

I saw many of my friends choose their course—tortuously pondering the results and the consequences. All I could do was listen to their fears and rejoice or weep for their decisions.

John was my first love. When I went to college in Chicago, he took my innocent hand and gently opened my eyes to an amazing world. John showed me a nonviolent and simple world and planted the seeds of pacifism which continue to grow today. I held John and cried with him the night before he was sent to federal prison for refusing to "serve his country." When questioned by the judge, he responded with a line which has been a guiding force for me ever since. "Your Honor, Jesus said you can serve only one master, and I have chosen mine." And as was the case with the Master he chose, the authorities took him away.

For Patrick it was easier. I was home for vacation watching the lottery drawing with him on TV. Patrick and I had grown up together so it was only fitting that we should watch "his" night together. When they got to number 300 and still had not called his birthday, we knew he was free. Patrick ended up with number 342 and, as it turned out, the call for that year stopped far short of 300. Patrick was a gentle and strongly spiritual person. Had his number been lower, he and I would have cried together and then spent hours discussing how he could do what he had to do, for I know Patrick as myself and he could not have gone.

Tom's life was drugs. His method of avoiding the draft was appropriate for him—scary for me. Tom became a junkie in order to get out of something he felt was wrong.

Trudy Knowles is the mother of four children and a free-lance writer. She is a member of Crossville (Tenn.) Friends Meeting.

He's okay now. He only shot up long enough to develop tracks in his arms, evidence in his urine, and a drawn-out lone-dogged expression on his face.

Six months later Selective Service was no longer exempting junkies. Tom's friend, Joe, was then faced with two serious problems—now he was a junkie in the army. Joe "accidentally overdosed" shortly after that. Tom still remembers that night he and Joe chose their course. He cries with that memory as I cried at Joe's funeral, angry that people then were being pushed into making decisions that sometimes they were not able to handle, but knowing we do the best we can.

Steve's choice was the most painful for me, even though I know he did only what was right for him. Steve was my "hero" in college—the leader of the peace movement. He knew it all, and people listened when he talked. When his lottery number came up 11, Steve was in the next car to Canada. Steve's leaving left a void for me and I dropped out of college. For 2½ years I traveled around the world trying to find some sanity someplace. While in Greece I read of the invasion of Cambodia and the killings at Kent State and wondered if I'd ever go home. I did. Steve had to wait for amnesty. That was too late though. I heard from mutual friends that Steve had married, bought a house, and was never "coming home."

Finally, after devastating years, the war ended. I, along with millions, breathed a sigh of relief that we could now put the atrocity behind us. I later learned that for many the war really didn't end.

I was angry when I had my first contact years ago with vets screaming for help. I wanted to scream back, "Why didn't you listen to us in the '60s? You shouldn't have gone—like John, Tom, my two brothers, like Steve, Patrick, and even Joe. There couldn't have been a war if you hadn't gone. All those wives and mothers, sisters and fathers are suffering because of you. Just what do we owe you anyway?"

And then I saw that wheelchair rolling down the Broadway Extension in Oklahoma City. He was a single vet screaming for help by taking an excruciating and exhausting trip for 15 miles to plead for a loan from the Small Business Administration. Our conversation was brief—I don't even remember his name. But I learned he had been disappointed time and time again since the war. G.I. benefits were not as generous as expected. V.A. hospitals were outdated and understaffed. He had been denied a proper "coming home." Now the SBA had refused his application for a loan to help his business which provides appliances to handicapped people. That's all he wanted, to help others. His was a human story—a very tragic human story.

This encounter opened me up to Fred, who was the leader of a workshop I attended about a month later. The workshop had nothing to do with Vietnam, but I later learned that every time Fred gets in front of any group he asks for a half hour of their time.

Fred stood before us and told us his story. It was a story of agony and pain. It was a story told by a man with streams of tears rolling down his face confessing to the murders of hundreds of people—women, children, soldiers. He talked of midnight massacres of entire villages of killing young women because they looked like spies. He told of following sick orders because that was all he knew to do. And then he told of arriving back in this country after having "served" it and being spit at, screamed at, and ignored by everyone. Fred was "healthy" when he came back from Vietnam. He came back to the U.S. in 1970. He "came home" ten years later.

I began to cry for Fred and for all the Freds all over, and I began to listen. Fred finished, "Please, if you can, after hearing my story, do these three things for me. Every time you meet a vet, welcome him home. Tell him you are glad he made it back and then thank him for what he did."

Since the war's end I had almost successfully avoided all mention of Vietnam. Suddenly it was everywhere. Every gathering had vets talking about their experiences. I



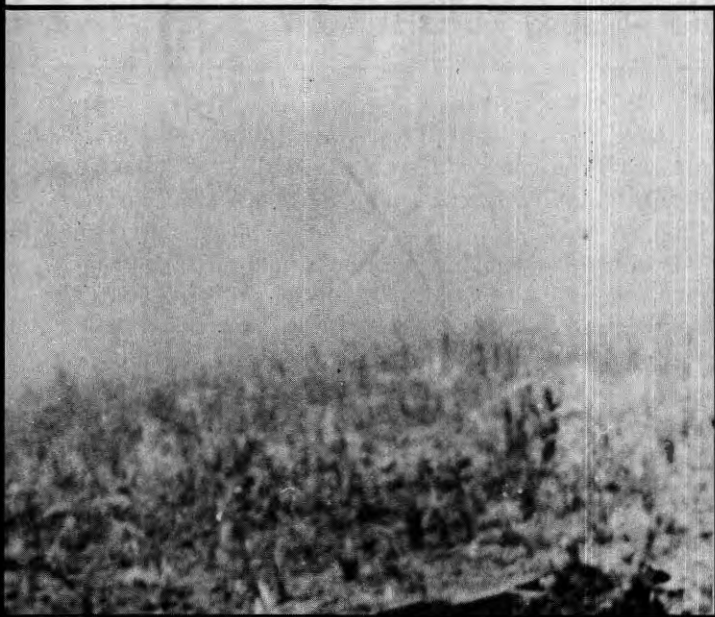
Courtesy of American Friends Service Committee

discovered that some of my dearest friends were vets, and I hadn't even known it. I began to open my eyes to this human tragedy.

At that time I was working in the Drug Abuse Division of the Oklahoma Department of Mental Health. One day Jim came into the office. Jim is 45 now, a retired colonel. Jim had chosen to go to Vietnam. He didn't choose to be a POW or to be ignored by friends and foe alike when he came home. Jim still wakes up at least once a week with nightmares, remembering and screaming. He has organized vet centers and worked with vets and their families. Jim's life is dedicated to helping the "youngsters" come home too. Jim and I talked many times about his experiences and the pain he feels now. "Welcome home, Jim. I'm glad



Geoff Tschheim



for treatment that day. Welcome home.

I wasn't thanking him for the killing, the torture, the pain. I wasn't thanking him for all the deaths and continued suffering. I was thanking him for doing what he thought was right, the best way he could.

A retired colonel, a desperate man at a workshop, an anonymous voice on the telephone, and a man in a wheelchair opened my eyes to the human story that continues to touch hundreds and thousands of men, women, and children daily: men who have fears and guilts and have never really "come home"; families agonizing and broken over past decisions; people living with nightmares and murderous memories.

Slowly this country is beginning to respond. Many of those who are responding had opposed the war. They are speaking now, as they did then, to the beauty, the peace, and the humanity of all people. The war resisters have much in common with the Vietnam vets for they share a story of tragedy and pain that need not happen again. They share a goal of peace and a life free from anger, fear, and guilt. They share that knowledge that we all did what we needed to do the best way we could.

Where are those who supported the war? Many I know are locked in their living rooms with their fears and guilt, being angry at Iran, the anti-nuclear activists, and the spread of communism into France. They too are doing the best they can.

I will continue to work for a more just and peaceful world. I am a pacifist. I do not pay the federal excise tax on my phone bill which is earmarked for the military. I

"Please, if you can, after hearing my story, do these three things for me. Every time you meet a vet, welcome him home. Tell him you are glad he made it back and thank him for what he did."

refuse to pay the 50 percent of my income tax that goes to preparing this country for war. I put this money instead into an escrow account to be held until the government establishes a means by which this money can be used for the peaceful resolution of national and international conflicts—or until they take it by force. I have been arrested and jailed for participating in civil disobedience actions. I have done this and continue to do this as an act of conscience. But I can say sincerely to all the Vietnam vets, "Welcome home. I'm sure glad you made it back, and thanks for what you did—for doing what you thought was right." That's all I was ever doing in Chicago, in San Francisco, at the Pentagon. □

you made it back," I told him. I just couldn't bring myself to say thank you, for I hadn't yet realized that Jim, like me, had only done what he thought was right.

One day it became clear. I was talking to a man who had called on the drug abuse hotline. He called to plead for help. "I've been an addict for ten years," he said, "ever since I went to Nam. I don't know how much longer I can take it." I realized he was suffering today as he did then and that he had made the best decision he could have made ten years ago. I could thank him for that. "Gosh, I'm glad you made it back. Thanks for what you did." There was a moment of hesitation on the phone, and then he said, "Thanks, lady. No one, not even the government, has ever said that to me in ten years." That man committed himself



One reflection of changing Quaker institutions over a half century is to be seen in the national Gatherings sponsored by Friends General Conference. Biennial meetings were held for many years at Cape May, N.J.; shown below are attendees from Illinois Yearly Meeting in the 1930s.



Young people, as in this 1960 discussion group, (right) have had a growing part in the FGC program.



Some Changes in American

by Leonard S. Kenworthy

Have you ever thought of *FRIENDS JOURNAL* as a history book? It can serve that purpose, especially if one has lived long enough to make comparisons between the present and the past. Lest my memory mislead me, I recently compared two issues of *Friends Intelligencer* for 1932 with two issues of the *JOURNAL* for 1982. Perusal of those pages revealed many of the changes in American Quakerdom in general and in Friends General Conference in particular in that half-century.

The first change noted was the shift from the use of the names of the month from Fifth Month and Sixth Month, 1932, to April and May, 1982 (the months consulted), a minor emendation to most of us. More significant was the change in the name of this publication from *Friends Intelligencer* to *FRIENDS JOURNAL*, as a result of the union of the Orthodox and Hicksite yearly meetings in Philadelphia—and elsewhere—in the 1940s and 1950s.

Closely linked with that change has been the extension of so-called liberal Quakerism into almost every state of the U.S. and the formation of several new yearly meetings and conferences. Back in 1932 FGC consisted of seven yearly meetings—Baltimore, Genesee (Canada), Illinois, Indiana, New York, Ohio, and Philadelphia. In the intervening years Ohio and Indiana have joined to become

the Ohio Valley Yearly Meeting, and several former Hicksite and Orthodox groups have united—Baltimore, Canada (three groups), New York, and Philadelphia, plus the Orthodox, Wilburite, and independent groups in New England.

