

September 1/15, 1984

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



We believe that in periods of quiet we can tap the spiritual resources which will enable us to live more calmly, more compassionately, and more creatively in this chaotic age.



FRIENDS JOURNAL

September 1/15, 1984 Vol. 30, No. 13

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AMONG FRIENDS

Standing Together

I receive letters regularly from readers who are often hundreds of miles away from the nearest Friends meeting or worship group. Attending a yearly meeting, a Friends General Conference gathering, a Friends United Meeting triennial, or receiving a visit from a traveling Friend can be an important event for such distant Friends. One Friend, for instance, who was snow-bound and unable to attend meeting, wrote me that she considered FRIENDS JOURNAL to be her meeting during such times.

I know an Australian Friend who makes regular trips up the coast of Queensland to worship with Friends, sometimes just two or three individuals who come together once a month or so. Such intervisitation among Friends is an invaluable service. Many Friends must feel "alone on an island," though not as literally as Nikos Philippides, whose article appears on page 4.

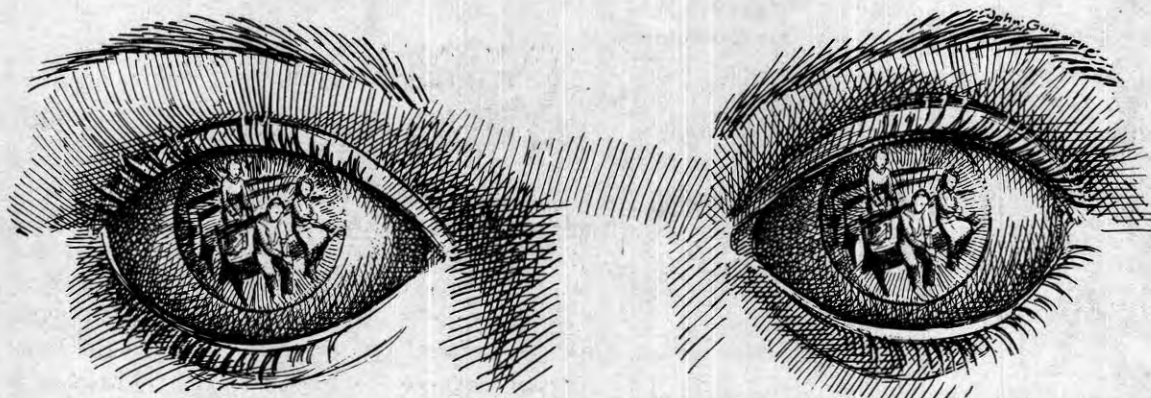
It often seems to me that the Society of Friends as a whole is an island in the ocean of violence and discord that encompasses our planet. It is a great challenge for us as Friends to live our testimonies of peace, justice, and simplicity. Friends who are suffering the consequences of individual acts of conscience also can feel very much alone on an island. Although Friends are imprisoned much less frequently today than in earlier times, "sufferings" as described by Peter Blood (page 10) are by no means "ancient" Friends history. Quakers today do not face the physical hardships experienced by George Fox and others, but an increasing number face other types of sufferings: loss of property for war tax resistance, fines and jail terms for peace witnesses, loss of jobs for stands taken at work, and loss of financial assistance for college or prosecution for refusing to register for the draft.

At the height of the Vietnam War, FRIENDS JOURNAL published monthly listings of Friends who were in prison or suffered other consequences of their acts of conscience. Once again the JOURNAL plans to publish a regular listing of Friends' sufferings. We hope this can serve both as a useful historical record and as a help to Friends who wish to offer support. Readers can help by sending us the following information: name, meeting affiliation, act of conscience, and brief summary of sufferings. The JOURNAL will share this information as a regular part of our corporate life along with marriages, births, and deaths.

A reminder: We would like to publish in our November 15 books issue your nominations of the three best books you read this year. Send your book descriptions (20-25 words each) to me by October 1.

Vinton Deming

September 1/15, 1984 FRIENDS JOURNAL



Several years ago I spoke at the 100th anniversary of the construction of the 15th Street Meetinghouse in New York City. In that large audience were many friends of Friends, and I felt led to speak to them, as part of my address, on the central ideas of Quakerism, stressing their contemporary relevance. Edited and slightly expanded, this was my message. As you read it, perhaps you will think about some "near-Friend" and consider how well these remarks might speak to him or her.

To Inquirers About the Society of Friends

by Leonard S. Kenworthy

If you are repulsed by the idea that God is dead, we invite you to join with us in our continuing search for Divine leadership in our lives, believing as we do that God is very much alive and eager to speak to all of us, any time, anywhere, and on any subject, if we are ready to listen and talk with the Divine. A leading Friend, Rufus Jones, once wrote that there is a double search going on constantly—human beings seeking God and God seeking human beings.

If you decry the secularism and materialism of our times, we encourage you to identify with us in our belief that purposeful living is fundamentally spiritual, permeating every aspect of our lives.

If you are distressed by the conformity of our age and the disregard for the precious nature of every individual, we welcome you as fellow seekers in a religious society which believes that something of the Divine is implanted in each of us at birth and which treasures individuality but tempers it with the wisdom of the group—under Divine Guidance.

If you are disturbed by the frenetic pace of modern life with its attendant

pressures, tensions, and anxieties, we invite you to our fellowship as we strive to simplify our lives and gain a sense of inner peace for living in times like these.

If you shudder at the military might of our own and other nations and at the threat of a nuclear holocaust, we urge you to join with us in finding ways to implement the historic Peace Testimony of Friends, opposing all wars and preparations for wars and seeking to remove the causes of conflicts.

If you are discouraged by your individual efforts to help create a better world, we would like to point to the many projects in which Quakers are involved—locally, nationally, and internationally—in our attempts to bring freedom, justice, and more creative living to people in many places. We encourage you to work with us in some of these important undertakings.

If you consider creeds archaic and even intellectually dishonest, Friends offer you the creedless church. We share many common beliefs and approaches to life, but we encourage individuals to develop their own beliefs and patterns of living. Hence you will find a great variety of viewpoints in our groups.

If you are put off by the paraphernalia and programs of most churches, Friends welcome you to our worship services, where we wait upon God in

expectant silence. We believe that in such periods of quiet we can tap the spiritual resources which will enable us to live more calmly, more compassionately, and more creatively in this chaotic age.

If you have been helped by some of the practices of Eastern religions but have felt that those faiths concentrate upon individual worship to the neglect of corporate waiting upon God, and bypass social action, we suggest that you explore the faith and practices of Friends. We stress individual *and* group worship and combine the vertical relationship to God with the horizontal relationship with other human beings.

If you are repelled by the practices of many Christians, we urge you to consider with us ways in which we can reclaim the best in our Judeo-Christian tradition and rediscover Jesus of Nazareth as The Great Revealer of the grandeur of God and the potential greatness of human beings who live in the Light—as well as to try to ferret out with us the many truths in other world religions.

If you are disturbed by the loneliness of life in our large metropolitan areas, Friends point out that their meetings are intended as homes away from home: caring communities, spiritual fellowships, societies of friends.

As you come to know us better, you will realize that this is an idealistic statement of Friends. It is what we aim to accomplish, not what we are always able to achieve.

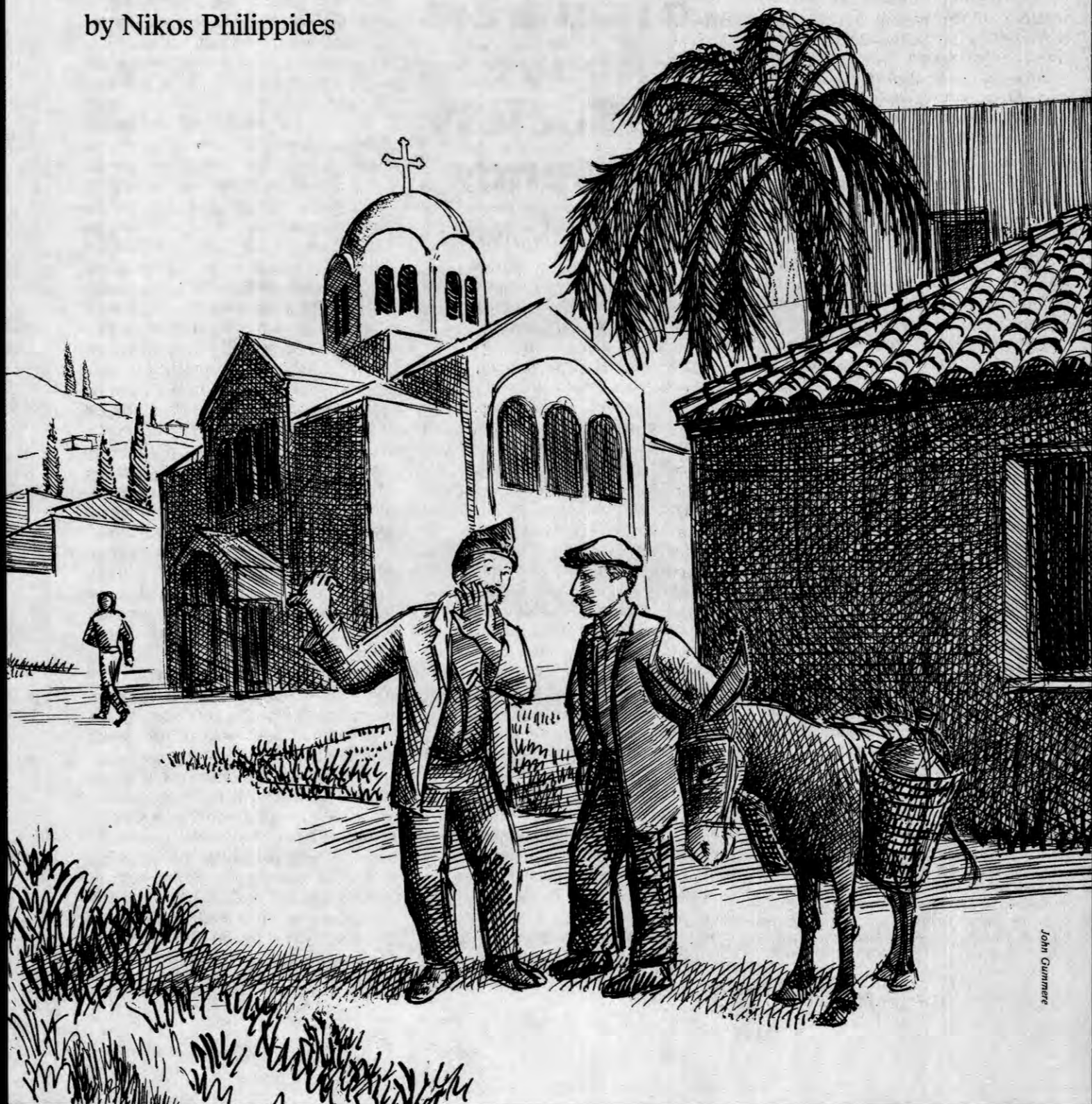
You will quickly discern our shortcomings, our faults, and our failures. We are not saints. Becoming a Quaker brings with it no halos, no plaques for perfection, no passports to heaven. It is more like a learner's permit for the lifelong journey toward truth and fulfillment—a journey made more meaningful and easier by the companionship of other seekers. □

This article was excerpted from "Our Messages: Our Message-Bearers," a speech Leonard Kenworthy delivered to the 1984 FGC gathering in Canton, N.Y., on July 3. Leonard, who serves on the JOURNAL's board, lives at Kendal at Longwood in Kennett Square, Pa., and attends Kendal Meeting.

ALONE ON MY ISLAND

by Nikos Philippides

"You're what?"
I was expecting that. Long had the parishioners of the Greek Orthodox church of the village tolerated the strange newcomer, worshipping among them, who was never partaking



of the *hagia koinonia* (the bread and wine symbolizing the body and the blood of Christ), was never lighting the candles, was never kissing the hand of the priest, or the icons of the saints, was never crossing himself, was never kneeling down. I wasn't participating. I was an intruder within their cosy orthodox world bringing, like Socrates, *kana daemonia* with my unorthodox actions. Since my return from abroad, I was attending *faute de mieux* the orthodox liturgies. I felt the need to worship somewhere on Sundays and that was the only place available; besides, the goings-on inside the church were reviving fond memories of the past, of when I was a little boy.

And now one bright and cold Sunday morning, after services, one of the boldest but tactful parishioners popped up the inevitable question: "Pardon me, sir. But are you not a Christian anymore?"

"Certainly I am—a Quaker. Member of the Religious Society of Friends." He didn't seem to get it and I had to repeat it. A big question mark shrouded his sunburned and weather-bitten face. "Never heard of that."

Right after services the worshippers always repair to the only coffee house of the village, where they drink heavy Turkish coffee in demitasse cups, smoke cigars or cigarettes, play cards, and exchange the latest gossip. Usually I am loath to attend because I don't smoke or play cards, and the tobacco fumes always bother me, giving me a headache. That day, however, a bitter cold and windy day in January, I followed the crowd in. The warmth of the wood-burning stove in the center of the room was inviting. Since I don't drink coffee, Mitsos the proprietor reached over for the whistling pot of boiling water, on top of the stove, to prepare me a cup of sage tea.

"Mr. Nikos here," were the first words of my ex-interrogator, as we entered and took seats, "tells me that he isn't a Greek Orthodox anymore. He is a . . . a . . . a . . ."

"A Quaker," I volunteered.

"Quaker? Never heard of it."

Nikos Philippides is retired and now lives on Andros, the Greek island on which he was born. He became a Quaker while living in the United States and is on FWCC's overseas membership list. His article first appeared in the British publication, Quaker Monthly, March 1984.

The same big question mark covered the faces of all. Precisely at that time the door was opened wide and, with a gust of cold wind, in rushed Father Demetrios, the village priest.