Encouraging, too, has been the formation of new yearly meetings—Lake Erie, Northern, South Central, Southeastern, and Southern Appalachian, as well as the Piedmont and Central Alaska Conferences—all members now of FGC. Although not members of FGC, the new yearly meetings of Intermountain, Northern Pacific, and Pacific have much in common with it.

In 1932 FGC membership was a little over 16,000; today it is approximately 32,500, although 14,000 of those persons hold dual membership in FGC and the Friends United Meeting. There has been some loss of membership in the older yearly meetings in the East, whereas the membership gains have been primarily in the newer groups in the South, Middle West, and West.

The growth in the number of meetings in the U.S., plus the increasing mobility of people in our country, probably explain the tremendous increase in the number of groups currently listed in the *JOURNAL*. In the Fifth Month, 1932, issue only three meetings had paid ads in the *Intelligencer*; in the April, 1982, issue of the *JOURNAL*, 393 U.S. meetings were listed.

A radical shift in the past half-century has been in the building of bridges between the various groups of Friends in North America. Three examples may suffice. Recently FUM and FGC collaborated in the writing of First-day

A former college professor, Leonard Kenworthy is a lecturer, international traveler, and author. His most recent book is Quakerism: A Study Guide to the Religious Society of Friends. He is a member of Brooklyn (N.Y.) Meeting.



With the well-attended 1975 "between-years" Gathering at Berea College in Kentucky (below) the Gathering was clearly established on an annual schedule. The 1983 location will again be Slippery Rock, where some 1400 Friends met last month.



Quakerdom: 1932-1982

school or Sunday school materials. Not long ago FGC held one of its gatherings on the campus of Earlham College—something which certainly could not have occurred in 1932. And at the present time the general secretary of FUM is a former member of Northwest Yearly Meeting of the Evangelical Friends Alliance, and the editor of the FUM publication—*Quaker Life*—is a former member of Philadelphia Yearly Meeting, neither NYM nor PYM being a part of FUM.

A startling example of the shifts in attitudes among American Friends in this period is the fact that recent issues of the *JOURNAL* have carried notices of a Friends Music Institute at the Olney Friends School (Barnesville). Who could have imagined in 1932 that such an event would ever take place there?

Some concerns of Quakers have persisted over many years, even centuries. For example, an article in the Fifth Month, 1932, issue of the *Intelligencer* was on the Geneva Disarmament Conference, written by William I. Hull, a distinguished historian and professor at Swarthmore College, while the Sixth Month, 1932, issue highlighted a piece on "Disarmament: How May It Be Secured?" contributed by Kirby Page, a non-Friend who was a prominent peace worker and the editor of *The World Tomorrow*. Paralleling those two accounts is the article in the *JOURNAL* for April 15, 1982, "No Time But This Present," dealing with the U.N. Second Special Session on Disarmament, written by C. Lloyd Bailey.

The increased interest of Friends in the global scene is reflected in the same April issue in such articles as "South

African Friends: Living in a Revolutionary Situation," "By Bus Around Central America," and "Humanitarian Aid to Poland," as well as by the listing in the May 1, 1982, *JOURNAL* of meetings in Argentina, Canada, Costa Rica, Mexico, and Peru.

Education is another perennial concern of Quakers. In the Fifth Month issue of the *Intelligencer* for 1932, two articles were by Daniel D. Test Jr. and Ralph Preston. Both were young Friends then, later to become distinguished educators. Recent issues of the *JOURNAL* do not deal with education in the main articles, but the ads reflect some of the growth of Quaker schools over the last 50 years. The listing of Scattergood School and the Sandy Spring School reminds us that the former has been revived in the years about which we are writing, and the latter was established in this period. In 1932 there were only 34 Quaker schools in the U.S. (largely in the Philadelphia area); today there are over 70 and in various parts of our nation, many of them small, elementary institutions. At the college level, Nebraska Central has ceased to exist, but Malone College, Pacific Oaks, and Friends World College have been established.

Furthermore, the Friends Council on Education, formed in 1931, has become a vigorous organization, with increased funds, a small staff, and a wide range of activities for Quaker educational institutions.

Of the Quaker boarding schools in 1932, only Oakwood admitted blacks; today all of our schools are integrated and some of the day schools have a high percentage of blacks, such as the Atlantic City and Detroit Friends

Schools.

There has been growth, too, over this period in the number of conference centers. In 1932 Pendle Hill had been formed only two years; in the intervening time Beacon Hill in Massachusetts, Ben Lomond in California, the Quaker Conference Center and the Earlham School of Religion in Indiana, and Powell House in New York have been established.

In a similar manner the number of yearly meeting camps, primarily for young people, and the number of retirement homes and communities have been expanded.

A full-page ad in the April 15, 1982, issue of the JOURNAL reminds us that the Friends Committee on National Legislation was not formed until 1943, although Friends in the '30s were lobbying for numerous concerns

in Congress, largely through the efforts of the American Friends Service Committee and the National Council for the Prevention of War—headed by a prominent Friend, Frederick J. Libby, and supported vigorously by many Quakers.

The article in the May, 1982, issue of the JOURNAL on "Sexism, Power, and Peace" is indicative of the interest of Friends in recent years in women's rights—inside our Society and in the wider world. However, despite our much-vaunted pride in the place of women in our Society throughout its history, women have occupied few of the top administrative positions. In 1932 Sue Yerkes was the editor of the *Intelligencer*, but women held few other such posts. Rather recently, however, Asia Bennett was chosen as the first woman to serve as executive secretary of AFSC;

FRIENDS & FITNESS

by Michael Fry

Millions of Americans are now engaged in strenuous and well-intentioned efforts to attain and maintain bodily fitness. They perform all manner of exercises, from the time-honored and tedious "physical jerks" (knee bends, etc.) to "aerobic" dances. They walk or jog for miles, indulge in a variety of sports, and spend millions of dollars to be tortured by health-spa contraptions. Billions more are spent on weight-reducing diets and drugs, most of them ineffective and many of them downright dangerous.

In the second century, the Roman poet Juvenal coined that well-worn aphorism: *mens sana in corpore sano*, a healthy mind in a healthy body. Modern medicine teaches that mind-emotion (psyche) and the body (soma) are closely interwoven and that a disorder in one part almost always entails trouble in another. Mental and emotional stresses can induce cardiac irregularities, breathing difficulties, and gastric ulcers. Conversely, a deficiency of certain vitamins can produce symptoms of senile dementia. This interrelation is now generally termed the psychosomatic process.

Michael Fry is a retired physician and medical scientist. He is the author of the book Salute the Sun (\$3 from Sun Press, Glenford, NY 12433) which shows the surya namaskar exercises mentioned in his article. He is a member of New Paltz (N.Y.) Meeting.

The media and bookstores abound with advice on diets and exercises. Psychiatrists and group therapies are available to cope with psychic stresses. From all sides warnings are sounded about the dangers of overweight and lack of exercise.

Most people today are painfully aware of their unhealthy physical habits and feel the need for a change in lifestyle. The principal difficulty is *motivation*, or what I prefer to call inspiration. In many cases the motivation is specific, such as losing weight for health or beauty. In other cases it is fear of the numerous ailments and disabilities that appear after 40.

As a physician and a birthright Quaker I believe that Friends can draw their motivation or inspiration from a stronger and more enduring source—from God. If we believe that there is "that of God in everyone," then the body in which the divine spirit resides should be respected. It should not be allowed to deteriorate more than in normal aging. It should not be abused by neglect or overindulgence. It should be treated as a gift from God, given to us *in trust* as the instrument of God's will on earth.

From the earliest days, Friends believed that their mission in life was to proclaim the Truth, both in preaching and in behavior. (An early name was Friends in Truth.) After people stopped jeering at their "peculiarities" they came to respect Quakers for their temperate way of life and their honesty. At London Yearly Meeting in 1921, the general directive said:

The attempt has been made throughout to state truth, not by formulating it, but by expressing it through the vital personal and corporate experience of Friends.

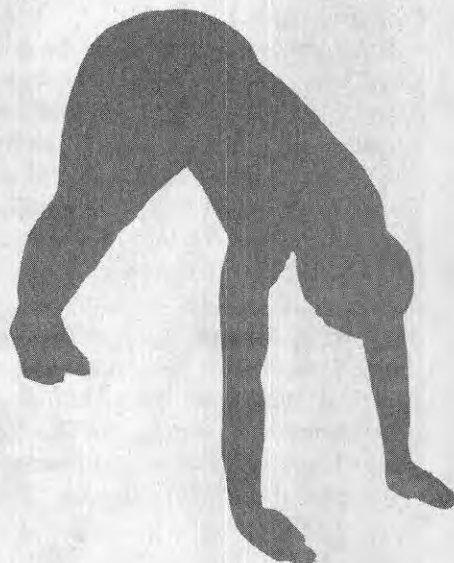
The "vital personal experience" could be translated in modern terms as *lifestyle*, in which the body plays its essential role as vehicle for the spirit. The lodestar of Quaker conduct has been honesty, in

affirmation and in deed. This also required honesty in thought, which meant honesty with oneself.

Millions of Americans nowadays feel guilt because of their physical unfitness and unhealthy lifestyle. Some try to justify their shortcomings, such as my revered ancient relative Elizabeth Gurney Fry, who excused her overindulgence in rich food and madeira, which made her obese, by claiming that it was an inherited Gurney family trait!

Honesty in thought makes it all the more difficult for sincere Quakers to sweep faulty habits under a mental carpet. We know that we not only are harming ourselves but we also are frequently unable to do God's work because, as Jesus admonished his sleeping companions, "the spirit indeed is willing, but the flesh is weak."

The Gospels bring us to another admonition, by Luke: "Physician, heal thyself." What then is my own "vital experience"? In my teens spent in the U.S. (my mother's country) I became



Kara Cole became the first woman Friend to be the executive secretary of FUM; and Joyce McCray and Kay Edstene were selected as the first women principals of Friends schools with upper as well as lower grades, at the Friends Seminary and the Brooklyn Friends School, respectively.

The editorial on prohibition in the *Intelligencer* for Sixth Month, 1932, reminds us of a social concern of that era which does not claim our attention today. But the number of issues which evoke the interest of Quakers currently has certainly increased, including civil rights and racial equality, prisons, women's rights, sexuality, and family relationships.

Older Friends will recall with affection some of the prominent individuals mentioned in the 1932 issues of the

Intelligencer, such as Anna Griscom Elkinton, J. Russell Hayes, Jesse H. Holmes, Charles Jenkins, Patrick M. Malin, Elbert Russell, and George and J. Barnard Walton.