"Papa, Mr. Nikos here just told us that he isn't anymore one of us."

The priest looked at me scornfully and accused: "I always suspected, sir, you were a Hiliastis."

He was referring to the sect of the Jehovah's Witnesses, most numerous and militant in Greece after the Catholics. There are also some Seventh-Day Adventists and Evangelical Christians and a few others here who have been tolerated; however, 97 percent of the Greeks belong to the Eastern Orthodox religion. The Witnesses, on the other hand, always had been held in contempt by the church and the state alike, being considered *persona non grata* due to their tenacious proselytizing zeal. Their services were interfered with and some of them even landed in jail. Now, however, with the socialist government, church and state are almost torn asunder, and freedom of worship for one and all is expressly guaranteed.

"No, Father," I answered, "I am not a 'Hiliastis.' I am a Quaker. A member of the Religious Society of Friends." The same perplexed grimace distorted the face of the clergyman: "Never heard of it!"

I remember then in juxtaposition, another related incident when, while in Athens, I drifted one Sunday morning into a church of the Evangelical Christians to attend the services there. I introduced myself as a Quaker to the pastor, George Kariotakis. His eyes shone, his smile broadened, and his hand shook, more vigorously, mine: "Never could anyone have given me a better introduction," he said.

He put me to sit at a front pew and, during his sermon, his caressing look was thrown frequently in my direction with an aura of admiration and respect. George Kariotakis wasn't a peasant priest, but a learned clergyman, evidently the graduate of a proper theological seminary. He was admiring something in which he would have liked to participate, circumstances, perhaps beyond his control, preventing him from doing so.

The Greek island of Andros is situated about the middle of the Aegean

Sea, the northern-most and second in size, after Naxos, of the Cyclades group; nearby is situated the famous tourist island of Mykonos. The climate is exceptionally mild and the sun shines the greatest part of the year, as a rule. Andros surpasses the other islands as to the amount of available water. Hundreds of cool, pure springs bubble up everywhere, and in ancient times the island was appropriately named "Idroussa" (waterful place). At that time it was also covered with lush vegetation, with thick stands of pines, oaks, poplars, cypresses, chestnuts, and carobs.

Long since, however, all those trees were cut down for fuel, and the high summits of Andros are now denuded, a nonexistent obstacle for the fierce northerners that blow the year round. The valleys, though, due to the springs, are all covered now with groves of fruit trees, among which the citrus and olive trees predominate.

The water on Andros generally flows, after the irrigation, to the sea; there are no stagnant waters for mosquito breeding. There are also many springs with healing and curative properties. The rocky foundation of the isle seems to be well embedded in the earth after the past geological upheaval, when the plains of the Aegean foundered, leaving the mountain peaks above the sea. Due to this, in an earthquake country like Greece, the Andros infrastructure seems to be surprisingly stable; we hardly ever feel an earthquake tremor.

A paradisiacal place? I don't know. There are more beautiful, exotic, and enchanted lands the world over. For me, however it is paradise. Within a miniature "Schwartzwald" right in the heart of the island, and at a small village named Ipsiloy, that's where I was born and that's where I returned, after half a century of peregrinations around the world, to die!

Quakerism in Greece is practically unknown. When I returned to my homeland, retired after a life as a marine officer and then a professional man, I found, by inquiring, a small functioning group of Quakers in Athens. John Boduroglou was clerk of the meeting, which was held every other Sunday in the library reading room of the American School for Greek Classical Studies; that was ten years ago. I remember that a visiting American couple, Mr. and

Mrs. Newell Stewart, were the regular attenders, as well as Mr. A. Argyropoulos (since deceased), Mr. Boduroglou, and myself. Occasionally some of the students from the school attended. After I left Athens, in order to reside permanently in my birthplace, I heard that the Stewarts had moved away and that the only Quaker in Athens is now Mr. Boduroglou, who can't hold a meeting by himself.

My own life, as the lonely Quaker in Andros among the "heathen" (in reality a simple, kind, considerate, honest, hard-working folk) is uneventful, sure enough, aside from the fact of being quite unorthodox. After the people learned that there was an "unbeliever" amongst them, in their kindness and their laudable spirit of toleration they did not reject me entirely. They did not "draw a circle and throw me out," to quote Ed Markham. But neither did they embrace me with the loving-kindness, the esteem, the regard, and the respect as befitted a learned man. I can't say that they remained aloof, but they kept me at a distance, until I decided that my obligation as a bona fide Quaker was "to draw a circle and take them in."

But how? Must I turn into a missionary in that spiritually unfertile place, and with a strong proselytizing zeal, try to make them all Quakers? It was then that the wise words of Walter Mackensen, clerk of Chicago's 57th Street Meeting, came to my mind: "Proselytizing is not the thing. Goodness knows that perhaps we are not even perfect among the rest of the world's faiths. On the contrary our true Christian aim must be to make our fellow men better human beings. Better Catholics, better Orthodox, better Lutherans, better Baptists, better Buddhists, better Mohammedans, better Hebrews. . . . The spiritual needs

of the world won't be satisfied by a single faith but by the good deeds as exemplified in the message of Christ—the good example, the only thing that sinks permanently into the hearts of men!"

Then, I thought, why not start acting according to the spirit of my Quaker religion? This I did and I am continuing to do.

There are innumerable good deeds that anyone can do, Quaker style, limited only by the lack of imagination of the individual. Besides my radio engineering experience I have also studied and practiced naturopathy. I began to check the blood pressure of anyone who wanted. I attend to their sicknesses; I treat their wounds, bruises, and broken bones. The pensions of the elderly peasants are low as a rule (and a decade or so ago were even nonexistent). In certain hardship cases I supplement them from my own funds.

The rustic roads of the village become impassable at times from weed growth; I pay to have them cleaned and I also lend a hand myself at times (I don't believe that there should be a shame on manual labor). Since I know several languages, people come to me for translations, letter writing, and official petitions. Children come with questions about their homework, and I even give private lessons to weak students. Every time I go to town I always ask the elderly if they need something brought to them; I cultivate and water the gardens of those unable to do so; I cut hay . . . I do so many tasks that I better stop lest I am suspected of braggadocio.

"How much do we owe you, sir?"

"Nothing at all. The pleasure in helping you out has been all mine."

This is beyond the comprehension of the simple and innocent people. At a time when, in this cruel world, people too often try to exploit, cheat, and

coerce their fellow people—at a time when, due to inflation, one day you pay a price for something and a month or so later you pay double—it is difficult to grasp the willingness of somebody to do something for nothing. People feel embarrassed; they begin to harbor feelings of taking advantage of somebody's kindness, of being guilty for not repaying in equal value. They insist, but I insist also in refusing remuneration. So they immediately begin to make plans for "revenge."

Several days later, so as not to appear as payment for services rendered, they beat a path to my door *dona ferentes*. If people of meager circumstances who hardly are able to make ends meet, after due deliberation, decide to part with a portion of their deficiency, they consider it the worst insult if the one for whom the gift is intended refuses to accept it. I know that well and so I abide with the custom by accepting the present with profound thanks. They know that I am a lacto-vegetarian, and they bring only appropriate presents: eggs, homemade cheese, vegetables, and fruit, for which I have a weakness.

And now after the shock of my being an "unbeliever" began to wear off, compliments circulate among them:

"Mr. Nikos is a good man, a holy man," names which I don't think I deserve. Never have I heard being mentioned that "Mr. Nikos is a good man, because he is a Quaker." Quakerism is something they can't or don't want to understand, although on many an occasion I've tried patiently to explain it to them. "So what?" they answer. "We also do good works. Something however that has been traditional with us for generations, we can never forsake."

That doesn't matter! The world won't be saved, indeed, by all the people in it becoming Quakers, for which it is not yet ready, but by all the peoples of whatever faith becoming incited by good example to apply to their lives the golden commandments of Jesus Christ. Especially Christians: we have had more than enough already of theological dissertations, deliberations, enmities, and schisms for almost 20 centuries, without benefit at all for the attainment of the elusive Kingdom of God or peace on Earth. Isn't it about time we turned our energies to other more proper and practical directions? □



John Gunmore

Awesome Forgiveness

by Wilfred Reynolds

Aawesome" is a current cliché to describe the major league baseball player who is fleet of foot, strong of throwing arm, sure of hands, and who hits well and with power. Quaker worship, and developments flowing from our Quaker connection, can be awesome at times, too, but in a different way.

The vocal ministry on one particular Sunday began with a thoughtful reaffirmation of the gift of forgiveness. It was done with care and a good economy of words, and I felt appreciative that a certain Friend once again had been moved to touch upon a universality of my world of experience.

Subsequent messages were faithful to the forgiveness theme. It was almost as if we'd become as one in our need to speak to this issue, and the cadence of speaking and quality of silence in between were expressive of the gatheredness to which some Friends like to refer.

I think that we digest only what we're ready, willing, and able to. Of the statements that morning that continue resonating inside me with a special intensity, I recall how one speaker in particular described the power of forgiveness: its extraordinary power is the high degree of practicality thereby generated. One learns from experience that forgiveness simply is an indispensable, facilitating tool for relating to life, and its basis is love, rightly understood. Love and forgiveness are one and the same.

Without forgiveness, and the will to rise above hurt for a more practical focus, our world would be a twisted place indeed. Without taking more freedom for ourselves through forgiving and being forgiven, we become incredibly shackled by our own restraints.

And as I try to tell about this little experience in connection with Friends worship and what followed, the thought occurs that only a Source which tran-

scends our capacity to fully comprehend could supply such a workable tool as forgiveness.

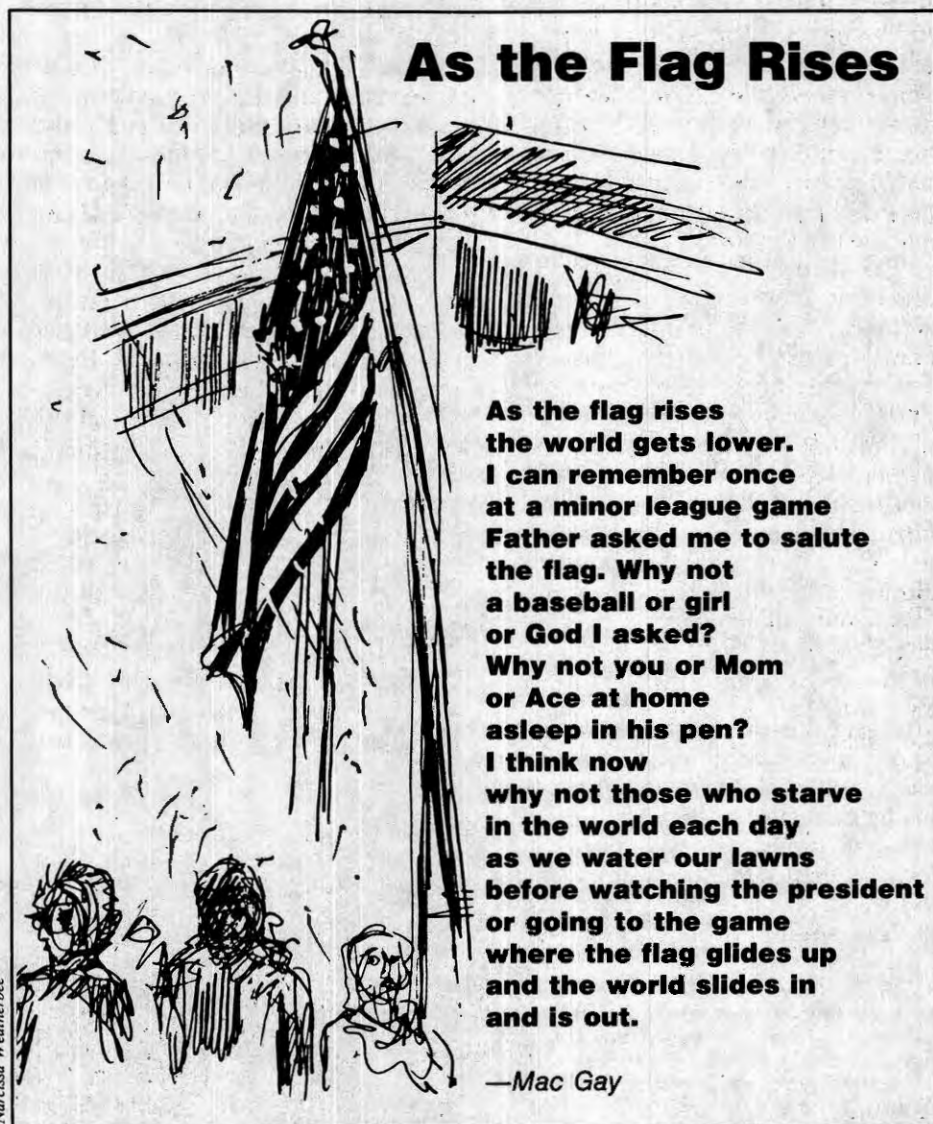
Worship that Sunday ended with the customary handshakes followed by a shift to relationships commonly associated with the close of meeting. There were greetings, some announcements, and the invitation to socialize. We were invited to return shortly to our seats to discuss the work and times of AFSC.

Later, we joined in our monthly potluck fellowship. It was time to revel in the genius of the Quaker casserole and other tasty dishes. As it turned out, it was time, too, for a personal shocker.

In the course of chatting about organizational responsibilities, I had the boom lowered on me and experienced a rather painful "done to." I was accused of lacking commitment to Friends orientations.

It hurt. I felt the charge was unjustified, and the Friend who criticized me was someone I'd least expect to do so, someone of whom I'm fond. Yet, it would be difficult to remember another occasion when the central theme of Friends worship applied so acutely to a felt experience soon afterwards.