Although ours is still a small, fragile, and fragmented Society, we have made many gains in the last 50 years, and we remain a remarkable fellowship of spiritual seekers. As I have indicated elsewhere, American Quakerdom in the 20th century seems to me to be characterized by three major trends: the establishment of new meetings and yearly meetings in many parts of the U.S.; concern with an increasing number of social issues; and an ongoing search for our Christian-Quaker identity. Whether we have progressed, also, in the depth of our vocal ministry and in our spiritual commitment and outreach, I will leave to others to ponder. □

addicted to physical fitness, partly spurred by Charles Atlas's promise to make 99-pound weaklings into supermen! At 26, just out of medical school in London, I met the son of an Indian rajah who taught me the *surya namaskar* (sun salute) exercises, quite distinct from Yoga

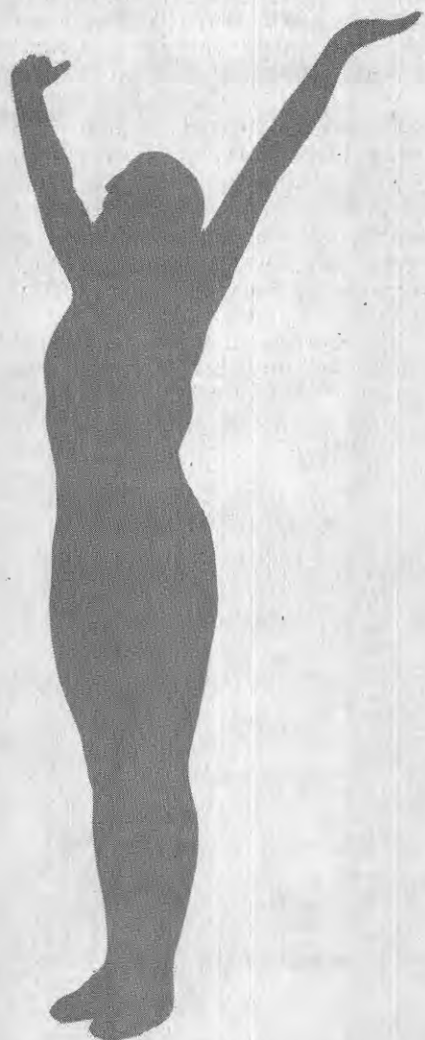
routines. I recognized immediately that they were far superior, physically and mentally, to anything Charles Atlas or Western-style exercises had to offer.

Since that time I have maintained a well-balanced diet and performed *surya* exercises daily. Today, at 72, I am far fitter, physically and mentally, than most people 30 years younger. My wife and I maintained our fitness through middle age, which gave us more than enough energy to do everything we wished to do, such as motoring thousands of miles in Europe, the Middle East, and Australia, and taking part in archaeologic digs in Israel. A sad spectacle in our society is the married couple who—after the last nestling has flown—find that their long-neglected bodies no longer have the

strength to do what they dreamed of when they became free of family duties.

Now alone in my old age (my wife died of cancer), I have plenty of energy to look after myself in a large house and grounds. I research and write books and articles, give lectures on fitness, do volunteer work in a local hospital, and offer my services as medical counselor to those who need guidance to a healthier life.

The term "fitness" for Friends then should mean more than merely counting calories, jogging, or "aerobing." It should be a dedication to maintain the body as a healthy haven for the divine spirit, and enable us to perform God's work. That should be enough motivation or inspiration to last any Quaker a lifetime. □



"CHEST OUT—STOMACH IN" **The Art of Non-Breathing**

The code of the military stance and image is captured in the command: "Chest out—stomach in." This same code touches all of us as boys are taught to walk with stern chests and feelings inside and girls are taught to walk with flat stomachs and right composure.

Check yourself: Place your hands on your chest and stomach. Breathe in and locate which part of your body expands. Yes, most of us North Americans are trained to breathe in with our chests. Such shallow and narrow breathing severely restricts our emotions, our sensitivity, and care. Unknowingly, we follow the command to suffocate the core of

feeling in our lives. The free flow of spirit rarely reaches the center of the soul. We must unlearn our faulty training.

Practice filling your stomach center with air when you breathe in and emptying it when you breathe out. Over months, breath and life can be transformed. Be gentle with a new breath of spirit, for a hasty change can unleash strong changes in emotions and feelings that are difficult to follow.

Learning to breathe is learning to live.

Mac Legerton

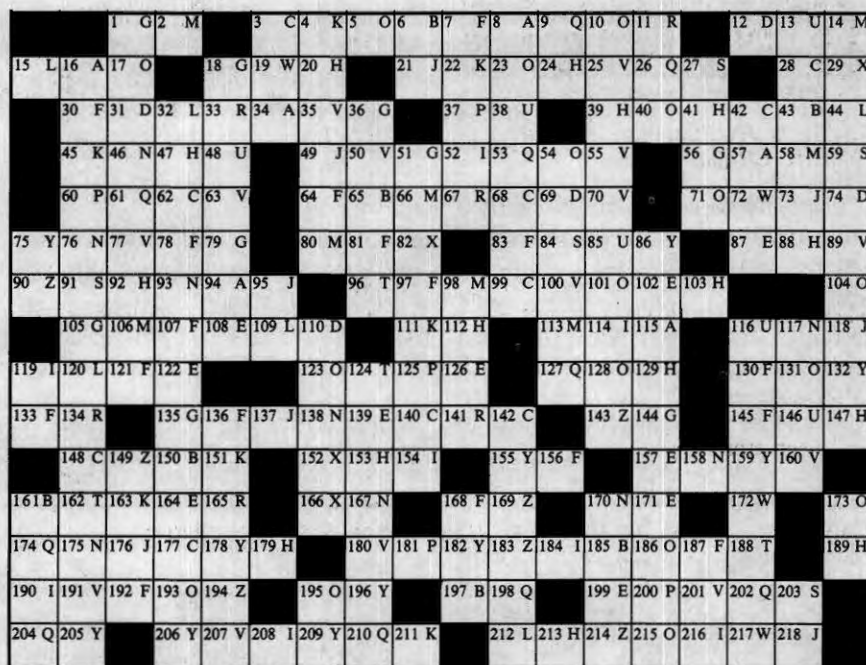
(Reprinted from News from Quaker House, Fayetteville, N.C.)

QUAKER CROSTIC

The letters of the WORDS defined by the CLUES given should be filled in the blanks over the numbered dashes and from there entered in the correspondingly numbered squares of the blank puzzle. This will form a quotation when read from left to right, with the ends of words marked by black squares. The first letter of each of the WORDS opposite the CLUES when read vertically will give the author and title of work for this quotation. After putting in a number of sure words in ink and some intelligent guesses in pencil in the words and filling them in the squares of the puzzle, by working back and forth, the puzzle will soon be solved.

The solution will be printed in the next JOURNAL.

—Elizabeth Maxfield-Miller
Cambridge (Mass.) Meeting



CLUES

A A group of nine

B "An' I'll tak' the _____"
(2 words; *Loch Lomond*)

C "This _____ and this
happy morn" (3 words;
Milton, "On the Morning
of Christ's Nativity.")

D A striped animal

E "Be _____ all men" (2
words; 2 *Tim* 2:24)

F Full name of most
famous 20th century
Quaker

G Ordered systems of
letters in languages

H "_____ written in our
hearts, known and read
of all men" (4 words;
2 *Cor* 3:2)

I Famous French author
who wrote four *Lettres*
on Quakers (1734)

J "_____ were horses,
beggars might ride"
(2 words; John Ray's
English Proverbs, 1670)

K Not any place (anagram
of word Z)

L A tax

M Not suspect; not piscine
(hyphenated)

N Meaningless chatter

WORDS

8 16 34 57 94 115

6 65 161 150 185 197 43

3 142 177 148 140 68 28 42 99 62

74 110 12 31 69

87 102 122 126 164 171 108 139 157 199

81 7 30 136 107 130 145 168 78

97 121 64 83 133 156 187 192

1 51 56 79 105 135 144 18 36

179 20 41 88 112 153 213 103 129 189

24 39 47 92 147

208 216 52 119 114 184 154 190

73 95 49 118 137 176 218 21

4 22 45 111 151 163 211

32 109 212 15 44 120

2 66 58 80 98 106 113 14

175 46 170 76 93 117 138 167 158

O A Quaker handbook
(3 words)

5 54 101 123 128 131 186 17

215 173 195 23 40 104 10 71

P Indian prince

200 125 60 181 37

Q Sound uttered with
regard to accuracy of
pitch; act of reciting
liturgy

53 9 127 61 198 202 26 174 204 210

R "_____ of the Meeting,"
name applied to
members of Ministry and
Counsel

11 67 165 33 134 141

S "With a hey _____"
(word doubled in
Elizabethan song refrain)

59 84 91 203 27

T A lateen-rigged Arabian
vessel

188 124 162 96

U "_____ tell me where is
your Highland laddie
gone?" (2 words; *The
Bluebells of Scotland*)

193 85 116 48 38 146 13

V A gathering of Quakers
(2 words)

180 191 50 25 70 35 160 55 77 89

100 207 63 201

W Whip; part of an eyelid

72 172 217 19

X Uncertain; chancy
(informal)

166 29 152 82

Y South Seas primitive
paradise, independent
since 1970 (2 words)

205 159 132 155 209 182 178 75 86

206 196

Z Modern utopia novel by
Samuel Butler (1872)
(see Word K)

90 214 149 143 183 169 194

REPORTS

Southern Appalachian Friends Explore Ethical Issues

It usually does not take long after a group of Friends gather for the topic to turn, however informally, to ethical questions. This year, from May 20 to 23, when Southern Appalachian Yearly Meeting and Association convened at Crossville, Tenn., the aim was to make explicit the basis for Christian ethical behavior and explore how Friends approach ethics.

Daniel McGuire, a Roman Catholic professor of moral theology at Marquette University, offered an academic and ecumenical approach that challenged the thinking of the nearly 200 Friends present. Gary Cox, another philosophy professor who attends Nashville Meeting, examined the reasons he describes Quakers as "mutants." Their presentations provoked electric reactions and sparkling discussions.

Smaller groups met in workshops to focus on specific ethical issues, such as biotechnology, economics, sexuality, ecology, and energy. If no final conclusions were reached, the issues were sharpened, and individuals were led to examine implications of their faith for concrete questions.

In the same spirit, business sessions authorized the dispatch of letters supporting a nuclear freeze to policy makers in Washington and Moscow and centered on serious questions involving the American Friends Service Committee. Two new sections of the *Guide to Our Faith and Our Practice* won approval, even while the committee charged with drafting it considered ways to expedite this important statement, now past its sixth year of development. The yearly meeting welcomed the report that there are now groups in 24 locations and that recorded participants grew by 15 percent last year, to more than 800.

Business sessions, although necessary, did seem sometimes tedious and too plodding, causing more than a few attenders to lament the numbness of their backsides and wish for relief in the form of more music, dance, and sport, or just free time. The chance to help prepare the food in a well-planned cooperative arrangement proved a welcome respite for some.

Quakers from six southeastern states left Crossville with the words of Daniel McGuire echoing in their minds and

Wilmer L. Tjossens



At South Central Yearly Meeting.

galvanizing their wills: Biblical ethics must be based on the reign of God as announced by Christ and expressive of justice, hope, love, joy, prophecy, and peace and reconciliation.