Awesome forgiveness! Its spirit-freeing urgency tends to catch up with us both coming and going. □



Wilfred Reynolds writes that he is "at a very tricky fork in the road called retirement. The faint of heart had best take a different route." He is an active member in Evanston (Ill.) Meeting.

Narcissa Weatherbee

Three Parables

Call to

by Robert H. Cory

The Catholic church and most major Protestant churches today are facing the challenge of peace education: carrying the calls from the pulpits of national leadership to the pews and classroom desks in local communities across the nation.

Looking out from the small Peace Church vineyard, I have observed the emergence of a major church movement: a moral protest against the dangers of nuclear holocaust and a restatement of Christian faith in the shalom vision. I have seen a great strengthening of commitment to stewardship of our fragile God-given planet and to "bread, not bombs" for a suffering humanity. The call to "Choose Life" means a far greater commitment to peace education than U.S. churches and theological seminaries have attempted in the past.

The question with which we need to deal as Christian educators is: Why, in the 35 years following Hiroshima, have the churches been so lacking in moral protest and why today, when we have outspoken official statements from major churches both Protestant and Catholic, is it so difficult to carry the peacemaking message to constituents?

National church bodies have neither the personnel nor the financial resources to manage a peace education effort involving thousands, perhaps millions, of constituents. Inevitably, perhaps fortunately, local initiatives are most important. Within all major church networks during the last few years there has been a flowering of programs. Sometimes new leaders, rather than the already over-committed "established" leaders, emerge. Perhaps one outstand-

Robert H. Cory presented this paper last March at the Center for Theology and Public Policy Associates (a cooperative agency of major U.S. churches, located in Washington, D.C.) as a visiting fellow at the center. Robert, a member of Friends Meeting of Washington, D.C., was on the Quaker team at the United Nations from 1961 to 1966. More recently he founded and was long-time director of William Penn House, a Quaker conference center on Capitol Hill.

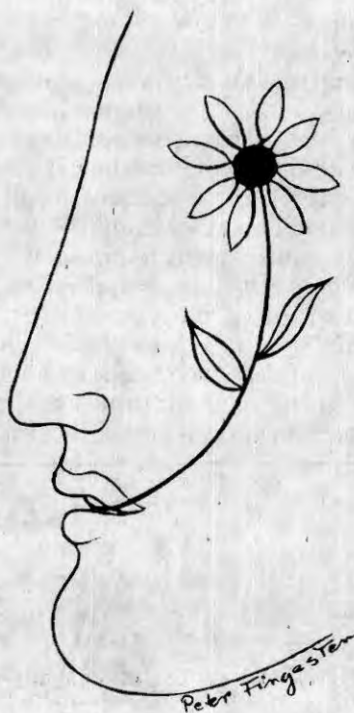
I.

Once upon a time a seeker went to a philosopher and asked him, "What is the meaning of existence?" The philosopher answered, "Experience." The puzzled seeker then went to a mystic and asked him the same question. The mystic replied, "Love." Whereupon the seeker sat down for a long time thinking about these conflicting answers to the same question. Finally it dawned upon him that love must be experienced in giving and receiving in order to become real.

II.

Once upon a time a seeker went to an artist and asked him, "What is the meaning of creativity?" The artist instead of replying asked him, "What do you do?" The seeker told him that he had been trying to experience love. The artist replied, "I may be able to draw and paint, but if only I could learn to love, because in this you are far more creative than I am." Still, the seeker persisted, "What about anatomy, color, line, shadow, and light?" "These," the artist answered, "come naturally if you have great awareness of your surroundings." "But what about talent?" the seeker insisted. "Talent, my friend," the artist said, "is the irresistible desire to express yourself and, thus, to experience your creativity." When the seeker heard this he exclaimed, "But this is exactly what I am trying to do with love." Suddenly he realized that one who experiences love is as creative as any artist except that the medium is life itself.

An artist and chairman of the art and music department of Pace University, Peter Fingesten lives in New York City and is a member of 15th Street Meeting. He also serves on the FRIENDS JOURNAL Board of Managers.



III.

Once upon a time a seeker entered a meeting and said, "I have a message." After a few moments of expectant waiting someone asked him, "What is your message?" He answered, "I do not know." "Then, for whom is it intended?" "I do not know that either." "So why are you here?" "To deliver a silent message with my presence, of course." □

by Peter Fingesten

Peacemaking—Who Hears?

ing exception to this predominance of "amateurs" is the potential Catholic leadership in members of the teaching orders. Both men and women religious have had an important voice in the development and interpretation of the Bishops' Pastoral Letter's call for peace education.

The task of communicating the peace

message of today's church proclamations puts a heavy burden on the pastor and the classroom teacher. In an atmosphere that may be controversial they have the continuing task of dealing face to face with constraints. For the individual communicator, controversy could mean loss of financial support and possibly loss of job.

An important theme for these communicators of Christian peacemaking is the effectiveness of relatively small "spiritual search groups" as the means whereby individuals of differing perspectives can help each other clarify goals and develop initiatives. The guides issued by World Peacemakers and by The Day Before program of Interhelp seem particularly useful in encouraging creativity within a context of trust and mutual respect. In its teaching mission for the Pastoral Letter, the San Francisco Diocese guide emphasizes the importance of listening to young people's fears and hopes as a step toward problem solving.

The Coalition for a New Foreign and Military Policy has, in cooperation with several major denominations, developed training seminars for promoting dialogue and commitment within congregations. Convinced that a common goal beyond any debate about weapons should be an effort to provide a better world for children of this and future generations, the United Church of Christ has developed program guides for "peace futuring." These and many other imaginative peace education materials aim to help participants undertake sustained study of basic assumptions and attitudes as their way of moving from fear and helplessness to peacemaking commitments. Each person can contribute talents rather than attempting overwhelming responsibility.

Peace education and political participation are inseparable parts of the churches' commitment. There are so many politically oriented peace organizations that a congregation member can fit the tone and tactics to meet his or her own pattern of protest. Quakers, for instance, seem to feel more drawn to silent vigils than to marches.

Are there movements that are particularly relevant to church congregations? One might be the effort to build conflict resolution institutions, for example, the National Peace Academy Campaign. Many religious groups see a strengthened United Nations as a step toward a world without war. Methodists and Quakers made special efforts on behalf of the Law of the Sea negotiations in the hope that its success might be a first step in building the institutions of a new world order.

Faith in the crucial importance of building bridges of understanding across the gulf between enemies has enabled many churches to realize that they can be unique channels for dialogue with the Russians. Within the last few years the number of church-sponsored visits to the U.S.S.R. has increased greatly.

Whether through protest, institution building, or the creation of bridges to overcome enmity, the fact is that we try a variety of Joshua trumpets as we confront solid and well-defended walls.

Ideally every course in all theological seminaries should emphasize Christian peacemaking testimony. Under the seminaries' care are the pastors of the 21st century. These students should be trained to reach out to younger persons who, as they make crucial life decisions, may be searching for faith and hope in the midst of despair. Under the special impetus of the Pastoral Letter, Catholic educational institutions are actively involved in peace education training. Protestant seminaries are using the Pastoral Letter in addition to their denominational statements.

No longer can peace education responsibilities be turned over to pacifist minorities—fellowships which are in fact segregated minorities within churches—and no longer can local peace committees be pigeonholes for unanswered peace proposals. The challenge is an urgent one to all churches and one for ecumenical cooperation. □

Addresses for some of the organizations mentioned in Robert H. Cory's article are given in Resources on page 25.



Terry Foss/American Friends Service Committee

A Record of Sufferings

by Peter Blood

Whenever a people attempt to live out their understanding of God's will for them, especially when this conflicts with the expectations of the society around them, they face hardships at the hands of that society. This was true of Old Testament prophets, early Christians, early Anabaptists, and "first generation" Friends. It remains equally true for activist priests and nuns in Latin America today, as well as for Amish groups, Jehovah's Witnesses, Soviet Jews, Vietnamese Buddhists, and modern-day Friends. The degree of this hardship has varied greatly over time and place, but for Friends and other pacifists it has usually been most intense in times of war and intense preparation for war.

About a hundred Friends were imprisoned during World War II because of their opposition to conscription as an integral part of a war-making society. Although these Friends felt their action was a direct outgrowth of the Peace Testimony, many other Friends had difficulty supporting their stand. Provision of alternative service for conscientious objectors had been won so recently from the government that many Friends probably considered noncooperation with the draft to be a form of ungrateful extremism which threatened continued exemption for the large majority willing to accept it. It must have been very difficult for those imprisoned Friends who felt that their meetings, friends, and perhaps even families were not fully comfortable with the action they had taken.

A group of Friends, centered mainly in Iowa, decided to refuse to comply with the first peacetime conscription law, which was enacted in 1948. A conference on conscription held that year

in Richmond, Indiana, with representatives from a wide variety of Friends, offered some support for the 1948 nonregistrants.

Very few Friends took a "noncooperation" position on the draft in the next 20 years. However, this situation changed rapidly during the late 1960s when large numbers of young Quaker men began to take the noncooperation position (now renamed more positively

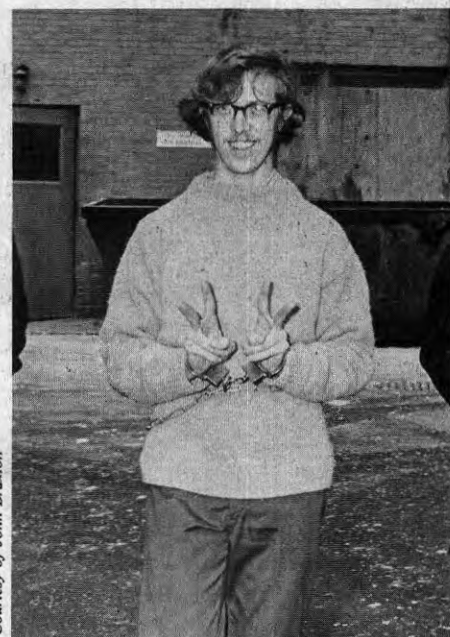
Friends were actively involved in organizing demonstrations against the war, many of which included a civil disobedience component, such as sit-ins at military installations or draft headquarters. The support I received from Friends at the time was extremely important to me as I dealt with arrest, trial, and the imminent threat of imprisonment. This support was even more critical for the Friends who actually ended



American Friends Service Committee

as "draft resistance"). By the time the Vietnam War ended and the draft was temporarily dismantled, probably half of the young men in some Friends General Conference yearly meetings had taken this stand. Fewer Friends were actually imprisoned in the late 1960s and early 1970s than during World War II (due to lower rates of prosecution and shorter sentences).

There was also a major change in the attitude of other Friends toward those committing civil disobedience in this and related ways. Many yearly meetings adopted minutes offering warm support to draft resisters (while affirming support for "cooperating" C.O.s as well). A number of Friends (including me) took symbolic "sanctuary" in their local meetinghouse just prior to arrest.



Courtesy of John Braxton

A nurse and family therapist, Peter Blood is on the board of Friends Conference on Religion and Psychology. One of Peter's special interests is folk music; he edited and published the songbook Winds of the People. He is a member of Media (Pa.) Meeting.



American Friends Service Committee Archives

up serving prison terms.

I approached Alfred Stefferud, the editor of *FRIENDS JOURNAL* at the time, about printing a regular "Sufferings Column" as a way of helping Friends support those of us in this situation. He readily agreed. The column first appeared in October 1969. The number of Friends listed as in prison rose to a peak of 18 in January 1971. In September 1972, prison listings began to be included in a new column called "On the Growing Edge," which included a variety of creative projects and developments among Friends in addition to sufferings. At that time, Gini Coover, Ellen Deacon, and Pamela Haines took over responsibility for the column. The last notice of imprisoned Friends appeared in February 1974, and the last column appeared that May.

I sense that most Friends felt a heavy personal responsibility for the great loss of life in Vietnam. (Television made it very hard to ignore.) We should be

proud, I feel, of the role we played in helping to bring the Vietnam War to a close. Our government is now, of course, only slightly less responsible for the deaths occurring every day in Central America. The militarism of the Reagan administration has also forced Friends and a wide range of church people to come to grips with our responsibility for preventing the ultimate horror of thermonuclear world war.

As a result, a significant number of Friends have been involved in actions leading to "sufferings" today, including war tax resisters and participants in nonviolent witnesses at military facilities and nuclear plants. As such, the words I wrote in *FRIENDS JOURNAL* in December 1969 still seem relevant (except for the word *young* in the first sentence!):

The travail of young persons who are in conflict with law because they have sought to live lives in obedience to conscience, honesty, and the leadings of the spirit makes two questions pertinent. First, which law is to be obeyed? Second, if some members of a group defy the state to fulfill their own sense of right, how will the group respond to the social, economic, and legal sanctions that inevitably will be brought to bear against those who have acted in obedience to truth?

If the response is uncomfortable tolerance and passive support, the result for the defiant individual may be further intimidation and disillusionment.

The response to sufferings should not be passive. The group should make plain, personally and publicly, its involvement in the acts of the concerned individuals and offer support that is both "incriminating" and joyful.

Candida Palmer wrote in an article entitled "Sufferings" (*FJ* 12/1/71):

Our men and women in prison need to feel they are representing *us*, Friends, in our long tradition of acting in the light of conscience. Support of sufferings has always meant spiritual solidarity at the deepest level. It means a loving involvement, an intimate mutuality, which says boldly, "We're all in this together"—diversely, perhaps, but not dividedly.

The need for forthright, courageous actions is certainly as great as at any time in Quaker history. How much each of us is able to do in living out our understanding of "holy obedience" is critically dependent on the support we sense—tangible and intangible—from the community of Friends around us. □



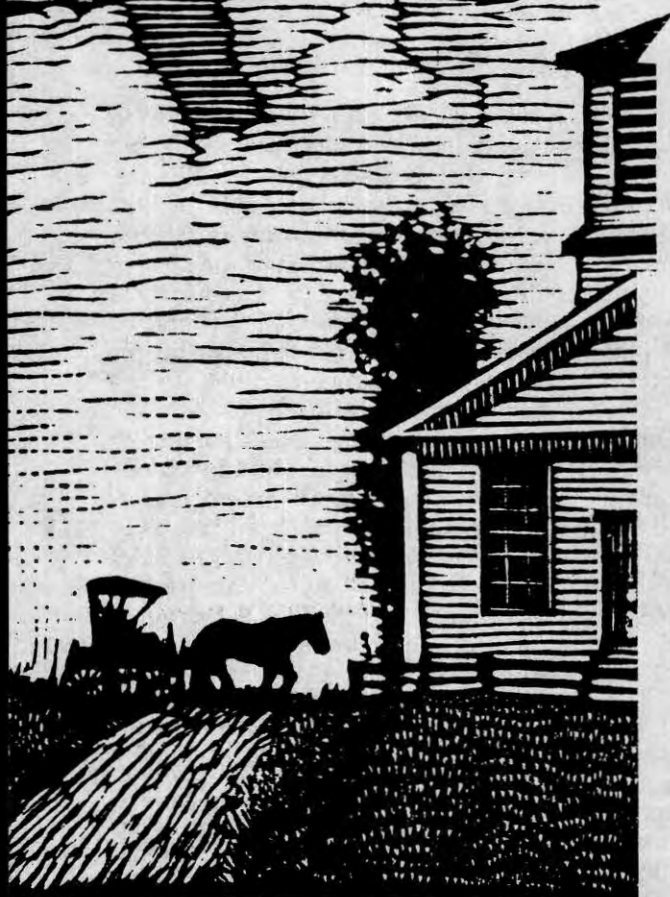
Terry Foss/American Friends Service Committee

Page 10, top: American Friends Service Committee staff member Frances Crowe is arrested after climbing a fence to the Seneca, N.Y., Army Depot in a nuclear weapons protest, 1983.

Left: John Braxton, Gwynedd (Pa.) Meeting, begins serving his sentence for resisting the draft, 1970.

Page 11, top: Conscientious objectors in the Civilian Public Service prepare land for excavation in South Dakota, 1941.

Above: Bill Strong, member of the War Tax Concerns Support Committee of Philadelphia Yearly Meeting, donates war tax resisters' money to St. John's Hospice for Men, April 15, 1983.



Writing a History of the Hicksite Separations

by Larry Ingle



Few would doubt that the most dramatic single set of events in all of Quaker history was the splits in five yearly meetings between Hicksites and Orthodox Friends in 1827 and 1828. Divisions had occurred before, some as early as a decade after Friends were settled as a people. They were small, minor affairs compared to the controversy that wracked the yearly meetings of Philadelphia, Baltimore, New York, Ohio, and Indiana.

Essentially, the conflict, which had raged with varying degrees of intensity since 1819, involved the desire of some Quakers to promote a "reformation." These Friends followed Elias Hicks, a Long Island minister born in 1748, in raising fundamental questions about the compromises many of their contemporaries had made with the modern world. To the predominantly rural followers of Hicks, their urban leaders had become acclimated to a world of property, prestige, and power. Hicks's followers insisted that rather than relying on empty forms and outward evangelical doc-

trines—statements about the nature of Jesus and his work and the primacy of biblical revelation—Friends should return to the purer form of their faith as exemplified by Fox, Penn, and Pennington.

Associated with Hicks was a group of men in Philadelphia Yearly Meeting—women played little part in the ranks of the reformers—whose names have all but disappeared from the annals of Quaker history: William Poole, miller and silversmith from Wilmington, Delaware; William Gibbons, doctor and editor of the world's first Quaker periodical, the *Berean*, another Wilmingtonian; Benjamin Ferris, cosmopolitan, urbane, and scholarly, also from Wilmington; Abraham Lower, illiterate cabinetmaker, a virtual bulldog of reform right in the heart of urban Quakerdom; Thomas McClintock, a Philadelphia druggist with a keen interest in keeping the record straight; and William Wharton, a wealthy young gentleman who was attracted to the reform cause by Hicks's personal magnetism. Without them, the movement never would have gone beyond the appealing message that Hicks preached so charismatically.

As a group, they accepted Hicks's

traditional ideas, but they gave them a subtle twist that has dogged Quakerism ever since. For Hicks, earnest seekers could find the truth by waiting for the tugs of God's Spirit within them; he was convinced that this Spirit would bring unity to a group of worshipers and mold them into a cohesive unit committed to testify by their lives to the reality they had encountered. For many of Hicks's supporters, particularly those from Wilmington, the Spirit's leadings were more individualistic, less directed toward the group, allowing Friends to enjoy more leeway in what they believed and even in how they acted. They did not enunciate that modern bane of Quakerism—that people might believe and do what they pleased—but they moved Friends' thinking firmly in that direction, with the result that Hicks's emphasis has been all but lost.

Hicks's opponents, a small, more compact group, were understandably worried about the drift of the faith under the preaching of Hicks and the publications of Gibbons and Ferris. Led by Jonathan Evans, long-time clerk of Philadelphia Yearly Meeting's Meeting for Sufferings, the most powerful single body in U.S. Quakerism, and his two sons, William and Thomas, these

Larry Ingle is associate professor of history at the University of Tennessee at Chattanooga. A member of Chattanooga Meeting, he is doing research and is writing a more extensive history of separation among Quakers, 1827-1828.



Woodcut by J. J. Lankis

Friends adopted a new theology known as evangelicalism that emphasized biblical authority, the divinity of Christ, and his sacrifice on the Cross. Traditional Quakers like Hicks had always eschewed such "outward" doctrines in favor of inward experience. The centers of evangelical sentiment were in Philadelphia and New York City, where Friends were socially prominent, often well-off financially, and leaders of philanthropic activities. In Penn's city they had the authority to impose their evangelical definition of Quakerism on the 26,000 members of Philadelphia Yearly Meeting. And they had the support and active encouragement of a bevy of evangelical English ministers who flocked to the United States in the mid-1820s.

Writing the history of the Hicksite separations, in all of its facets, has proved a complicated task, which itself illuminates the effects of the controversy. Friends wrote voluminously and seemed to have saved nearly every scrap of paper with writing on it. The people who kept the most papers, however, were the people who wanted a reformation. Perhaps they sensed that they would not be able to wrest control of the yearly meeting machinery from the grip of the evangelicals

and wanted history's vindication, at least. Perhaps as individuals of a less practical, less worldly bent than their opponents, they simply had more time and inclination to stash away records.

Whatever the reason, they preserved and collected letters, pamphlets, and journals, a happy decision for subsequent librarians at Swarthmore College and, to a lesser extent, Haverford. Thomas McClintock, more than two years before the actual split, was admonishing his compatriots to save their letters and record their recollections. He collected accounts of the division once the split had started. It did not really get under way until the reformers held their first yearly meeting in October 1827, and it continued as nearly every monthly and quarterly meeting fought over the issues and separated. Because historians tend to be virtual prisoners of their sources, the reformers often come off as heroes in the books.

Most of what we know of the evangelicals has come from the other side. They left few letters behind, and only one leading evangelical, William Evans, kept a journal that survived. Think about this for a moment and it becomes understandable: they were mostly men of practical affairs who saw each other daily, so they did not need to write many letters about meeting affairs. Moreover, as with all those with power, they expected their lives and their influence to go on as they always had, never imagining the challenge the dramatic events of the coming separation would present.

From the few of their letters that have survived, it turns out that the evangelicals were not very different from the one-dimensional way their opponents depicted them. Utterly serious, with barely a trace of humor, they possessed power, and they knew it, and they intended to keep it. They looked down on those, like Lower, who were below them in status. They had no political astuteness. They complained about the growth of democracy in an age of the common man. They knew the rules, and they were determined that other Friends should live by them.

This is not to propose that the evangelicals were not good people, for they were. No one ever accused them of hypocrisy or insincerity. It was just that they were powerful individuals living in

an age, much like our own, when many people, especially Friends with their individualistic Protestant tradition, were questioning the established order.

But there is one other thing that needs to be said about the problem of writing the history of the Great Separations, and it is the most difficult thing for moderns to grasp. In the long run, the evangelicals were right, not on the immediate issue of doctrine but on the question of authority. They sensed that the reformers were going in a direction that would destroy the possibility of unity. An anonymous evangelical, writing near the close of a lengthy debate in the *Saturday Evening Post*, had the taunting last word on the subject of authority, a statement that would haunt the Hicksites and later Friends: "Remember the moment you check the least of the flock, no matter who or how, you come back to your human authority, and if, as you assuredly will, you find its restraints necessary, do the Society of Friends the justice to acknowledge that you have raised a very needless clamor about this matter."

This insight did not so much grow out of a unity of belief that then existed—on the contrary!—but from the self-serving assumption that their exercises of power served the Society well. This fallacious assumption did not render their insight any less valid, but it did make it impossible for opposing Friends to accept at the time.

Hicks died in 1830 at the age of 82, and with him died the only voice that might have prevented his followers from carrying the Protestant principle of individual responsibility to its logical extreme. In 1955, the two Philadelphia yearly meetings reunited and put behind them nearly 130 years of lessening differences. Starting from different positions, they had come to the same point—a Hicksite point, let it be said—that neither valued nor emphasized the search for unity under the leading of the Spirit. The evangelical elders had not been able to prevent the encroachments of the profoundly modern notion that all are free to believe and do as they please. Today few try. Much of our disquiet as Friends and citizens of the contemporary world has its roots in this neglected search.

Clearly our history can speak to our current condition. □

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REPORTS

QCJJ and Feminists Explore Abolishing Rape and Prisons

For the first time in North America, both feminists and prison abolitionists gathered to discuss alternatives to sexual violence. The conference, "Toward Community Alternatives to Sexual Violence," was held May 11-13 in Toronto, Canada, under the sponsorship of the Quaker Committee on Jails and Justice.

"Rape is explicitly linked to the control of women," Faye Honey Knopp told the conference. The 66-year-old Quaker justice activist from Orwell, Vermont, then explained how prisons fail to change sexual offenders or to help their victims. The only real solution would be the creation of a caring community, she said. However, compensation, abolition of bail, community service work, fines, and restraint of the dangerous few are steps toward that society.

Lawyer Lorene Clark of Digby, Nova Scotia, the author of *Rape: The Price of Coercive Sexuality*, called rape and sexual assault "property crimes," since men define what is property "and we get thrown into the bag that gets exchanged." Psychologist Jeri Wine of Toronto pointed out that rape is a crime which the system treats backwards, since it is often the women victims who are faced with heavy interrogation by police and courts and are treated as offenders.

Workshops were held on setting up self-help therapy groups for offenders, diversion and "decarceration," the legal and physical defenselessness of prostitutes, and on how to use the civil courts to sue sexual offenders.

At the concluding session on strategies for social action, participants called for pressure on governments to hold educational campaigns, the establishment of group homes for sexual offenders, the creation of antisexist men's groups, church-sponsored bus and subway ads, and the drafting of personal action guidelines for children and adults.

Carl Stieren

Peacemaking Is Major Theme of Sweden Yearly Meeting

Sweden Yearly Meeting was held in Stockholm, May 31-June 3, with no special celebration to mark its 50th anniversary. Behind the meeting's theme, "Nevertheless the Light Is There," was our awareness of living in a period when we all feel threatened by dark shadows.

Many Swedish Friends feel the need to

help lift these shadows, and for those who concentrate on the issues of peace and reconciliation the call to arrange trustful meetings between East and West has been most urgent. A delegation from the Soviet Peace Committee visited Swedish Friends and peace movements for a few days in February, and yearly meeting decided to send a group of Swedish Friends and other peace representatives to Moscow this fall, in response to their invitation. We also decided that Swedish Quakers would cosponsor a meeting between teen-agers from the Soviet Union, the United States, and Sweden.

Peace issues was the topic of one of the yearly meeting discussion groups. The participants found that a key problem is fear and how to deal with fear. The United States fears communism, while the Soviet Union fears war. And mass media has a tendency to strengthen prejudice and increase fear.

Other discussion groups dealt with human rights and torture, our community, and how we can convey our Quaker experience to our children and youth. The group on children and youth suggested having a godfather or godmother within the Society for every child.

We were happy to have guests from Norway, Denmark, West Germany, England, Ireland, and Australia. The Danish Friend, Keld Lings, showed us slides and talked about his meetings with Friends in Cuba.

A couple of points on the agenda dealt with the international family of Friends. While we were happy to receive the plans of a European Family Gathering on Ireland in 1986, views were divided about the future of Friends' world conferences. We were aware of the costs and efforts connected with these, but on the other hand those who had attended such conferences appreciated them very much.

One evening was devoted to singing (some songs were written by the participants). Attendance varied, but the average full session held more than 50 participants.

Ingmar Hollsing

Des Moines Farm Forum Studies Pollution

On March 23, 41 Friends from Iowa, Kansas, and Nebraska met in Des Moines for a farm forum focusing on water and soil issues. Attendees were challenged by speakers sharing information on problems such as contamination of surface and underground water, declining water supplies, improper waste disposal, soil erosion, and the resulting water pollution from farm chemicals. In addition, we discussed federal laws which encourage "farm profiteering" and discourage small family farms.

The evidence presented to us certainly

points to a need for thoughtful, yet prompt action. Of rural Americans, 63 percent drink contaminated water. Farm chemicals and feedlot bacteria are finding their way into aquifers through surface water drainage wells, improper waste disposal, soil erosion, and sinkholes. The increase of nitrates and bacteria levels in farm wells is a direct result of this pollution.