Larry Ingle

South Central Friends Respond To Nuclear Warfare Threat

The piney woods of East Texas near Gilmer were again the site of South Central Yearly Meeting, attended by nearly 100 Friends from Texas, Oklahoma, Arkansas, and Louisiana.

The yearly meeting addressed itself to the threat of nuclear warfare, with each monthly meeting reporting on its activities in this area during the past year. Young Friends shared their concern over nuclear war, led us in discussion, presented a film on the topic, and urged the yearly meeting to take group action.

Last year, ten acres in Central Texas were donated to the yearly meeting. This year, plans are underway to construct a building that could be used for many purposes, including a peace studies center, a Quaker retreat, and a possible site for our fall conference, among others.

The keynote speaker, Thom Jeavons, executive secretary of Baltimore Yearly Meeting, turned our attention to spiritual growth, the responsibility, discipline, and purpose of silence and ministry, both within the meeting for worship and beyond it in all of life.

In view of the wide distances in the yearly meeting, much time was given to discussion of strengthening bonds between monthly meetings within the four States. An ongoing committee was set up to continue seeking ways of drawing the meeting closer together.

Between sessions there was time for recreation, for meeting new people, and for renewing ties with friends not seen since the last yearly meeting. We have

dispersed more aware of ourselves as part of a greater whole.

Jerry Ellison

Steere Leads Retreat to Open Southeastern Yearly Meeting

Instead of the hot, balmy, tropical weather usually experienced in April in Florida, Southeastern Yearly Meeting was held this year April 8-11 in "George Fox weather" (the rain and cold of northern England). It kept us huddled closer together and, because of the floods, even kept some away.

Douglas V. Steere asked us to consider, "What is the next thing God is asking of me?" Three sessions covered prayer and "traveling in"; spiritual guides, such as Thomas Kelly's life and his devotional classic *A Testament of Devotion*; and ministry in meeting for worship. We were reminded of Isaac Pennington's message: "There is that near you that will guide you. O wait for it and be sure that ye keep to it."

In the plenary sessions our clerk, Heather Moir, gave time for each of the umbrella organizations (Friends General Conference, Friends World Committee, American Friends Service Committee, etc.) to tell us what they were doing. Through this sharing we were made vividly aware of the plight of refugees all over the world, including the overwhelming problems faced by the Haitian refugees in southern Florida. Letters were drafted and approved on our appeal for nuclear disarmament and our desire for world peace.

Workshops dealt with a variety of topics from "Keeping a Spiritual Journal" to "The Peace Activist as Long Distance Runner." We had a worship-sharing session and our annual Intergenerational Happening, with games played by everyone from three months to over 80.

Marie Stilkind

World Religious Workers Appeal for Peace Steps

As the only U.S. delegate from the Religious Society of Friends, I attended a world interfaith conference in Moscow May 10-14 organized by the Russian Orthodox Church of the USSR. The 450 delegates representing Buddhism, Christianity, Hinduism, Islam, Judaism, Sikhism, Shintoism, and Zoroastrianism, came from 90 countries under the theme: "Religious Workers for Saving the Sacred Gift of Life From Nuclear Catastrophe." The 25 U.S. participants came from various denominations, including Mennonites and Brethren.

We met in 11 plenary sessions to hear papers given by representatives of the various religious groups. In addition we had five sessions of smaller working groups, each addressing one of four sub-themes. Simultaneous translation was available in six languages.

There was a universal, deep, and urgent concern that we are now at a crossroads for humankind. The catastrophe of a nuclear holocaust which would destroy humanity is frighteningly closer than ever before. All religions share a common spiritual base that life is sacred and must not be extinguished by human miscalculation, mistrust, and, above all, modern technology. In the smaller working groups, delegates discussed and proposed specific plans of action which should be adopted to lessen the danger faced by all humankind.

I am grateful to Philadelphia Yearly Meeting and Central Philadelphia Monthly Meeting for sending me. It was a deeply moving week. Imagine being in a group of swirling, colorfully-dressed religious people from the world over: the Orthodox with their black habits, flowing beards, and gorgeous crosses; Buddhists,

swathed in bright orange or dark orange; muftis and immams in colorful kaftans and turbans; and Africans in gorgeous patterned tunics. There was a covey of five Orthodox nuns from a monastery in the Ukraine, totally enveloped in black with only their faces peeping out. They were always together, gliding here and there, always silent, but what must they have been thinking!

And there was Billy Graham—invited as a special guest. His speech to the conference was one of the highlights, as he is speaking out more and more about the dangers of nuclear confrontation. I was disappointed upon returning home to see that the only news stories in our press about the conference focused only on the several press conferences held by Graham and picked out misleading or self-serving quotes about freedom or lack of freedom of religion in the USSR. Nothing about the conference itself—its serious religious purpose and emphasis—nor any mention of Graham's excellent speech. In fact if he had not been at the conference, I doubt that our press would have carried any stories about it.

Interestingly enough, Graham was followed shortly at the podium by Georgi Arbatov, head of the Institute of U.S. and Canada Studies, a respected member of the Communist party and leading theoretician of American policy. His speech was also a highlight as he agreed with Graham about the danger of nuclear confrontation. He talked about myths that put hurdles in the path of peace, one being that by stockpiling weapons we will be more secure. Only negotiations, open and honest, can bring arms reduction. Grassroots public opinion against nuclear proliferation will be the momentum that must change the views of politicians.

There were those who said the conference would be weighted with criticism heavily tilted towards the U.S.



Russian Orthodox nuns from the Ukraine.

The State Department had called several U.S. delegates to urge them not to attend. However, with the exception of a few diatribes against the U.S. by Arabs from countries of the Middle East, and some well-deserved criticism of multinational businesses from Third World persons, the main emphasis of the conference was the deep, spiritual anguish about nuclear weapons and the united desire to save the sacred gift of life. There were even-handed exhortations to the two nuclear superpowers and to other potential nuclear powers to hasten the pace of implementing the programs of disarmament.

The 30 female delegates were certainly in the minority, but we did make our presence felt whenever possible. A woman from Japan, a surviving victim of Hiroshima, gave a most moving speech about what it was like as a 16-year-old girl on that fateful morning of August 5, 1945. One of the final points in the appeal to leaders and followers of all religions says, "We must struggle against the prevailing male domination in all societies which keeps the female half of humanity from full participation in decision-making and leadership!"

The conference delegates issued three final documents: An appeal to the Second Special Session of the United Nations Assembly on Disarmament, an appeal to all governments of the world, and an appeal to the leaders and followers of all religions. The second appeal ended with these words:

There is no issue—ideological or other—which could justify a nuclear war. The issue of a nuclear war and nuclear weapons is not merely political. It is supremely a moral issue. And it is on that moral basis that we make this appeal to you. We appeal to all the nations together to make sure that no nation would, under any circumstances, for any reason, at any time or place, resort to the use of nuclear weapons.

—Laura Pixton

The conference is addressed by His Holiness Pimen, Patriarch of Moscow and all Russia.



Courtesy of Laura Pixton

WORLD OF FRIENDS

The AFSC rushed \$25,000 in disaster relief funds to Lebanon on June 11. The emergency funds will be spent for blankets, food, and other help for suffering civilians there. Additional funds are being sought.

"The full extent of the destruction of southern Lebanon and Beirut is not yet known. Glimpses, however, of the frightful truth are already evident. The range of estimates indicates conservatively that between 7,000 and 14,000 individuals have been killed." So said Gail Pressberg, coordinator of AFSC Middle East programs, July 13 in Washington.

Her testimony, reflecting telex messages from Anne Nixon of the AFSC in Beirut, was delivered to the House Foreign Affairs Subcommittee on Europe and the Middle East. Gail Pressberg told of desperate needs for shelter, medical care, food, and reconstruction.

She added that "the broad problem of the Middle East will never be resolved by willingness only to send money for relief after war breaks out. Congress and the administration must move immediately and comprehensively toward a complete peace in the area based on recognition of the rights of the Palestinian people to self-determination and the right of Israel to live secure within internationally recognized boundaries."

New Faces, New Places: Neil Thorburn will become the 16th president of Wilmington (Ohio) College on January 1, 1983. Robert E. Lucas, president since 1975, will remain as president emeritus and work with development and community relations. Thorburn has been vice-president for academic affairs and dean of the faculty at Albion (Mich.) College since 1977.

Roger Naumann, of Nailsworth Meeting in England, has been appointed by AFSC to succeed Stephen Thiermann as Quaker representative at the United Nations in New York.

The first indictments of nonregistrants for the draft occurred June 30, to Ben Sasway of San Diego, and July 13, to Enten Eller of Harrisonburg, Va. These two cases follow the Department of Justice's memo of early June 1982 listing the names of 160 known draft resisters across the nation and instructing U.S. district attorneys to move forward. Draft

registration began in July of 1980. The General Accounting Office has reported that 660,000 young men have failed to register. Sasway's trial is scheduled to begin on August 21. Other indictments are expected, probably including young Friends. Draft opponents are giving legal, personal, and community support. These cases can lead to the first draft prosecutions in "peacetime," and during a period when there is neither Congressional nor Presidential authority for conscription.

The U.S. Navy's nuclear submarine *Corpus Christi*, whose naming provoked widespread protest (FJ 11/15/81), has now been renamed *City of Corpus Christi* by order of President Reagan.

Heads of 56 Friends schools recently sent a collective letter to President Ronald Reagan, pledging their assistance toward the goal of world peace. They wrote on behalf of Friends Council on Education. The letter warned Reagan about the growing insecurity and feeling of hopelessness among children and teenagers in light of the enormous buildup planned for nuclear armaments; and it asked Reagan to "rectify the massive disparity between military expenditures and expenditures for the pursuit of peace."

Finally, the letter pointed out that "the commitment of increased funds and resources toward the achievement of peaceful coexistence and world peace would make it possible for us to give our children increased faith in the present and hope for the future."

A trial run of "peace seals" that can be stuck on letters to politicians, bankers, utilities, newspaper editors, and friends for the encouragement of the swelling demand for world peace has been printed by El Centro de Paz. The stickers' message is taken from Deuteronomy 30:19: "Choose life, then, that you and your children may live," followed by the single word, "peace." A donation of \$2.00 for a sheet of 50 is requested. Proceeds will benefit El Centro de Paz in efforts to promote "peace through community and equality" among the border states of Mexico and the U.S. Those interested in the peace seals should send a self-addressed stamped business envelope to El Centro de Paz, c/o Claremont Friends Meeting, 727 W. Harrison Ave., Claremont, CA 91911.