We heard from experts in the field and discovered from our discussions that there were no easy answers or blanket solutions. Blame cannot be placed on one segment of our society. The farmer, factory owner, consumer, and legislator must share the responsibility for the problem and the solutions. The many interconnecting facets of water and soil issues point to the need for carefully studied solutions that address the entire picture. We affirmed, though, that God is calling us as Friends to cherish, nourish, and protect the earth.

Ron Bryan

Gay and Lesbian Friends Gather in Pacific Northwest

Over Memorial Day weekend 50 Friends met for the Second Annual Gathering of Pacific Northwest Gay and Lesbian Friends near Seattle, Washington. Attendees came from Washington, Oregon, British Columbia, Alberta, Idaho, and California. The decision was made to make the conference an annual gathering and to attempt to reach out actively to isolated gay and lesbian Friends in Friends meetings and churches throughout the Northwest. Friends for Lesbian and Gay Concerns released Bob Siedle of Philadelphia to join us at the conference to strengthen the links between FLGC and West Coast gay Friends.

The following epistle arose from a concern at the gathering:

Early in our gathering a couple asked that we join with them in a celebration of commitment for their relationship. This couple felt unable to participate openly in a monthly meeting because of the risk of exposure in the meeting and wider community. Therefore in their desire for sanctification of their relationship they turned to us for care and support. Following the good order of Friends a clearness committee was appointed, and hearing a favorable report, the celebration was approved and occurred at our meeting for worship on First-day morning, May 27.

Friends, our gathering felt the weight of this request very deeply. Our gay and lesbian Friends groups provide an alternative of openness and support because the world denies it. . . . We ask you to look at your meetings and lives to reevaluate your acceptance and love of all people. We ask you to join with us in reconciliation so we can all unite as one family.

Carolyn Stevens

FWCC Regional Conference: Response to Violence in Daily Life

Quakers have always proclaimed a unity between inward peace and our peaceable testimony to the world. But in these violent times, do Friends have a *personal* peace testimony—confronting violence in our own lives as well as others, our own communities as well as abroad?

Families and individual Friends from Illinois, Northern, and Western yearly meetings gathered June 15-17 at the Illinois Yearly Meetinghouse near McNabb to consider our responses to violence in our homes and communities. As in other regional conferences organized by Friends World Committee for Consultation, resource people and attendees represented Quaker diversity as well as a shared concern to deepen our faith and practice in view of common challenges.

Thanks to Steve Pedigo, a leader of the Chicago Fellowship of Friends, and a recorded minister in Iowa Yearly Meeting (FUM), the topic was quickly lifted out of theory into real life. The newly refurbished building of the Fellowship of Friends is located on the border between two urban street gangs. Fights and shootings are not unusual. In this setting, to provide a ministry of encouragement, discipleship, and advocacy to young people well acquainted with the daily threat of injury and death demands a real and credible faith.

Marlene Pedigo, also a Fellowship of Friends leader and a recorded minister, led an afternoon workshop on crime and violence in the community. Marlene asked attendees to describe their own experiences on the receiving end of violence. In each case, she also asked about the response of the community to the incident. How was the victim supported? Was the community strong or was it passive? Who reached out to the offender? Did reactions emphasize vengeance? Reconciliation? Helplessness? The range of experiences, and of responses, was wide; almost everyone had been touched by violent crime at some point.

Jeanette Baker of Evanston Meeting (Illinois and Western yearly meetings) led two introductory workshops on problem-solving and conflict resolution based on affirmation, cooperation, communication, and imagination. Elsa Littman of Chicago Monthly Meeting, a school social worker, led workshops on childraising and violence in the family. She presented a searching series of questions about attendees' family experiences and resources in conflict and about what they have found (or wished they had found) in the Society of Friends to help their past and present family life.

Friends left McNabb with a wealth of attitudes and tools to confront violence in

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daily life. While affirming personal responsibility for honesty, integrity, sacrifice, and participation in community, the conference was tied together by the theme of openness to God's power as the key to unity between inward peace and outward witness in a violent world.

Johan Maurer

**FAHE Seeks to Establish
Quaker Witness on Campus**

The fifth annual conference of the Friends Association for Higher Education met June 22-26 at Friends University, Wichita, Kansas. The conference theme, "Discovering Fellowship in Friends Education," opened opportunity for outstanding addresses, helpful panel discussions, and stimulating workshops and task groups.

Those gathered for the sessions once more affirmed the commitment of the organization "to reestablish and strengthen Quaker character and presence in the Quaker-related colleges and the establishment of strong Quaker Christian witness on non-Quaker campuses."

Arthur O. Roberts, chairman of the Division of Religion at George Fox College, delivered a keynote address that identified points of affinity among Friends and emphasized the importance of kinship ties with the Society of Friends.

At the Saturday morning plenary session, Parker Palmer, teacher and writer in residence at Pendle Hill, spoke on "Professing the Gospel on Campus: Toward a Spirituality of Education." In his address he called for a new depth of dialogue between Christian faith and higher education.

Richard J. Wood, vice president and dean of academic affairs at Whittier College, addressed the group on Monday night, using as his topic "Quaker Ethics and Quaker Education." This challenge to those present greatly enlarged their concepts of this important aspect of Quaker education.

Harper Cole, vice president of Friends University, moderated a panel which considered "The Heavenly-Earthly Fellowship." Rosemary Fithian, professor at Friends University, Marietta Forlaw, trustee of Guilford College, and Maurice Roberts, president of Evangelical Friends Alliance, were the panelists.

Hal Cope, former president of Friends University and currently serving with his wife, Ann Cope, as head residents of Pendle Hill, has accepted the invitation to become executive director of the Association, beginning in January 1985. Anne and Nathaniel Shope will continue the work they have been doing.

The sixth annual conference will be at William Penn College, Oskaloosa, Iowa, June 21-25, 1985. For more information about the Friends Association for Higher

Education, contact Anne and Nathaniel Shope, P.O. Box 18741, Greensboro, NC 27419.

Marietta Forlaw and Eldora Terrell

**IMYM Wrestles With
Central American Refugee Issues**

For the tenth Intermountain Yearly Meeting, held June 13-17, 301 adults and children from Arizona, Colorado, Nevada, New Mexico, Texas, and Utah, along with guests from near and far, gathered at Ghost Ranch amidst the pink and red canyons of northern New Mexico.

Frances McAllister, yearly meeting clerk, introduced our guest speaker and resource person, John Punshon, an English author and teacher. His address, which he described as a meditation on the art and practice of worship, was full of spiritual challenge. John asserted that every creature has its natural element and that religion is the natural element of human beings just as surely as water is the natural element of fish. The pearl which we seek in this element is faith.

The Central American refugee problem was again a major concern for IMYM. Among our guests were Raul, Valerie, Ernesto, and Liliana, who are Salvadorian refugees traveling the sanctuary railroad. Molly and Miguel Figuerola from Monteverde (Costa Rica) Monthly Meeting showed slides which made more real to us the everyday lives of the peasants and refugees of Central America.

We wrestled lovingly and long with the troubling issue of the refugees. The formation of a Committee on Hispanic Cultures was approved to increase awareness and action among our monthly meetings and worship groups and help forge a more effective link with Hispanics.

Agreeing that aging is one aspect of life that we all hope to share, IMYM approved the formation of a committee to research care for the aging. At present, there are no facilities in our area under the auspices of Friends that speak to the needs of the aging.

We approved asking the AFSC to reactivate a vigorous Young Friends Service program. We felt the exciting energy of this year's strong and cohesive group of Young Friends, which was strengthened by the inclusion of Friends of junior high school age and the participation of older Friends in their dialogue.

John Punshon quoted Peter: "Like living stones be yourself built into a spiritual house." At IMYM in 1984 we worked at building this house and took joy in the process!

Mary Ann Marcus



WORLD OF FRIENDS

The Padma Bhushan Award, India's highest honor for a non-Indian, was presented to Horace Alexander, a 95-year-old Quaker who worked with Gandhi in the early days of the struggle for Indian independence. The film *Gandhi* and the renewed interest in Gandhi and India has put Horace Alexander in the news again, and his book *Gandhi Through Western Eyes* has been republished (see book review on page 22).

Horace Alexander's connection with India began almost 60 years ago when he was lecturing on international relations at Woodbrooke. Horace questioned the British government's drug monopoly in India and read a cable to the World Conference on Drug Addiction in Geneva from Mahatma Gandhi in favor of total suppression of drugs in India apart from medicinal use. A subsequent sabbatical from Woodbrooke was spent in India, including a week at Gandhi's ashram. Two years later, at the time of Gandhi's Salt March, Horace returned to India to talk with Gandhi and the viceroy about peace possibilities.

In 1942 Horace returned to India with the Friends Ambulance Unit to help protect the people of Calcutta against possible Japanese bombing. Gandhi approved of this work, and the friendship continued. Horace was in close touch with Gandhi throughout the discussions that opened the way to Indian freedom and was in Calcutta with Gandhi when independence was declared.

Born in England into a Quaker family, Horace Alexander attended Quaker schools and Cambridge University. During World War I he was a conscientious objector. He now lives in Crosslands, the Quaker retirement community near Kennett Square, Pa., where he received his award in a special ceremony held June 1.

Philadelphia is breaking the "hat barrier."

Since the statue of William Penn was placed on top of City Hall in 1894, an unwritten agreement has ensured that no buildings would be taller than Penn's hat. A developer's plan to erect two buildings that would dwarf City Hall has sparked the great controversy: Should Philadelphia abandon its unofficial height restriction?

E. Digby Baltzell, social historian and author of *Puritan Boston and Quaker Philadelphia*, attributed the heated debate to the city's "enduring Quaker mystique." "Buildings equal in height were simply the physical manifestation of the dim outlook Quakers took toward overweening individuality," he says. Baltzell's viewpoint, along with the developer's musing that Penn himself might well wonder what he was doing

up there all alone and "looking down on everybody," has won the day: the buildings will go up.

Taranaki on New Zealand's North Island will be the site of New Zealand Friends summer gathering from December 28, 1984, to January 7, 1985. The theme of the gathering is "Energy" in all its aspects: static, ecstatic, artistic, spiritual, transcendental, food, fuel, and whatever else Friends suggest. Ideas and offers to speak on energy-related topics are welcome, as are Friends from all over the world. For further details, write Kerry and Heather Wood, 193a Mangorei Rd., New Plymouth, New Zealand.

There are ten million refugees in the world today. Church World Service has published "Refugee Resettlement Appeal," a pamphlet which tells how refugees may be sponsored by church or other groups. For a copy, write Church World Service Immigration and Refugee Program, 475 Riverside Drive, Room 656, New York, NY 10115.

Hands were linked across the Delaware River last June in a demonstration for jobs, peace, and freedom, cosponsored by the Friends Peace Committee. On June 2, separate rallies were held at the Federal Building in Philadelphia, Pa., and at RCA in Camden, N.J.,



symbolizing the millions of dollars that go to private corporations in military contracts. The 1,500 demonstrators from New Jersey and Pennsylvania marched to the Benjamin Franklin Bridge, met in the middle, and linked hands to build a human bridge for peace and disarmament.

Prisoner Robert J. Mitchell likes to read, cook, play chess, and listen to music. He also would like correspondents. Write to Robert J. Mitchell #175686, P.O. Box 69, London, OH 43140-0069.

Now that Flushing (N.Y.) Meeting is sharing its premises with the Mennonites, their newsletter quips: "No longer may the olde House be called unisects."

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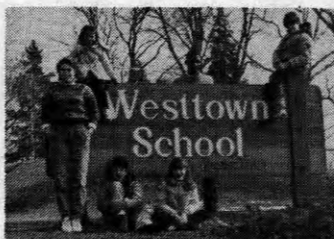
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Share your favorite BOOKS with us!



What books have you most enjoyed lately? The JOURNAL is planning a special books issue for November 15, and we would like to include our readers' opinions of the books they strongly recommend to others. We invite you to send a characterization of no more than three fiction or non-fiction books you have read in the last year that are important to you for their religious or social value. Descriptions should be 20-25 words, in addition to the title, author, publisher, and publication date. Deadline for submission is October 1.



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FORUM

Celebration of Commitment

Although, in current translations of the Bible, some of Paul's words seem directed against all homosexuals, in the Greek of his day the words applied to a more restricted group, temple prostitutes. Substantial anti-homosexual views did not develop in the Roman church until the third century; these were associated with the church's desire to eliminate paganism as well as rival Christian movements that looked more favorably on nonprocreational sex.

Persecution of suspected homosexuals slowly grew over the centuries and became closely linked with the persecution of suspected witches and heretics (hence, *faggot*, a bundle of sticks used to burn suspects). Protestants, too, took up the call to rid the world of witches, gays, and other nonconformists. I believe that present-day violence against gay people, which has increased in this country in the past few years, is a carry-over from the days of witch-hunting.

While most of us are not inclined to express our fear of homosexuality with physical violence, every one of us is a victim of a 16-century-long, intense negative propaganda campaign. The deep fears engendered have done terrible human damage. Many millions of lives were agonized and unwise marriages were suffered in attempts to hide homosexual feelings and to conform to the norm. Most people have felt this fear ("homophobia"), because most people are visited with some homosexual desires at some time in their lives. We never realized how many people have had strong homosexual feelings because it was too risky to admit them. Too often, being "found out" meant death or community disapproval as good as death. It was very difficult to find nondestructive ways to acknowledge gay feelings, and, in the face of so much hostility, almost impossible to develop a loving relationship with another human possessing mutual feelings.

Our society is beginning to come out into the light on this issue, and gay men and lesbians are finding it more possible (permissible) to be themselves, contribute their best talents to their community, build a positive self-image, and love those whom they love best. Many want to build a relationship with another person that is at once erotic, affectionate, mutually caring, and committed—a sharing of a lifetime journey. Except for gender make-up and procreational potential, such relationships share the characteristics of marriage. It seems evident that the quality and endurance of such relationships, as with any kind of human love, is

helped by community validation and suffers from community disapproval.

I think it is time for Friends to offer support for all couples within their meetings who wish to make public their intent to love and care for each other. "Marriage" may not be the appropriate vehicle, and we need to examine what is now meant by the term. It still constitutes a legal partnership, of course, but in most cases, it is not the commitment to lifetime bonding and fixed roles that it once was. This is reality, for better or worse. I like the term "celebration of commitment," and would like to see our meetings offer this as a way to show support for those who choose it, whether the gender make-up of the couple is mixed or matched. Such proceedings carry no legal trappings but should be carried out in the same manner and spirit as "marriage" rites. The really important thing is the spirit.

Gary Briggs
Durham, N.C.

Lower the Invisible Barriers

James Phipps's article, "A Gift From Behind Prison Walls" (FJ 5/1), was most inspiring. He seemed to be speaking right to me. I've been struggling for some time with the questions: How can I make my life count? In what ways can I help make the world a little kinder?

James Phipps reminded me that the little kindnesses matter too. Surely most of us have experienced days when our loads were lightened when another driver allowed us to change lanes on a crowded freeway, or when a neighbor came out to help us when we fell and hurt ourselves.

He points out that we can lower the barriers so that of God may shine through and "our light may be seen from afar and be a guiding beacon for all who are walking in darkness." The most important thing any of us can do is show those around us that we respect and care for them. To the extent that each of us is unable to perceive anything worthwhile in another human being, no matter what he or she has done wrong, we are blind to that of God in him or her.

Lord, help us lower those invisible barriers.

Jane Frohne
Anchorage, Alaska

Sanctuary: A Yearning of Faith

John Curtis, in his article "How We Quakers Got Here" (FJ 5/1), briefly presents five major influences on the religious being of the Society of Friends since George Fox. There are, of course, many other responses that have shaped the contemporary life of our meetings, but these five shook the mainstream of Quakerism. In all cases, Friends responded to the yearnings of faith in a disrupted society by first seeking spiritual insight and then moving in stubborn

obedience toward a more equitable contemporary society. The responses of the past may or may not be pertinent to the unique societal problems of today. But the past has shown the truth of the necessity of change as a living faith.

The sanctuary movement as embraced by a few monthly meetings falls within these general guidelines and certainly should be tested by the Society as a whole. Two obvious reasons for public sanctuary are responding to the human needs of those caught up in the holocaust that is Central America, and reaffirming our historic Peace Testimony in the political context of preventing a widened war by concerted pressure to change an obscene reliance on military force.

But there is a third, more subtle response that is needed by the Society. The religious revolution set in motion by Vatican II and reaffirmed by the Council of Bishops in Puebla, Mexico, has profoundly affected the Roman Catholic church. We know in this country only whispers of that change and its manifestations as liberation theology and base communities. How are we to respond to the pleas of the erupting poor in Latin America? And are these new directions pertinent to a religious society grown self-indulgent by elitism?

John H. Hubbard
Cincinnati, Ohio

Reaffirming the Peace Testimony

Agnes Sailer's probing article "A Modern Peace Testimony?" (FJ 5/15) asks us "What do we actually believe?" It appears from the provisional *Faith and Practice* of Baltimore Yearly Meeting that we aren't sure. Complexities of technology, politics, and communication, it seems, have been confused with spiritual and ethical responsibility. Despite these "complexities," the people in the "enemy camp" are no different today than the humans Jesus instructed his followers to love when asked 2,000 years ago, "What does the Lord require of us?" The technology of the weapons used is irrelevant to our personal responsibility and relationship with God and our fellow humans. Because the destructive power of modern weapons is so large and effective, the scope and urgency of the issue has become even greater.

I hope that monthly and yearly meetings across the nation respond to the challenge presented by Agnes Sailer, and engage in a national dialogue of Friends to reaffirm our commitment to the values of love and nonviolent action in response to violence in any form, including war, and that unity can be achieved in support of a peace testimony that will be developed by and for Friends out of that process.

Curtis Pospisil
Rockville, Md.

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The Power of One Person

Perhaps you may recall the story told by President Reagan (*FJ* 6/1-15, Forum) about a monk who stopped a fight between two gladiators in Rome by calling out, "In the name of Jesus Christ, stop." If the reader does not recall that letter from Norval Hadley I would suggest that he or she read it again. In the end the monk died, the spectators walked out, and such fights in Rome were ended. It is another instance of the power of one person.

I wonder how many who heard or read that story have thought of writing to our president, calling on him to stop in Christ's name. What would the impact be? If many wrote to Ronald Reagan it might change history. Shall we try it?

Henry W. Ridgway
Mickleton, N.J.

No Monopoly on Cooperation

In response to Eve Homan's article about Monopoly (*FJ* 6/1-15), there already exists a cooperative game similar to Monopoly. It is called "Community."

I bought my copy of the game from Family Pastimes, RR 4, Perth, Ontario, Canada K7H 3C6. This is a group that makes quite a number of cooperative games.

Brendan D. Hadash
Derby Line, Vt.

In the Interest of History

There is a minor error in Arthur Rifkin's article, "Woolman, Disease, and a Functional View of Suffering" (*FJ* 6/1-15), which, though it does not markedly affect the validity of his theses, does deserve correction with a view to historical accuracy. Rifkin's comment on Woolman's 1759 writing, "Of all the medical treatments of his day, vaccination is one of the few to be recognized as worthwhile, albeit the inoculum we use now (or used) is safer than the cowpox virus given then," is inaccurate. Smallpox prevention through vaccination followed Jenner's work, whose first experimental case was inoculated in 1796, 37 years after Woolman's comments on inoculation. Smallpox vaccination did not become common until 1800.

Prior to Jenner's work, there were rare cases of deliberate inoculation with cowpox, but the common practice was *variolization*, the deliberate inoculation of people with active smallpox. It is small wonder that Woolman notes that "many being inoculated, of which a few died." Variolization caused many deaths, but conferred a lasting immunity to those who survived. It was used by Zabdeil Boylston in Boston in 1721, in plenty of time to be familiar to Woolman.

Arthur Rifkin's comments on Woolman are most interesting and useful,

but since so much of his consideration of disease centers on smallpox, I felt that this minor comment of mine should be made in the interest of history.

Samuel B. Burgess
Medford, N.J.

Ethics Are Universal

Regarding the tension between Christocentric and Universalist Friends, perhaps everyone should be grounded in the basics of Judeo-Christian ethics, which are in the Book of Leviticus. These are self-protective guidelines that do not require belief in dogmas, and they are universal in the sense of meeting the requirements of any well-functioning society.

Christine Gunderson
Toledo, Ohio

Quaker Schools: Elitist Education?

I am quite concerned with the present state of Quaker education and would like to initiate dialogue among other concerned friends on this subject.

The Society of Friends has been a pioneer in establishing good schools for the education of its children. According to Howard H. Brinton, "their schools did not prepare for the society that is, but for the society that ought to be." Quaker educational policies of the past included four purposes: community, pacifism, equality, and simplicity.

Although Friends schools have consistently been recognized for their academic excellence, they have also tried to include experiences that reflect Quaker commitments. However, it seems that there has been a steady decline in emphasis on the four purposes and an increasing emphasis on the academic purposes. Also, there has been a steady increase in the cost of a Quaker education, thus leading to exclusiveness and elitism.

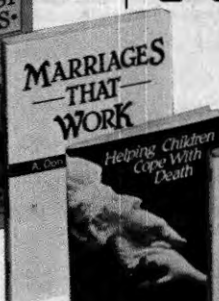
I would like to receive further comments and criticisms pertaining to the present state of affairs in Friends schools. I would like to hear what Friends have to say about what kind of schools we should have to prepare for "the society that ought to be."

Is it possible to establish schools that serve a wider segment of society, including low-income families, and that prepare students for productive work other than entrance into the best colleges and a good job in the professions?

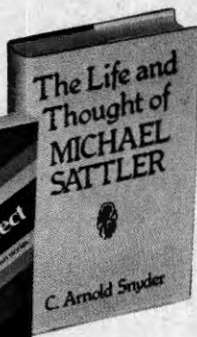
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FRIENDS JOURNAL welcomes contributions from readers. We reserve the right to edit all letters, and, although lengthy letters are printed occasionally, we request that those submitted be no longer than 300 words.

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A Humanizing Ministry

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The author analyzes the present state of ministry with persons labeled mentally retarded, and compares it to the "secular" human service system. It issues a call to the church to become an open, integrated community which includes persons with retardation as vital, worthwhile members of the body of Christ. Written from a solid background of experience. Introduction by Will Campbell, author of *Brother to a Dragonfly*. Paper, \$7.95

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BOOKS

Gandhi Through Western Eyes. By Horace Alexander. *New Society Publishers, Philadelphia, 1984. 218 pages. \$8.95.*

Horace Alexander, in writing a new preface for the second edition of his fine book, gives the reason for republishing it, namely the circulation of the Academy Award-winning film, *Gandhi*. It still includes the preface to the first edition (1969).

Horace Alexander, an English Friend, had the great privilege of knowing Gandhi (beginning in 1927) and of working with him. There is a humility about the way Horace Alexander draws on this relationship: he records some very personal experiences and conversations; he explains what he thinks Gandhi meant in certain public statements; he interprets some of his actions. But in no way does the author claim to know all about Gandhi.

The book blends biography, historical data, and the author's impressions. Of particular value is the appendix with the texts of some letters to the author from Gandhi. Attention is given to interpreting Gandhi's ideas on nonviolence, his strong commitment to intercommunal harmony, his almost overrid-

ing concern for injustices, such as untouchability, within Indian society, and his frequent differences of opinion with the Indian National Congress.

The book's title is something of a misnomer because Horace Alexander's eyes were very different from those of most Westerners at the time. He, like many other Friends, was drawn to the philosophy and methods of struggle espoused by Gandhi and in fact did much to interpret Gandhi to the West.

Earlier this year Horace Alexander, now 95, was awarded the Padma Bhushan by the president of India through a special representative of the Indian Embassy in Washington. At the award function, Horace Alexander, characteristically, called upon the people of the world to dedicate themselves to Gandhi's message of peace, love, and nonviolence.

Larry Miller

Books in Brief

Gandhi Remembered. *Wider Quaker Fellowship, FWCC, 1506 Race St., Philadelphia, PA 19102, 1983. 12 pages. \$.50/pamphlet.* These essays by Horace Alexander, Carl Heath, Jim Pym, and *The Friend*, all previously published, recall the power and impact of Gandhi's life.



NEW RELIGIOUS EDUCATION CURRICULA

Has your First Day School Committee begun this year's planning? Are they willing to be challenged by a new learning program that is highly compatible with Friends' educational philosophy? Discover the new curricula, *LIVING THE WORD* and *DOING THE WORD*. Many meetings have been using them and report: "It's fun, flexible, acknowledges the intelligence of children, allows fast preparation time, provides all the needed resources from direct sources, does the legwork for you, invites adults to learn with children, brings up some real and tough issues without people bogging down, allows for adaptation according to our theological perspective, supports projects we are already doing, includes lots of action, offers broad-age potential, blends well with those times when we want to use Quaker faith and history resources. . . ."

Why is Friends General Conference suggesting these curricula? Because they are the best around! They are designed, field tested, and edited jointly by several multi-ethnic and ecumenical religious educators. The FGC religious education committee has already participated in creating materials to be published two years from now. Over ten years ago, the *Living Light Series* was a joint effort of Friends United Meeting and Friends General Conference. We will continue to work together on the Quaker heritage units, and we recognize a need for a fresh approach to biblical learning. Scientists and scholars have given us new information about biblical events and Judeo-Christian origins. Educators have new insights into how children and adults can learn together. These changes have brought about new patterns in religious education.

Write for our *LIVING/DOING THE WORLD* flyer and new catalogue of publications. These are among many FGC services, all of which are dependent upon your continued support. Please send your tax deductible contribution to Friends General Conference, 1520-B Race Street, Philadelphia, PA 19102. Thank you.

What Will It Take to Prevent Nuclear War? Grassroots Response to Our Most Challenging Question. Edited by Pat Farren. Schenkman Publishing Company, Cambridge, Mass., 1983. 239 pages. \$6.95/paperback. This potpourri of short selections (most are one page) represents a wide spectrum of thought about preventing nuclear war. Among contributions by Friends or those close to Friends are Elizabeth Boardman's poem "Mortal Majority"; Frances Crowe's "Face It, Then Organize"; Floyd Schmoie's "Courses in Peacemaking"; Russell Johnson's "The Russians Are People, Too"; George Lakey's "I As a Cancer Patient"; John Daniels's "Only God Can"; and Norval Hadley's "The National Academy of Peace."



Poets & Reviewers

An accomplished poet, Mac Gay lives in Covington, Ga., and is now "back in school." Larry Miller, a member of Doylestown (Pa.) Meeting, served in India for the AFSC in 1965-66. He is currently coordinator of field projects for the AFSC's Middle East program.

Revive Us Again: A Sojourner's Story. By Jim Wallis. (One of the Journeys in Faith series edited by Robert A. Raines.) Abington Press, Nashville Tenn., 1983. 192 pages. \$9.95. Jim Wallis, the crusading editor of *Sojourners* magazine and a spokesperson for the radical evangelical Christian movement, tells his own story. Brought up near Detroit in a religious Plymouth Brethren family, he was "saved" at 6; by 13 he began to question his own middle-class values, especially as Detroit became torn apart as a result of racial inequalities in 1967. The Vietnam War and his experiences in the anti-war movement completed his transformation. Jim realized the empowerment of people acting in concert for their needs and beliefs. Yet the longing in his soul remained until he reread Matthew 25 and enrolled in divinity school. There he found a like-minded group; they published the

papers they had written for class assignments in a venture called the *Post-American*. The rest is public knowledge: renaming the magazine *Sojourners* and founding a community to live out the Gospel message in Washington, D.C. *Revive Us Again* is a good, readable book; it will make Friends pause and reflect on how we ought to implement our own testimonies.