A limited form of conscientious objection under the 1977 Soviet Constitution is allowed for Soviet citizens. The Constitution clearly states that it is the duty of every Soviet citizen to defend the

nation; however, there is a clause in which freedom of conscience is guaranteed. Individuals may refuse military service only if reasons of religion are submitted. One is then asked to do noncombatant military service: uniformed, unarmed, subject to military discipline, but allowed to work on several types of construction work. Those who refuse to do even this form of service are considered traitors and are imprisoned. (from Helen C. Steven, *The Friend*)

Friendly Woman, a quarterly journal for "exchange of ideas, feelings, hopes, experiences, by and among Quaker women" is currently published by women in the Santa Cruz (Calif.) Friends Meeting. Originally published in 1974 in Minnesota, the magazine has subsequently been published by yearly meeting women in Pennsylvania, New York, Illinois, changing hands approximately every two years. Women in the Friends Meeting at North Easton, Mass., will publish *Friendly Woman* beginning with the Winter 1983 issue. *Friendly Woman* has changed with each move it has made, but it remains a unique and important publication.

Subscriptions for one year are \$4, regular; \$2, low income; and \$6, contributing. Send to 131 Dake Ave., Santa Cruz, CA 95062.

A "Blue Ribbon Watch" was held by California Yearly Meeting to demonstrate support for world nuclear disarmament. The blue ribbon is worn over the heart in an upside down V to indicate that victory is impossible and attached with a safety pin signifying that there is no safety in nuclear war. Donations collected from participants in the "Blue Ribbon Watch" contributed to the expense of the five delegates from California Yearly Meeting to the New Call to Peacemaking conference held in Pennsylvania in June.

Friends attending the 1982 World's Fair in Knoxville, Tenn., through October may avoid exorbitant motel prices. They are invited by Knoxville Friends Meeting to use their building for overnight housing and some cooking. The meetinghouse is located at 4325 Pinehurst Drive in northeast Knoxville (from I-75 take I-640 East to Washington Pike exit, go south 1/4 mile to Pinehurst Drive), has kitchen, rest rooms, and space for cots or sleeping bags. Donations toward the cost of maintaining the building (which runs \$40 per day) will be appreciated.

Please make reservations in advance; call Wade and Velma Hickman (615)

525-3206 or Gus and Martha Lee Johnson (615) 688-1998.

Books about aging are available at the lending library of the Friends central office in Richmond, Ind. New books are frequently added to the collection. The *Creative Aging Journal*, a quarterly published by the Creative Aging Committee of the Meeting Ministries Commission, is available free to anyone who wants to place their name on the mailing list. A very informative new edition of the *Directory of Friends Retirement Facilities* is now available for \$2. Those interested in the quarterly, the book, or a list of available books in the lending library may write to Creative Aging, 101 Quaker Hill Drive, Richmond, IN 47374.

"Friendly Beginnings" is an exhibit in honor of Century IV held at the Second Bank of the United States at 420 Chestnut Street, Philadelphia. It takes the visitor back through time with the aid of documents and artifacts and highlights the Quaker origins of Philadelphia's schools. The exhibit, which will be open from 11:00 a.m. to 4:00 p.m. Wednesday through Sunday until October 17, is

sponsored by the William Penn Charter School in conjunction with St. Charles Borromeo Seminary, Episcopal Academy, Franklin Institute, Friends Select School, Ludwick Institute, and University of Pennsylvania. Admission is free.

The need for informal worship-sharing experiences was felt several years ago by the women of Radnor (Pa.) Meeting who began to meet once a month from September through May. The group has attracted women whose ages extend over a span of nearly 50 years and whose many different vocations add a rich background. "Liberation of the Spirit" is the focus of the monthly meetings at which themes including meditation, guilt, anger, friendship, and solitude have been contemplated in silence and discussed with love.

In February 1981, Radnor Meeting men launched a men's support group to meet monthly throughout the year. A wide variety of themes and topics are discussed by the group, whose participants continue to express gratitude for the opportunity to be part of a group permeated by a spirit of warm fellowship.

English Queen Victoria's personal physician was a Quaker who developed an antiseptic to help prevent infection. His name? Dr. Lister. Listerine is still with us. Another Quaker, concerned that London children in the 19th century were poor and undernourished, created a crisp brown wafer of whole wheat flour that was inexpensive and nutritious. His name? Sylvester Graham. Graham crackers caught on. Another Quaker was concerned about the popularity of beer, so he developed a soft drink and made it popular even though it contained no alcohol. His name? Hires. Hires root beer is still available and nonintoxicating. (from *Evangelical Friend*)

Founder of the Quaker Universalist Group, John Linton, a British Friend, will be in the U.S. this autumn at the invitation of U.S. Friends active with QUG. Among QUG's objectives is "to encourage the Society of Friends to fulfill its potential as a religious organization which aims to provide a spiritual path for seekers from any religious background or none." The group holds that all religions are paths towards a truth that is greater than any of them.

Linton's nationwide lecture tour will begin in mid-September at Cambridge (Mass.) Meeting. For information contact Irving Hollingshead, RD 4, Boyerstown, PA 19512; (215) 369-1636.

The Pomerance Awards for meritorious service in disarmament, sponsored by the NGO Committee on Disarmament at U.N. Headquarters, were presented June 25 to Stephen Thiermann and Barry Hollister. Thiermann has been Quaker representative at the U.N. for the last four years. Hollister, his predecessor in that post, has served as a member of the Quaker U.N. Team and has worked actively on the Second Special Session on Disarmament.

This was the first presentation of the award to NGO representatives; a parallel award is presented to diplomats.

A new way to attract interest in Quakers has been discovered by Friends in Melbourne, Fla. As described in their newsletter:

A crowded garage crammed with items for a yard sale brought us undreamed of results. Because the ad described it as a "Quaker Yard Sale," carloads of people came, not to buy, but to learn more about Friends. It was the most amazing publicity for the Society of Friends we've ever had!

War Victims in Lebanon Need Your Help

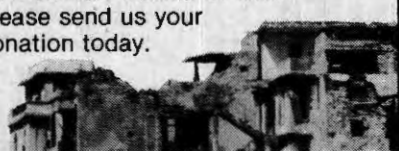
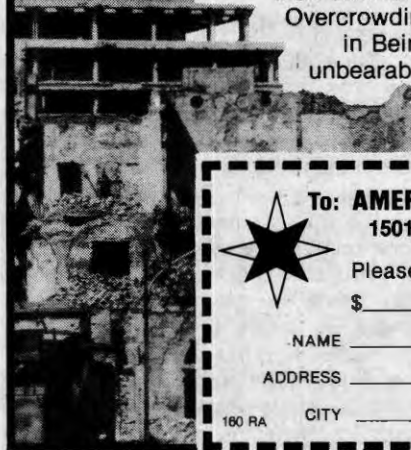
Once again the people of Lebanon are victims of Israeli military action against Palestinian and Syrian forces in the country. A telex from an American Friends Service Committee relief worker in Beirut tells of the incalculable suffering of civilians. "Many thousands fleeing the bombing are homeless, refugees in their own land.

Overcrowding
in Beirut
unbearable.

Families now living in public gardens and in the streets. Hospitals full, electricity out. Emergency aid desperately needed."

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FORUM

Rising to the Future

The following are brief portions of several letters received in response to Douglas Heath's article "How Are Friends to Rise to the Future?" (FJ 2/15):

If science was not the agency that destroyed the beauties and mysteries of life, what was? I think the culprit was "social science," which is not a science but a repetition of meaningless phrases of inexact sense. For two generations now we have seen colleges filled with courses of sociological jargon with all the buzz words like interface, parameter, epidemiological, to make it seem learned and scientific. This has led to a mental dishonesty in which ugly is beautiful, the criterion of truth is "does it sell?" The lengthy essay by Douglas Heath did not therefore arouse any enthusiasm in my feeble mind.

Donald Baker
Hillsboro, N.H.

We may be surprised to find that more older people than we had imagined share some of the feelings and convictions of the young or are moving toward them. It is not easy to speak in meeting about one's gropings toward new answers to old questions.

It might help if older Friends were stimulated to read some of the scientific material which is part of the intellectual framework of today's students, and which renders "God's will" a less comforting resource. Two suggestions might be: Chapter six of Marilyn Ferguson's *The Aquarian Conspiracy* and "The Fate of the Earth" by Jonathan Schell, the *New Yorker* Magazine, February 1, 8, and 15.

Beatrice S. Reiner
St. Petersburg, Fla.

In response to Douglas Heath's substitution of the expression "personhood of persons" for "brotherhood of man," one reader responds:

If women readers are offended by any phrase that might even seem to have masculine connotations, the essential idea can be conveyed in an English paraphrase without resorting to meaningless gibberish: "the realization that all people are sisters and brothers" or "the realization that all humans are a single family." Paraphrases like these, even if they

may require more words, can avoid offense to hypersensitive liberationists while preserving the integrity of the English language. But out of respect to our beautiful language, let us avoid words like "personhood"!

Raymond Immerwahr
Seattle, Wash.

If Quakerism is dwindling, perhaps we need to look at young people (and older people) as whole human beings with some very human needs. What I am suggesting is that perhaps Friends need to reach out to all kinds and "conditions" of young people, middle-aged people, and older people and reach them wherever they are. With support groups, interest groups (not committees), and empathy for persons in transition, Friends might draw many to the fold who would then feel welcome, comfortable, secure, and whole enough to reach out in spiritual search and reach out in service. Perhaps, to corrupt a phrase, meetings need to ask not what members can do for the Society but what the Society can do for its members (and potential members).

(Name withheld)
Elizabeth, N.J.

Like Heath, I have also had many years' experience with youth as an educator, and I do not agree that "youth" in general are attracted to a nebulous universalism... They want a standard-bearer, way-shower. Tragically, there are only too many charlatans who are more than ready to fill that need.

The Society of Friends has through its 350-year history held that way-shower to be, predominantly at least, none other than Jesus Christ... Friends must be very cautious not to be misled into forgetting the strength of the Society's foundation.

J.B. Passer
Rome, N.Y.

An Invitation to New Zealand

Because Auckland Friends Meeting placed an advertisement in *FRIENDS JOURNAL* in 1980 (and I always read those classified columns), Monette Thatcher and I are Resident Friends this year at Friends Centre, Auckland, New Zealand. As we are approaching the half-year point of our residency, I wish to draw the attention of North American Friends to New Zealand Yearly Meeting and to the presence of this Quaker hostel in a very friendly city of the vast South Pacific area.

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Hope L. Lindsley, M.S.
Phoenixville/Phila. 933-7037

Frances Van Allen, M.A.
Lima/Media 358-3212

comprises six monthly meetings, each in a major city, plus eight more meetings for First-day worship in lesser cities where there is worship at weekly or fortnightly intervals. In addition, around each metropolitan area of Auckland and Wellington there are four suburban worship groups meeting at monthly intervals. Like Australia Yearly Meeting, New Zealand was once a part of London Yearly Meeting. Did not a Quaker wag once declare that the sun never sets on London Yearly Meeting? There remains much intervisitation between members of the two yearly meetings of the South Pacific, although the closest of their areas are separated by 1500 miles. Further geographically—but almost as close culturally—is the United Kingdom, to which New Zealand Friends look for visitation, and for their sources of Quaker authority, to Euston Road, London, and Woodbrook College.