The Great Transformation: Alternative Futures for Global Society. Edited by Edward Cornish. World Future Society, 4916 St. Elmo Ave., Bethesda, MD 20814, 1983. 160 pages. \$6.95/paperback. This selection of articles from the World Future Society's magazine, *The Futurist*, predicts a traumatic upheaval in today's institutions and values. Perhaps we will understand the forces of change better if we read these unsettling essays.



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Native American children
in Alaska (photograph
by Thomas B. Smith)

SEPTEMBER 1985

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1	2 <small>Labor Day</small>	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23 <small>Autumn begins Moore Brown, 1738</small>	24 <small>Pennell Hill opened, 1930</small>	25	26	27	28
29	30				<small>AUGUST</small> <small>1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31</small> <small>OCTOBER</small> <small>1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31</small>	

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Resources

The following organizations might be helpful in creating a curriculum for Christian peacemaking: Interhelp, 330 Ellis St., #505, San Francisco, CA 94102, (415) 673-5433. World Peacemakers, 2025 Massachusetts Ave. NW, Washington, DC 20036, (202) 265-7582. Coalition for a New Foreign and Military Policy, 712 G St. SE, Washington, DC 20003, (202) 546-8400.

CALENDAR

September

8/31-9/2—"For These Times," Chattanooga (Tenn.) Meeting's fall retreat. Workshops will explore ethical questions facing us, how meetings care for their members, and the challenges of Quakerism. The retreat costs \$18 for adults, \$10 for children 12-17, and \$6 for children 6-11. For reservations, write Tom Hobbs, Treasurer, Chattanooga Friends Meeting, 335 Crestway Dr., Chattanooga, TN 37411.

16—Third annual Ruth Edwards Action Day at Concord Friends Meeting, Concordville, Pa. Two Salvadorian refugees in sanctuary in Philadelphia will speak. Worship at 11:15, followed by a covered dish lunch. Bring food to share.

16—Historic Chichester Meeting, Boothwyn, Pa.; open at 3 p.m. for meeting for worship, followed by tea. Phone (215) 356-3755.

21-23—Missouri Valley Conference, Camp Chihowa, Lawrence, Kans. Write Sharon Cox, Rte. E, Box 611 B, Caulfield, MO 65626.

30—The 68th annual meeting of the John Woolman Memorial Association. John E. Nicholson will speak on "The Price of Discipleship" at Mount Holly (N.J.) Friends Meeting at 3 p.m. Friends are invited to tea at the Woolman House, 99 Branch St., Mount Holly, following the lecture.

MILESTONES

Birth

Brosius—Charles Clarkson Brosius III, on July 15, to Mahlon G. and Karen Lechner Brosius. He is a member of London Grove (Pa.) Meeting, as are his parents, his paternal grandparents, Charles and Jane Brosius, and his great-grandparents, Mahlon and Dorothy Brosius.

Marriages

Fasken-Johnson—Paul Johnson and Joan Fasken on June 17, under the care of Westwood (Calif.) Meeting. Joan is a member of Westwood Meeting and the Conejo Valley Worship Group. Paul is a member of Orange Grove (Calif.) Meeting.

Smith-Natale—Wayne E. Natale and Cynthia Joan Smith on July 14 at Mickleton (N.J.) Meeting, where the groom is a member.

Taylor-Collins—William E. Collins and Elizabeth Savery Taylor at Little Compton (R.I.) Friends

Meetinghouse under the care of Cheltenham (Pa.) Meeting, where the bride is a member. The couple will live in Providence, R.I.

Deaths

Chew—A birthright member of Mickleton (N.J.) Meeting, *Hannah Heritage Chew*, 66, on June 22 in Fort Lauderdale, Fla. She is survived by her husband, Jack C. Chew; daughters, Patricia Kehr and Barbara Dorsey; eight grandchildren; and two great-grandchildren.

Dilts—Adda Dilts, 89, on June 30 in Kalamazoo, Mich. Adda taught for almost 30 years in the Kalamazoo area. For about seven years she directed Rural Child Service of the Save the Children Federation in southern Appalachia. Adda first experienced Friends when she was an exchange teacher in Willingborough, England, from 1937 to 1938. World War II stimulated her to join Ann Arbor (Mich.) Meeting in 1940. In 1958, she became resident Friend at the just completed Kalamazoo Meetinghouse. Adda was not only active in her monthly and quarterly meetings, she was active in Lake Erie Yearly Meeting and the Advancement Committee of FGC. She visited many monthly meetings, helping in the organization of some and the encouragement of others.

Dyer—Harry Dyer, 71, on May 21 at the Friends Care Center in Yellow Springs, Ohio. He has been an active member of the Yellow Springs Meeting for half his life and was a peace activist for his entire life. Henry served as manager-treasurer of the Yellow Springs Community Federal Credit Union for more than 25 years. He is survived by two daughters, two grandchildren, two sisters, and a brother.

Foster—A member of Providence (R.I.) Meeting, *Thyra Jane Meyers Foster*, 86, on June 29. A lifelong Friend, she was educated at Scattergood, Barnesville, and Westtown schools and graduated from Mt. Holyoke College in 1921. She taught chemistry, physics, and Latin for 17 years at Barnesville and at a public high school in Rhode Island. In 1945, she was clerk of Providence Friends Fellowship Group and a major participant in the reuniting of New England Yearly Meeting. For 20 years following her retirement from teaching, she was founder and curator of the New England Friends Archive, now a major collection, and chaired a committee which wrote the pamphlet, *Rhode Island Quakers in the American Revolution, 1775-1790*. She also wrote two personal records of life in Quaker families. Known throughout New England Yearly Meeting as a person who would lovingly bring fractious discussion to a sense of the meeting, she held many other responsibilities in her local, quarterly, and yearly meetings. She is survived by her husband, Henry Cope Foster; brothers, Lionel and Ambrose Meyers; daughter, Thera Hindmarsh; sons, Harold and John; six grandchildren; and two great-grandchildren.

Ives—Renee Wagshal Ives, 57, at home on May 1 of pancreatic cancer. Born in Vienna, Austria, of Jewish parents, she and her family came to Detroit after Hitler annexed Austria. She worked nine years at the Detroit Institute of Cancer Research and spent 17 years in human chromosome work at Cook County Hospital in Chicago. She was an avid folk dancer and a member of 57th Street (Ill.) Friends Meeting. She is survived by her husband, Kenneth H. Ives, and numerous cousins from California to Israel.

Larsen—Virginia Larsen, 70, on July 4 in Seattle, Wash., after a brief illness. Virginia was born in China in 1914 to a missionary family and lived there until 1927 when there was a general exodus of foreigners. She and her sister both became doctors at a time when only two medical schools were open to women, and Virginia became a pioneer in childbirth education. A fund in her

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Sandy Spring, MD 20860
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Margery Larrabee, ACSW
(202) 554-5021

name has been established to continue this work through the International Childbirth Education Association. Virginia joined University (Wash.) Friends Meeting in 1954 and was active there until she moved to St. Louis, Mo., in 1972. In St. Louis, she was medical director of the Harry S. Truman Restorative Center and was active in St. Louis Meeting. She returned to Seattle in 1982. Virginia made several trips to China after it opened, and in 1981 realized a 54-year-old dream of returning to Suining, where she had lived. She is survived by her son, Gary.

Templin—A member of Yellow Springs (Ohio) Meeting, **Ralph T. Templin**, 88, on May 2 at his home. He taught sociology at Wilmington College and later at Central State University. A dedicated pacifist, he served on the national council of the Fellowship of Reconciliation and was a founder of the Peacemakers. During his 15 years as a Methodist minister in India, he knew Gandhi personally. He is survived by his wife, Lila Templin; son, Lawrence; three grandchildren; three great-grandchildren; two brothers; and a sister.

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The Harned Friends Boarding Home has two rooms available for immediate occupancy. One room is on the first floor of our annex with a private entrance. The other room is on the second floor of the main house. Very reasonable rates. The Harned is located at 505 Glenwood Avenue, Moylan, Pa. Call 566-4624.

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Books and Publications

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Wider Quaker Fellowship, a program of Friends World Committee for Consultation, Section of the Americas, 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.

Famous Friends with September birthdays include Moses Brown, born Sept. 23, 1738. This fact, plus much more, awaits you in the 1985 FRIENDS JOURNAL Wall Calendar. On sale now. Just \$5.

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

Send for our free list of out-of-print Friends books. Sperling Books, Box 1766, Madison Square Station, New York, NY 10159.

Coxes of Southeastern Pa. 1708-1978, 262 pages; over 90 illustrations. \$30 p.p. to Sept. 1. P. L. C. Richardson, 32071 N. River Rd., Gurnee, IL 60031.

Communities

Housing cooperative. This community of 27 units enjoys availability to downtown Santa Rosa, with excellent trees and garden areas. One- and two-bedroom units are part of this intentional community at affordable prices. Santa Rosa Creek Commons, 887 Sonoma Ave., #0, Santa Rosa, CA 95404.

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Conference

Applications invited for the Quaker Leadership Seminar, Nov. 12-15. Seminar topic: Promotion of human rights/U.S. foreign policy: limits/opportunities. For information write John Salzberg, William Penn House, 515 E. Capitol St., Washington, DC 20003.

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Personal

We are unable to have our own child. We are interested in adopting an infant and are also looking for a "surrogate mother." Friends with interest and/or experience in the above please contact Irene and Doug Newberry/England, 781 Rue du Couvent, Montreal, Quebec, Canada H4C 2R5. (514) 932-2519.

Did you know Allan A. Hunter? Chester S. And Gretchen C. Williams of Sarasota, Fla., wish to compile a booklet of selections from letters written by the late Allan A. Hunter, former pastor of the Mt. Hollywood Congregational Church in Los Angeles. Those willing to share parts of such letters, or who wish to write describing the impact and influence of Allan Hunter on their lives are asked to send them to 4540 Bee Ridge Rd., Apt. 339, Sarasota, FL 33583.

Single Profile Nexus creates a nationwide network of Friends and other cultured singles. Box 19983, Orlando, FL 32814.

Classical Music Lovers' Exchange—Nationwide link between unattached music lovers. Write CMLE, Box 31, Pelham, NY 10803.

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Please reread August personals. I need your love, help, inspiration, and enthusiasm. I give you my love more precious than money. I give you myself before preaching or law. Write Chris Schreiber, FJ Box S-780.

Positions Vacant

Come work at Jubilee! Jubilee (*theOtherSide* magazine, Jubilee Fund, and Jubilee Crafts), a Christian organization seeking to answer the biblical call to peace and justice, has openings in two full-time positions.

We are looking for an experienced Art Director. We need someone with strong design skills who can provide visual leadership for *theOtherSide* and our other printed materials. This position begins no later than November 1, 1984.

Jubilee is also looking for a Director of Resource Development. We need someone with varied fundraising experience and the skill to supervise direct mail campaigns. This position begins no later than January 1, 1985.

These are both significant, demanding positions, not entry-level jobs. We are looking for self-motivated people, able to provide creative direction and committed to "justice rooted in discipleship."

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All applicants should send Jubilee (300 W. Apsley Street, Philadelphia PA 19144) samples of their work; names, addresses and phone numbers of at least three references; and a resume. Please indicate the position you are applying for.

My mother is an educated, refined woman of 76 who is engaged in a long struggle with Alzheimer's disease. She presently lives alone in her own home and wants to continue living there, but she has reached a point where she needs and wants an understanding and compatible live-in companion. If you are this kind of person and think you would like to live in the foothills of New Hampshire's White Mountains, please write FJ Box B-781. References requested.

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Wanted: Assistant to Administrator of 70-resident boarding home in West Chester. Degree necessary and experience with elderly essential. No phone calls—send resume. Search Committee, 400 N. Walnut St., West Chester, PA 19382.

Quaker woman with wheelchair needs woman with physical, emotional, spiritual strength to stay with her three or four nights a week. Must love cats and plants. Contact Susan Day, 301 E. 22nd St., Apt. 16E, New York, NY 10010. (212) 674-2692.

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Wanted

Resident couple needed for Los Angeles Friends Meetinghouse. Supervise guest room in exchange for lodging. Interracial. Write, Clerk, 4167 Normandie, Los Angeles, CA 90037.

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COSTA RICA

MONTEVERDE—Phone 61-18-87.

SAN JOSE—Phone 24-43-76, 21-66-89, or 21-03-02. Unprogrammed meetings.

EGYPT

CAIRO—Worship alternate First-day evenings. Contact Ron Wolfe, Amideast, 2 Midan Kasr el Doubara, Cairo. Office 33170. Home: 20567.

GERMANY (FED. REP.)

HANNOVER—Worship 3rd Sunday 10:45, Kreuzkirche (Gemeindeaal). Call Sander 629057 or Woickenhaar 822481.

GUATEMALA

GUATEMALA—Monthly. Call 683011 or 681259 evenings.

MEXICO

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

SWITZERLAND

GENEVA—Meeting for worship and First-day school 10:30 a.m., midweek meeting 12:30 p.m. Wednesdays. 13 av. Mervelet, Quaker House, Petit-Suconnex.

UNITED STATES

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 Meetinghouse, 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. 100 W. 13th. Phone: 333-4425.

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

JUNEAU—Unprogrammed worship group, First-days, 10 a.m. Phone: 586-4409. Visitors welcome.

ARIZONA

FLAGSTAFF—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver 86002. (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—Worship and First-day school 11 a.m. 1702 E. Glendale, Phoenix 85020.

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. Barbara Elbrandt, clerk. Phone: (602) 299-0779 or (602) 887-3050.