New Zealand Yearly Meeting has a fund on which it may draw to help bring visitors for extended periods to these six major Quaker centers. Ormerod and Jessica Greenwood of Eastbourne Meeting, Sussex, have recently departed after having spent almost six months among Friends of New Zealand and Australia. Monette and I have suggested names of North American Friends who might be encouraged to visit. We find Friends here very curious about the differences between the North American Friends groups. Some we have visited with are curious, with confessed innocence, of the activities of American Friends opposing the nuclear weapons race. It seems to me that Friends of New Zealand are expressing a need for visitation from well-informed *good listeners* from the U.S., from Canada, or especially from active participants in the Young Friends of North America who are current in knowledge of the efforts of AFSC, FCNL, and New Call to Peacemaking.

Monette and I find travelling in these islands by the New Zealand Rail and Road Services very pleasant and comparatively inexpensive. On very recent trips on lanes through sheep pastures, between Whangarei in Northland to Dunedin in Otago, we have spent happy evenings and many tea-hours renewing and broadening our spirits in company with New Zealand Friends.

Edward P. Thatcher
Auckland, New Zealand

God Stays Close

Thanks for your good wishes and presence in spirit at my trial ("Monastery Diary," *FJ* 7/1-15). Am in California now and will probably stay here for the rest of my sentence. Have been moving around for the past

month and am not settled in a prison yet. Am being transferred out of Pleasanton for refusing to work (I'd expected I would be). God stays close and keeps taking care of me.

Jennifer Haines

(Friends wishing to write to Jennifer should address mail c/o Zook, 7912 Oberon Rd., Arvada, CO 80004. Ed.)

Positive Forces in South Africa

The article "South African Friends" by Marjorie Hope and James Young (*FJ* 4/15) is excellent. It makes one want to read the whole book. It was sad the reviewer felt that all the good works mentioned in the book should be dismissed as irrelevant because of the violence pursued by the government. The violence pursued by the African National Congress also makes difficulties. But he could have mentioned some of the good things happening which show that the efforts described by Hope and Young are highly relevant. The expulsion of the far right by Botha from the Nationalist party and the work of the Buthelezi commission in Natal are but two.

The last paragraph of the review seemed misleading. Is a person a hero because his "devotion to nonviolence will not prevent his speaking out against apartheid"? Is the reviewer suggesting that if Bishop Tutu is banned it will be because he speaks out against apartheid, or because he backs the ANC? Friends should know that many people in South Africa speak out against apartheid and are not banned. On the other hand, it seems pretty clear the ANC is devoted to violence as the approved route to Black Power in South Africa. There are places beside S.A. which frown on efforts to overthrow the government by force and violence.

There are many blacks in S.A. who reject violence as the way to change, yet are blistering in their condemnation of apartheid. Banning Bishop Tutu would be deplorable, but it would not destroy the forces discussed by Hope and Young.

Paul Johnson
Los Angeles, Calif.

Parting With Our Treasures

As the only girl in the family, and a child with many aunts and uncles and older cousins, I had many dolls—one year the census was 28—yet one doll, "Sweetheart," reigned supreme as the most special of all my dolls. As the years went by, the other dolls were given away, but not Sweetheart. She went into a bottom drawer in the guest room and saw the light of day only at housecleaning time.

Recently a knowledgeable friend mentioned that old dolls which might be termed "antique" were bringing good prices. She examined Sweetheart, told me she thought she would bring \$100, and gave me the name of a collector who bought such dolls.

When I first thought of parting with my doll, I had decided the check I received for her would go to Honolulu Monthly Meeting.

I think we all have treasures that we do not make use of—the garnet brooch that Aunt Maude gave us, for instance, but which we wouldn't be caught dead wearing. Others who have "sweet little dolls" or family pieces, which they may feel guilty about selling, might feel differently if they had the dealer make the check out to their meeting. In my case it has proved a happy solution. I think a bit wistfully of Sweetheart at times. But then I remember the Vietnamese family whom our meeting helps, the Honolulu Hunger Fund, and ever so many other good causes.

Margaret Gray
Kailua, Hawaii

Increasing Volunteer Opportunities

My wife, Sue, and I recently wrote to the Wider Ministries Commission of FUM about applying to be volunteer teachers at the Ramallah Friends Schools on the West Bank. Upon receiving the job description, we were appalled to read that we would be "responsible for the cost of travel to and from the field and for the language school," as well as the cost of health insurance. We feel it is quite unrealistic to expect people to volunteer for three years and then expect them to have the money to pay all these expenses as well. It seems as if a project like this would be limited only to those who are independently wealthy.

Because of this situation, we decided not to apply for an assignment in Ramallah, and instead, we will be entering the Brethren Volunteer Service (BVS). Their arrangements are much more feasible for us, in that our travel expenses and health insurance will be paid either by BVS or by the project we are assigned to. I would hope that Quaker volunteer programs might follow this example, so that it would become possible for Friends to have the opportunity to volunteer in Quaker projects no matter what their financial resources might be. We are sorry that our own financial resources did not allow us to participate in the important work being done at the Ramallah Friends Schools.

Steven A. Williams
Roanoke, Va.

BOOKS

A Compassionate Peace: A Future for the Middle East. *A Report prepared for the American Friends Service Committee.* Hill and Wang, NY. 1982. 226 pages. \$6.95

Twelve years ago AFSC published its much discussed *Search for Peace in the Middle East*. *A Compassionate Peace* continues and brings up to the present that study. The coverage has been extended since not only Israel and her Arab neighbors but also the Persian Gulf states, the Soviet Union, and the U.S. play increased parts in the drama in which Israel is the central actor. In the gathering of material and the writing of this report numerous Friends and others familiar with the life of the Middle East took part. Stephen Cary of the Service Committee chaired the project. Specialists wrote the various chapters, primarily Everett Mendelsohn, professor of history at Harvard University and a member of the AFSC Middle East Panel.

The reader is informed at the very start that this book is "frankly biased and unashamedly visionary. It is biased toward people and against arms, toward peace and against strife and suffering, toward justice and against fear and insecurity." The situation in the Middle East is recognized as being more deadlocked and precarious than it was 12 years ago, yet both sides in the conflict have a growing recognition of each other because of which the authors declare themselves to be cautiously optimistic about the possibility of peace being reached. It appears clear that only the main combatants are capable of finding a lasting solution, yet the U.S. and other countries can help or hinder in the search.

Following the first five chapters dealing with Israel and the Palestinians, attention

is given to Lebanon, oil, the arms race, Iran, Afghanistan, USSR, and the U.S. Each chapter presents the essential facts of its subject in a concise yet inclusive manner. Factual accuracy is established through a dozen pages of notes and a lengthy bibliography.

From the very beginning of the Zionist movement, it should have been clear that the greatest problem would be how Israel could be established in the face of the native population in Palestine. The ideal of a strictly Jewish state implied that the Palestinians would have to be driven out of their homeland. But half a million Palestinians are now citizens within Israel, approximately a sixth of her population, and 125 million Palestinians live in the occupied territories of the West Bank and the Gaza Strip. Israel's greatest problem, as it has been from the beginning, and the central problem in the Middle East, is that of the Palestinians, both within and outside of Israel. Because of the presence of these dispossessed persons, Israeli life is filled with uncertainties and danger which brings about a great demand for security, sought after in overwhelming military might.

Many other difficulties face Israel, such as very high inflation and the conflict between Asiatic Jews and those who come from Russia and the East European countries. Great religious differences exist—although Zionism was founded upon historic Judaism, fewer than ten percent of modern Israelis show religious concern. In its formative stages, Zionism called for an ingathering of all Jews to their homeland of Israel. Yet many Jews now leave Israel. It is reported that 300,000 had emigrated to the U.S. prior to 1975. Under Prime Minister Menachem Begin, Israel has occupied large areas of the West Bank, in violation of the United Nations Charter and the Camp David Accord. Begin constantly reiterates his pledge that all the land anciently within Israel shall again be part of the modern state.

The occupation of the Gaza Strip and the West Bank of the Jordan by Israel has led to numerous acts of violence and has seriously complicated the search for lasting peace. In the past 13 years over 200,000 Palestinians in the occupied areas have been arrested, tortured in some instances, their homes at times dynamited, and many of them, including elected mayors, forced out of their home areas into one of the neighboring states. Palestinians who live within Israel are at best second-class citizens, profiting economically by being citizens of Israel but deprived of the full rights and privileges of citizenship granted to Jews.

In total 3.5 million Palestinians live within Israel, in the occupied territories, and in neighboring Arab countries where

Buildings damaged by air attack in Tyre, Lebanon.

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they are "stateless exiles." Politically, they are represented by the PLO, which serves both social and political purposes. Fatah is the most powerful of 20 groups that constitute the PLO. Fatah's leader, Yasir Arafat, has at times called for an independent state of Palestine within which he has expressed his willingness to accept U.N. security provisions. The Saudi Arabians have recently set forth an eight-point plan for peace, modeled largely after the Security Council Resolution 242. This Saudi plan was promptly rejected by Israel. Arab states also refused to endorse it since it would in effect recognize the right of Israel to exist and be given secure borders.

Israel's frequent statement that she seeks peace above all has been contradicted by her actual policies in the occupied territories and with the Palestinians generally. Israel continues to pursue peace by means of military superiority. The Palestinians, on their side, unable to confront Israel with military force, have used terrorism (the result of a "stateless and refugee existence") to express their continuing opposition to Israel.

Various options and proposals, some by Israelis, have been offered as ways of finding the elusive peace which violence has failed to bring. Begin's proposal for Palestinian self-rule would give Israel the supreme power over the occupied lands, yielding only a limited "self-rule" in place of the statehood the Palestinians demand. If Begin's plan is carried out, continued unrest and violence will result. There will be no peace.

The "tragedy of Lebanon" is treated at length. Lebanon has become a "surrogate battlefield." Solution of its problems will probably have to await solution of the Israeli-Palestinian issue.

Consideration is given to the place of oil in the Middle East equation and to the terrible arms race in which foreign powers, foremost among them the U.S., sell \$10 billion of arms annually to the various countries there.

The Iranian revolution is designated "one of the most remarkable political events of recent history" for the reason that, in spite of severe repression, Iranians "rendered ineffective the most powerful and well-armed military force in the Middle East" and that by largely nonviolent action.

In the U.S., it has been believed that the primary issue in the Middle East was Russia, but recent events have demonstrated that the dominant political problem is that of Israel. Her recent attacks upon the Iraqi atomic reactor and

upon the city of Beirut and southern Lebanon have resulted in international condemnation of Israel and anger in Washington.

Throughout the discussions of various issues relating to the Middle East, the authors make suggestions as to what they believe must be done to assure a "compassionate" peace, which is the only kind of peace that will last. They believe that U.N. Security Council Resolution 242 must be carried out, including the creation of a Palestinian state if that is what the Palestinians desire. All parties must renounce terrorism and violence. The Palestinians must recognize the existence of Israel and her right to exist within secure borders, largely those of the 1967 war. The choice today for Israel is between peace or occupation of the West Bank and the Gaza Strip. If the latter procedure is adopted, as seems likely under Begin, peace will be impossible and Israel will face increasingly hostile Palestinians and Arab nations, armed with increasingly potent weapons. It is suggested that American Jews and others who care for the democratic character of Israel should undertake to influence changes in Israeli policies. The U.S. should assist the peacemaking process, partly by indicating with "more than words" that it finds present policies harmful to that process and it should take actions which in the long run would be in the best interests of both the Israeli and Palestinian peoples.

One of the helpful aspects of this volume, along with notes and bibliography, is the appearance of documents otherwise not readily located, bearing upon Middle East issues.

As reviewer of this work and one concerned for many years about the Middle East situation, I recommend *A Compassionate Peace* as must reading by Friends and all concerned about finding a solution to the great problems of that area. It covers its material very clearly and to my mind without bias. No doubt every reader may find points of disagreement. I think, for instance, that it might have helped to have provided more insight into Muslim views of life and politics with their bearing on current issues. I would agree with the authors that the solutions recommended are "visionary," yet at the same time I would ask what better solutions are to be discovered. How to find balance between Israel's existence and justice to the Palestinians is the problem, and our country must work for that kind of "compassionate" peace.

Calvin Keene

Quakerism: A Way of Life: In Homage to Sigrid Helliesen Lund on Her 90th Birthday (February 23, 1982), by an Editorial Committee. Kvekerforlaget: Norwegian Quaker Press, Oslo, Norway, 1982. 208 pages. \$12.50 paperback. Available from the Friends Book Store, Philadelphia.

This is a remarkable book, dedicated to a remarkable Norwegian Friend on her 90th birthday, including several remarkable articles, and produced by a new Quaker press in record time—a remarkable feat. From that sentence readers should certainly be aware that this reviewer is enthusiastic.

A few of the articles in this compendium have appeared elsewhere, but more are entirely new—several on topics about which we have hitherto had little or no information and several bringing us up to date on interesting and important Quaker projects and concerns.

There is, for example, a compact and fascinating introductory statement of five pages about Sigrid Lund which should whet the appetite of readers to delve into the 1980 pamphlet by Margaret S. Gibbins on *Sigrid H. Lund: Portrait of a Friend* (available for \$1.25 from Friends World Committee, Philadelphia), inasmuch as this Norwegian Quaker is a rare human being, having founded a home for handicapped children (largely as the result of having had one Mongoloid child herself), worked in the resistance movement during the period of occupation by the Nazis, served as the first chairperson of the Norwegian branch of the Save the Children organization, assisted her engineer husband in a fisheries project in India, clerked the European Section of the Friends World Committee for Consultation, and aided greatly in the Women's International League for Peace and Freedom.

A short, comprehensive, and exciting article by Hans Eirik Aarek on Scandinavian contributions to Quakerism and several chapters by Scandinavian Friends should add greatly to our appreciation of that small but outstanding segment of the worldwide Society of Friends. Then there are several chapters which have not appeared elsewhere and merit wide reading and even publication separately, such as Edwin B. Bronner's chapter on "A View of American Quakerism Today" and Pat and Brian Stapleton's contribution on the work of Friends at the capital of the European community in Brussels.

This new volume should win a wide readership and bring encouragement to the group of around 120 Norwegian



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Quakers who have been so venturesome
as to establish their own Quaker press.
Our congratulations to them.

Leonard S. Kenworthy

An Introduction to Jesus of Nazareth by
Eric W. Johnson. Wellesley Hills, Mass.,
Independent School Press, 1981. 512
pages. \$11.20; school price, \$8.95

Eric Johnson has provided an excellent
tool for the serious student of Scripture,
especially those interested in an
academically solid study of the life and
sayings of Jesus. Readers will find his
book to be based on the finest and most
contemporary biblical scholarship and
refreshingly free of sectarian bias.

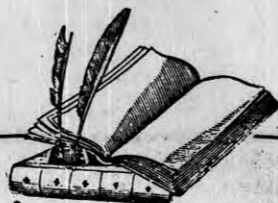
Johnson first deals with the historic,
geographic, cultural, and theological
context of the life of Jesus. This alone
would make his book a worthwhile
addition to any library, but this is only
the beginning. He then moves to a solid
treatment of the development of the
different gospels.

The main body of the book, however,
consists of a harmony of the four Gos-
pels, using a parallel of the King James
Version and Today's English Version.
Thus the beloved and familiar is given
alongside the fresh and easily understood.

A harmony of John and the synoptic
tradition is difficult at best and impossible
at worst. Indeed, many scholars doubt
that such an effort is even appropriate.
Johnson faces this sticky problem with
honesty and candor. He constantly
informs the reader of the difficulties
involved, and thereby establishes the
integrity of his work.

The result is a most valuable book, well
suited to both the classroom and the
home. Its strength is found in a
combination of good scholarship and
clarity of expression. Such a combination

Poets & Reviewers



Herbert Hicks is a Disciples of Christ
minister and a member of Blacksburg (Va.)
Preparatory Meeting. **Calvin Keene**, retired
from university teaching, is a member of
Lewisburg (Pa.) Meeting. A college English
instructor, **Nancy Lighthall** lives in Park
Forest, Ill. **Richard Post**, from Quogue,
N.Y., has lived and worked overseas for
many years. A member of Friends Meeting
of Washington (D.C.), **Carol Reilly Urner**
is living in Cairo, Egypt.

is rare indeed.

Eric W. Johnson, a lifelong Friend, is
a member of Germantown (Pa.)
Monthly Meeting. For many years he has
taught at Germantown Friends School
and has served even longer with the
American Friends Service Committee.

Herbert R. Hicks

Grenada, The Peaceful Revolution,
edited by Philip Wheaton and Catherine
Sunshine. *Epica Task Force*, 1470 Irving
Street, NW, Washington, DC 20010,
1982. 132 pages. \$4.25 paperback plus
\$1.00 postage (\$1.25 foreign)

Twenty-nine years of tyranny were
overthrown in a few hours on March 13,
1979, in St. George's, Grenada, with only
three casualties—one of them by
accident—and no organized opposition.
Repression had become so widespread in
the little island barely 20 miles by 12, and
so cruel, that the populace overwhelmed
the tyrant's gunmen before they could
assemble. A friendly, nonviolent people
almost completely devoid of crime has
been building democratic socialism now
for three years, teaching the world a
number of lessons—not the least
important of which are integration,
solidarity, unity, saving them the
inefficiencies and dangers which beset so
many of us in the West.

This "primer" is thoroughly
documented, with 382 references; highly
readable, graced with 134 illustrations,
including maps and sketches; timely. Its
six chapters are: An Afro-Grenadian
History; the Giary Years, from Revolution
to Dictatorship, 1950-1979; The
Peaceful Revolution of 1979; The Har-
dest Struggle—Building a New Society;
The Growth of Popular Democracy;
Solidarity and Destabilization.

Richard Post

CALENDAR

August

2-8—Pacific Yearly Meeting, St. Mary's College, Moraga Bay, Calif. Write Eleanor Foster, 118 Miles St., Santa Cruz, CA 95060.

2-6—Mid-America Yearly Meeting, Friends University, Wichita, Kans. Write Maurice Roberts, 2018 Maple, Wichita, KS 67213.

3-8—Baltimore Yearly Meeting, W. Maryland College, Westminster, Md. Write David H. Scull, 17100 Quaker Lane, Sandy Spring, MD 20869.

4-8—Illinois Yearly Meeting, McNabb, Ill. Write Frank H. Young, 277 N. Academy, Galesburg, IL 61401.

4-8—Iowa (Con.) Yearly Meeting, Whittier, Iowa. Write Robert Berquist, Route 1, West Branch, IA 52358.

4-8—North Carolina (FUM) Yearly Meeting, Guilford College, Greensboro, N.C. Write James Robertson, P.O. Box 8328, Greensboro, NC 27410.

4-8—Western Yearly Meeting, Earlham College, Richmond, Ind. Write Daniel W. Carter, R.R. 3, Box 60, Russiaville, IN 46979.

4-8—Indiana Yearly Meeting, Earlham College, Richmond, Ind. Write Russell Goff, 910 E. 49th St., Marion, IN 46901.

11-15—Ohio Valley Yearly Meeting, Woodland Altars, Peebles, Ohio. Write Marjorie Smith, 1518 Catalpa Dr., Dayton, OH 45406.

11-14—Iowa (FUM) Yearly Meeting, William Penn College, Oskaloosa. Write Richard Whitehead, New Providence, IA 50206.

13-27—Central Yearly Meeting, Muncy, Ind. Write Ollie McCune, 713 S. Market St., Kokomo, IN 46979.

14-19—Evangelical Friends Church, Malone College, Canton, Ohio. Write Galen P. Weingart, 3750 Sullivant Ave., Columbus, OH 43228.

15-22—Canadian Yearly Meeting, Memramcook Institute, St. Joseph, New Brunswick. Write Betty Polster, 60 Lowther Ave., Toronto, Ont., M5R 1C7, Canada.

17-22—New England Yearly Meeting, University of Southern Maine, Gorham. Write Sylvia S. Perry, 20 Pleasant St., Dover, MA 02030.

18-20—Ohio (Con.) Yearly Meeting, Stillwater, Ohio. Write William L. Cope, 44550 S.R. 517, Columbiana, OH 44408.

?-?—Jamaica Yearly Meeting. Write Mildred Jones, 11 Caledonia Ave., Kingston 5, Jamaica, W.I. for dates and information.

September

5—Annual meeting for worship at the Quaker Meeting House, Adams, Mass. at 3 p.m. Daisy Newman, guest speaker. Public invited. Call Lucy Booth (413) 743-1584.

19—E. Raymond Wilson, speaker, Ruth Edwards Action Day, 3:30 p.m., Concord

Meeting, Concordville, Pa. Topic: hand-gun control.

19—John Woolman Memorial Association annual meeting, 3 p.m., Mount Holly Friends Meeting, Mount Holly, N.J. Eric G. Curtis, "Woolman Ethics Today: Pipe Dream or Cornerstone."

MILESTONES

Birth

Jones—On May 24, *Ingrid Dolina Marks Jones*, daughter of Bruce Jones and D'Arlyn Marks of Minneapolis (Minn.) Monthly Meeting.

Adoption

Lewis—*Kimberly Joan Lewis*, born January 17, by Donovan and Judith Lewis of Providence/Saylesville (R.I.) Meeting. Kim's maternal grandparents are William and Rebecca McIlvain of Moorestown (N.J.) Meeting.

Marriage

Luedemann-Hunt—*Timothy G. Hunt* and *Anne W. Luedemann* on June 12 at Montclair (N.J.) Friends Meeting, under the care of Media (Pa.) Friends Meeting. Anne is the daughter of George and Lois Luedemann of Glen Ridge, N.J. Tim is the son of Patricia D. Hunt of Moylan, Pa. and the late Frank J. Hunt. Both Tim and his mother are members of Media Friends Meeting. The couple will live in Allston, Mass.

Deaths

Beardsley—*Helen Marston Beardsley*, 89, recently in California. Helen's passionate concern for others led to a career of social work and long years of volunteer work. After World War I she served with a Friends relief team for hungry and displaced people in Austria. In 1922 Helen was one of the founders of the La Jolla, Calif. chapter of WILPF and the ACLU, and she remained active in both organizations throughout her life.

A peace activist during World War I, Helen was still demonstrating for peace during the Vietnam War, helping with draft counseling programs and holding prayer vigils. At age 87, she marched to protest the draft and was still writing letters for social reform in place of armaments.

Helen is survived by three older sisters, her son and stepson, and three grandchildren. She was a member of La Jolla (Calif.) Meeting.

Canby—A member of Middletown (Pa.) Monthly Meeting, *Susan L. Canby*, 87, on June 26. She served for many years on the Newtown (Pa.) Friends Boarding Home Committee. Susan and her husband, Joseph O. Canby, have lived in Tryon, N.C. since 1970. In addition to her husband, she is survived by a daughter, Cicely C. Post; a brother, Joseph H. Lukens; and three grandchildren.

Michener—*Ardis Roberts Michener* on June 9 at age 81. In 1941, Ardis and her husband, Dwight W. Michener, served in a special AFSC project in France for transferring funds to needy war refugees when normal transfers were not possible. They remained active in Service Committee projects in the U.S. in the following years. Ardis was a volunteer at Friends Center in New York for nearly 20 years and was active in Montclair (N.J.) Meeting for many years.

Ardis has lived at Friends Homes in Greensboro, N.C. for the past few years. She is survived by her daughter, Jean Michener Nicholson, and her sister, Bessie Coffin.

Segal—*Ben D. Segal*, 66, on June 4 in Washington, D.C. Ben, who built a career in labor education, was a lifetime advocate of equal employment opportunity and other civil rights causes. He at one time worked on the AFSC staff on peace education through the labor movement. During World War II he was a conscientious objector.

Ben is survived by his wife, Elizabeth, three daughters, and three sisters. A memorial service was held at Friends Meeting of Washington.

Smith—*Barbara Wetzel Smith*, 63, on May 21 in Minneapolis, Minn. Barbara was a member of Minneapolis Friends Meeting and played the organ there regularly for over 20 years, including the Sunday on which she entered the hospital for the final time. She was also very active as a music teacher. She is survived by her husband, Al, two sisters, a brother, and three stepchildren.

Whitely—On May 23, *Esther Risser Whitely*, 79. Esther had been an active member of Lancaster (Pa.) Monthly Meeting since its beginning in the early 1940s. Esther, who was involved in many civic activities, did not hesitate in publicly demonstrating her Quaker principles; much of the strength and public awareness of the meeting stems from the part Esther and her husband played in its growth and outreach. Esther was a librarian at Millersville (Pa.) State College for 20 years. She is survived by her husband, Paul L. Whitely; son, James L. Whitely; and a grandson.

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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.

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

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).

New York City. The Penington, situated next door to the Friends Meeting House. Single and double occupancy. Bed and breakfast with evening meal. Conveniently located near all public transportation. For reservations call David P. Gould, Director, 212-475-9193.

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.

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

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, Oreland, PA 19075.

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Will rent rural retreat in southern Spain July 1982 through July 1983 at \$100.00 per month. Three-month minimum. Emerson, Finca Espartero, Moron de la Frontera, (Sevilla) Spain.

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Positions Vacant

Kindergarten Aide, full time (7:30-3:30). Begin September, 1982. Call Lower School, Friends Select School, 17th & Parkway, Philadelphia. 561-5900.

Religious Education Committee of Philadelphia Yearly Meeting is seeking an Executive Secretary. Position available August 1. Responsibilities include religious education consultant to the Monthly Meetings, office administration, workshops, teacher training, curriculum and resource development. A car is required. Send resume to Search Committee, Religious Education Committee, PYM, 1515 Cherry Street, Philadelphia, PA 19102.

Assistant Director, New England Friends Home, Hingham, MA. Family style home for 13 elderly residents. Live-in position; salary, major medical insurance. Send resume and three references to Search Committee c/o Mary Evenson, 30 Pheasant Hill Road, Scituate, MA 02066. 617-545-6956 or 749-3556.

Field Secretary for New York Yearly Meeting. Experienced Friend needed by the fall of 1982 to cultivate two way communication between Meetings and individuals and the Yearly Meeting and to relate to nurture, witness and Ministry and Counsel concerns. Needs skills in working with a United Yearly Meeting and a willingness to travel. For job description, write: Search Committee, NYYM, 15 Rutherford Pl., New York, NY 10003.

Schools

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

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Free lance illustrations for poetry, essays, and children's stories by *Friends Journal* artist. Write John Gummere, 616 Fitzwater St., 3rd floor, Philadelphia, PA 19147, or call evenings (215) 625-0989. Free samples on request.

Wanted

Friends school teacher and husband seek small house or apt. in a house to rent. Spring Mill, Plymouth Meeting. Blue Bell area. References available. 641-0539.

Quaker Action Community/Central Appalachia (QUACCA). Seeking Friends to work in rural Appalachia and live on 40-acre land trust. Immediate need is for family physician interested in health education for nearby community clinic. QUACCA, Route 2, Box 121 B, Hindman, KY 41882. (606) 783-3376.

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.

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.

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. Vinetta Hale, clerk. Phone: 602-299-0779.

Arkansas

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

California

ARCATA—1920 Zehndner, 10 a.m., 822-5615.
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 at Spaulding. 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: 792-8223.
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—Worship and First-day school 11 a.m. Discussion 10 a.m., 1041 Morse St., 266-3083.
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, 869-0601 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 11 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.

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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. Sumner 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. 738-6529 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: 988-2714.

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. Meeting in members' homes. Call Lois Wythe, 263-8038.

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 743-0964.

DECATUR—Worship 10:30 a.m. Agnita Wright, clerk. Phone: 877-2914 or 422-9116 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.

MCHEMRY 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, 10:45 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, 10:45 a.m. Don Mallonee, 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.

CASCO—Unprogrammed meeting 10:30 a.m. Sundays July-August. Quaker Ridge Meeting House (1814) on road between Rte. 302 (S. Casco) and Rte. 11.

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 Metzert, 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. (10 a.m. June-August) at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Christina Connell, 301-269-1149.

BALTIMORE—Stony Run: worship, 11 a.m. except 10 a.m. July & August, 5116 N. Charles St., 435-3773. Homewood: worship, 11 a.m., 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 Park (near Harvard Sq., off Brattle St.). Meetings Sunday 9:30 & 11 a.m. During July & August, Sundays at 10:00 a.m. Phone: 876-6883.

FRAMINGHAM—841 Edmands Rd. (2 mi. W of Nobscot). 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 worship 9 a.m., First-day school, 10 a.m. (except summer), semi-programmed worship 11 a.m. (10 a.m. in summer). 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, 9 a.m. Broadstreet home, 706 S. McCann. Phone: 417-831-3732 or 417-862-7028.

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

ATLANTIC CITY—Summer meetings, Pacific and South Carolina Aves., 11 a.m. Clerk: Hal Taylor, 609-965-4694.

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, 9 and 11 a.m., Oliva Rush Studio, 630 Canyon Rd. Phone: 983-7241.

SQCORRO—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.

CHAUTAUGUA—Unprogrammed meeting 9:30 a.m. Summer only. Call 716-782-3570 or 716-326-3627.

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.

FREDONIA—Unprogrammed meeting 11:00 a.m. Call 716-672-4427 or 716-672-4518.

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-LOYD 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 Crozman, 846-4472, or Ruth Browning, 486-8973.

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

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 10:15 a.m., College Kelly Center. Barbara Olmstead, 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 11:45 a.m. 312 SE 25th. Information 632-7574 or 321-2779 (evenings).

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.

ELKLANDS—Rte. 154 between Forksville, and Canton, PA. May thru October. Meeting for worship 11 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 Pennsbury 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.

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

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

Green Street Meeting, 45 W. School House Lane.

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

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

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

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 Road. Meeting for worship 10 a.m. followed by adult class 3rd First-day.

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

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

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

WRIGHTSTOWN—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. Meeting and First-day school, 11 a.m., except June through Labor Day, 10:30 a.m. Unprogrammed worship.

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.

CROSSVILLE—Worship 10 a.m. (3rd Sundays 4 p.m.) then discussion. Eliot Roberts, 277-3854.

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, 512-884-6699.

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.

FORT WORTH—Unprogrammed meeting for worship. Phone: 817-295-6587 or 594-3456.

GALVESTON—Sundays 6:00 p.m. Potluck 7:00 p.m. Worship 8:00 p.m. Study/discussion. Phone: 744-1806 or 740-2154.

HILL COUNTRY—Unprogrammed meeting for worship 10 a.m. Discussion 11 a.m. Sundays. Clerk: Robert C. Wahrmond. 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 512-781-4507.

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: 682-9355.

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. Nesbit, 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—Adult discussion, 10 a.m.; worship 11 a.m. 1104 Forest St. Phone: 804-971-8859.

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.

The Greeting

It wasn't like an August day at all
But rather like a day from early fall
That somehow had contrived to jump the line,
Pushing all our common sense behind
To lure us with a tantalizing glance
Of autumn's soon-to-come extravagance.

And so that evening—well before the dark—
I got my bike and took off through the park.
I pedaled hard into the rushing air
That drove across my face and whipped my hair,
Reminding me that summer soon would be
Just another misty memory.

I turned left toward the road, then down the hill
Beneath the bridge and quickly up, until
I reached the crest, then paused to catch some air
And saw a road I never knew was there.
It headed west—along the Center's side
Vacant, big, and smooth—ideal to ride.

It wound behind the Center's well-groomed lawn,
The rows of homey cottages beyond,
A scene a viewer surely would admire
Except that all the fences had barbed wire . . .
For here are misfits—children without hope,
The slow, retarded—those who cannot cope.

The grounds lay still and vacant—save for one,
A gangly boy, intent on having fun
With a tricycle, surely meant to be
A toy for just a child of two or three.
He sat—a little giant on the seat,
Turning tiny pedals with his feet.

And though the earth was still with no one near
This boy looked up as though he seemed to hear
The whoosh of air as I went sailing by—
And so he raised his arm—up toward the sky
And palm outstretched, he waved—so sure and free
I felt this child had seen the heart of me.

And so I did the same, returned the wave,
Sending back to him the love he gave,
And for one dazzling instant there was joy
That tumbled through the fence from this lone boy,
And then his arm went down as I had past
For I was pedaling hard and traveling fast.

I rode some more, but it was not the same,
For I dwelled on this child—his face, his name,
And so I turned, rode back the Center's side,
Looking for the spots a child might hide
But all the grounds were still—his bike and he
Had gone—and there was no one left—but me.

—Nancy Lighthall