ARKANSAS

LITTLE ROCK—Unprogrammed meeting, First-day school, 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 683-8283, 224-4020.

CALIFORNIA

ARCATA—10 a.m. 1920 Zehndner. 822-5615.

BERKELEY—Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Walnut. 843-9725.

BERKELEY—Strawberry Creek, 2465 LeConte. P.O. Box 5065. Unprogrammed worship 10 a.m.

CHICO—10 a.m. singing, 10:30 a.m. meeting for worship, classes for children. 345-3429 or 342-1741.

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. Family Service Assn., 40862 Florida Ave. Visitors call (714) 925-2818 or 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—10:10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call (415) 381-4456.

MONTEREY PENINSULA—Friends meeting for worship, Sundays, 10:30 a.m. Call 375-3837 or 625-1761.

ORANGE COUNTY—Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (714) 786-7691.

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

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

REDLANDS-RIVERSIDE-SAN BERNARDINO—Inland Valley Friends Meeting, 114 W. Vine, Redlands. Worship 10 a.m., dialogue or program 11 a.m. For information, phone (714) 682-5364 or 792-7766.

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SACRAMENTO—Stanford Settlement, 450 W. El Camino near Northgate. Meeting 10 a.m. Phone (916) 452-9317.

SAN DIEGO—Unprogrammed worship, First-days, 10:30 a.m. 4848 Seminole Dr. Clerk, Lowell Tozer, (619) 286-5886.

SAN FERNANDO VALLEY—Unprogrammed worship, First-days, 9 a.m. 15056 Bledsoe, Sylmar. 360-7635.

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 9:30 a.m. 1041 Morse St. 266-3083.

SAN LUIS OBISPO—Meeting for worship 9:30 a.m. Sunday. Cal-Poly University Christian Center, 1468 Foothill Blvd., San Luis Obispo, CA. (805) 543-3120.

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

SANTA CRUZ—Worship Sundays 9:30 a.m. Community Center, 301 Center Street. Clerk: (408) 429-1745.

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

SONOMA COUNTY—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1571 for location.

STOCKTON—10:30 singing, 10:45 worship and First-day school. Anderson Y, 265 W. Knoles Way, Stockton (209) 943-5344. Jackson, First Sunday (209) 223-0843.

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

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 2 p.m. Church of Religious Science, 56637, 29 Palms Hwy., Yucca Valley. (619) 365-1135.

COLORADO

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

COLORADO SPRINGS—Worship group. Phone: (303) 633-5501 (after 6 p.m.).

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

DURANGO—First day school and adult discussion 10 a.m., unprogrammed worship 11 a.m. Call for location, 247-4550 or 884-9434.

FORT COLLINS—Worship group. 484-5537.

WESTERN SLOPE—Worship group. (303) 249-9587.

CONNECTICUT

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

MIDDLETOWN—Worship 10 a.m. Russell House (Wesleyan Univ.), corner High & Washington Sts. Phone: 349-3614.

NEW HAVEN—Meeting and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clerk: Michael Burns, 103 Canner St., New Haven, CT 06511. (203) 776-5560.

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. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (203) 354-7656.

STAMFORD-GREENWICH—Worship and First-day school 10 a.m. Westover and Roxbury Rds., Stamford. Clerk: Nancy Notthelfer. Phone: (203) 661-6715.

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

WILTON—Worship and First-day school 10 a.m. John D. Perry, Clerk, 9 Great Hill Rd., Darien. 655-7799.

WOODBURY—Litchfield Hills Meeting (formerly Watertown). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

DELAWARE

CAMDEN—Worship 11 a.m. 2 miles south of Dover. 122 E. Camden, Wyoming Ave. 284-9636, 697-7725.

CENTRE—Meeting for worship 11 a.m. 1 mile east of Centreville on the Centre Meeting Rd. at Adams Dam Rd.

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

NEWARK—Worship, Sunday, 10 a.m. United Campus Ministry, 20 Orchard Rd. 834-9237.

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

REHOBOTH—Worship 10 a.m. 3 Virden Lane, Pinewater Farm. Call Eric Boving, 945-2152 for directions.

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

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

DISTRICT OF COLUMBIA

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

FLORIDA

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

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

GAINESVILLE—Meeting and First-day school 11 a.m. 1921 N.W. 2nd Ave. 462-3201.

JACKSONVILLE—Meeting 7:15 p.m. 2302 Dellwood St. 32204 (Riverside). (904) 768-3648.

LAKE WORTH—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: 585-8060 or 848-3148.

MELBOURNE—Unprogrammed meeting and First-day school weekly. (305) 777-1221 or 676-5077.

MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: R. Buskirk, 247-8938. AFSC Peace Center, 666-5234.

ORLANDO—Meeting 10 a.m. 316 E. Marks St., Orlando 32803. (305) 425-5125.

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

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave. SE. Phone: (813) 896-0310.

STUART—Worship group. (305) 692-9514.

TAMPA—Meeting 10 a.m. Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 985-2716.

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. NE, 30306. Clerk: Joan Thompson. Quaker House, phone: 373-7986.

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. 738-6529 or 733-1476.

ST. SIMONS—Weekly meeting for worship in homes 11 a.m. Call (912) 638-9346 or 1200.

HAWAII

HONOLULU—Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2416 Oahu Avenue. Overnight inquiries welcomed. Phone: 988-2714.

MAUI—Friends Worship Group. Please call Mr. and Mrs. Gordon Daniels, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or Alice Walker, 579-9124, 9 Kaiholo Place, Paia, HI 96779.

IDAHO

BOISE—Meeting in members' homes. Contact Jane Foraker-Thompson, 344-5326 or Curtis Pullin and Kate O'Neill, 383-9601.

SANDPOINT—Unprogrammed worship group. 1 p.m. Sundays. Pine and Euclid. Lois Wythe, 263-8038. Call for summer schedule.

ILLINOIS

BLOOMINGTON-NORMAL—Unprogrammed. Call (309) 454-1328 for time and location.

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

CHICAGO—AFSC, Thursdays, 12:15 p.m. 427-2533.

CHICAGO—57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on first Sunday. Phone: 288-3066.

CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian. Worship 11 a.m. Phones: 445-8949 or 233-2715.

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For location call Jim Oberholtzer, 348-1027, or Marsha Holland, 477-9016.

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 Lombard Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

EVANSTON—Worship 10 a.m. 1010 Greenleaf, 864-8511.

LAKE FOREST—Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 432-7846 or 945-1774.

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

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

OAK PARK—Worship 10:30 a.m. Hephzibah House, 946 North Blvd. Phone: 524-0099.

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

PEORIA-GALESBURG—Meeting in homes every Sunday. Phone 243-5668 (Peoria) or 342-0706 (Galesburg).

QUINCY—Friends Hill Meeting, unprogrammed worship, 10 a.m. Clerk: Peg Kruger. 223-3902 or 222-6704 for location.

ROCKFORD—Meeting for worship, First-days, 10:30 a.m. Friends House, 326 N. Avon St. (815) 962-7373.

SPRINGFIELD—Meeting in Friends' homes, unprogrammed 10 a.m. Co-clerks: Jeanne Thomas and John Arnold. (217) 789-1321.

URBANA-CHAMPAIGN—Meeting for worship 11 a.m. 714 W. Green St., Urbana. Phone: (217) 328-5853 or 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 6 p.m. 423 8th St. Call Bill Dietz 342-3725.

FORT WAYNE—Maple Grove Meeting, unprogrammed worship. Phone Julia Dunn, (219) 489-9342, for time and place.

HOPEWELL—Unprogrammed worship 9:30 a.m., discussion 10:30 a.m. 20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1/4 mi. S., 1 mi. W. 478-4218.

INDIANAPOLIS—North Meadow Circle of Friends, 1710 N. Talbot. Unprogrammed, "silent" worship 10 a.m. Children welcome. 926-5614.

PLAINFIELD—Unprogrammed worship 8:30 a.m., meeting for study and discussion 9:30 a.m., programmed meeting for worship 10:40 a.m. 105 S. East St. at the corner of U.S. 40 and East St. Thomas Newlin, clerk; Keith Kirk, pastoral minister. (317) 839-9840.

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk: Sirkka Barbour, 962-9221.

SOUTH BEND—Worship 10:30 a.m. Badin Hall, Notre Dame. 232-5729, 233-8672.

VALPARAISO—Unprogrammed worship 10:45 a.m. First Methodist Church of Valparaiso, rm. 106B, 103 Franklin St.

WEST LAFAYETTE—Worship 10 a.m. 176 E. Stadium Ave.

IOWA

AMES—Worship 10 a.m., forum 11. Collegiate Methodist Church, rm. 218. For information and summer location call (515) 232-2524 or write Box 1021, Welch St. Sta., 50010. Charles Cole & Brent Wilson co-clerks. Visitors welcome!

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

GRINNELL—Worship 3:30 Sundays (Sept.-May). College campus. (515) 236-8398 or 236-7002.

IOWA CITY—Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Co-clerks Barbara Dumond and Michael Kyte. 338-9273.

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

KANSAS

LAWRENCE—Qread Friends Meeting, 1146 Oregon. Unprogrammed worship 10 a.m. Phone: (913) 749-1360.

TOPEKA—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 273-3519, 478-3383, or 234-0061.

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting Saturday 6 p.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, 986-8250.

LEXINGTON—Unprogrammed worship 3:30 p.m. For information call 223-4176.

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

LOUISIANA

BATON ROUGE—Unprogrammed meeting for worship 10:30 a.m. at 546 Bienville St. (504) 926-5400 or 769-4547. Clerk: Leslie Todd Pitre.

NEW ORLEANS—Worship, Sundays, 10 a.m. 120 South Cortez St. Phone: 885-1223 or 861-8022.

MAINE

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

BRUNSWICK—Unprogrammed worship 10 a.m. 76 Pleasant St. 833-5016.

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

ORONO—10 a.m. Sundays. Drummond Chapel, Memorial Union, U.M.O. 866-2198.

PORTLAND—Worship 10 a.m. 1845 Forest Ave. (Route 302.). For information call Harold N. Burnham, M.D. (207) 839-5551.

WATERBORO—Unprogrammed worship, First-day school, 10 a.m. West Rd. (207) 247-3633, 324-4134.

MARYLAND

ADELPHI—Worship 10 a.m. Sun., 8 p.m. Wed., First-day school 10:20 a.m. (10 a.m. 2nd Sun.), adult 2nd hour (Mo. Mtg. 2nd Sun.) 11:30. Nursery. 2303 Metzgerott, near U. MD. 445-1114.

ANNAPOLIS—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Nancy Elsbree, (301) 647-3591.

BALTIMORE—Stony Run: worship 11 a.m. except 10 a.m. July & August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 11 a.m. 3107 N. Charles St. 235-4438.

BETHESDA—Classes and worship 11 a.m. Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. 332-1156.

CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace. Worship and First-day school 11 a.m. Clerk: Marian Roberts, RD 4. 778-3282.

EASTON—Third Haven Meeting, 405 S. Washington St. 10 a.m. Clerk: Jane Caldwell (301) 822-2832.

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

UNION BRIDGE—Pipe Creek Meeting. Worship 11 a.m. C. J. Swet, clerk, (301) 831-7446.

MASSACHUSETTS

ACTON—Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts., West Concord. (During summer in homes.) Clerk: Sally Jeffries, 263-4992.

AMHERST-NORTHAMPTON-GREENFIELD—Worship and First-day school 11 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 549-0588; if no answer 584-2788 or 549-4845.

BOSTON—Worship 11 a.m. (summer 10 a.m.) First-day. Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-9118.

CAMBRIDGE—Meetings, Sunday, 9:30 and 11 a.m. During July and August, Sundays, 10 a.m. 5 Longfellow Pk. (near Harvard Sq., off Brattle St.) Phone: 876-6883.

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

GREAT BARRINGTON—South Berkshire Meeting, Blodgett House, Simon's Rock College, Alford Rd. Unprogrammed 10:30 a.m. Phone: (413) 528-1847 or (413) 243-1575.

MARION—Meeting for worship 9:30 a.m. Sunday in the Tabor Academy Library, 65 Spring St.

MATTAPOISETT—Worship 10:30 a.m. Rte. 6, east of New Bedford. J. Toothaker, pastor, 636-3405.

NORTH DARTMOUTH—Unprogrammed, First-days 11 a.m. State Road, west of Tucker. (617) 994-9829.

NORTH EASTON—Worship 11 a.m. First-days at Friends Community. 238-2682, 7679, 2282.

NORTH SHORE—Worship and First-day school 10:30 a.m. Landmark School, Rte. 127, Beverly Farms. Child care for those under 6. Clerk: Nancy Coffey, 922-2513.

SANDWICH—East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 11 a.m. (617) 888-1897.

SOUTH YARMOUTH-CAPE COD—Worship and First-day school 10 a.m. N. Main St. 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—Meeting for worship, Sunday, 11 a.m. Rte. 28A.

WESTPORT—Meeting, Sunday, 10:45 a.m. Central Village. Clerk: J. K. Steward 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. Clerk: Nancy Nagler, 772-2421.

ANN ARBOR—Meeting for worship 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. (313) 761-7435, 761-5077. Clerk: Nancy Taylor, 769-3354.

BIRMINGHAM—Worship and First-day school 10:30 a.m. Clerk: Brad Angell. (313) 647-6484.

DETROIT—Meeting 10 a.m. 7th floor Student Center Bldg., Wayne State Univ. Write: 4011 Norfolk, Detroit 48221. 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. 25 Sheldon St. SE. (616) 363-2043 or 854-1429.

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

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

MINNESOTA

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day school 10 a.m., semi-programmed meeting 11 a.m. W. 44th St. and York Ave. S. Phone: 926-6195.

NORTHFIELD-SOIGN-CANNON FALLS TWP.—Cannon Valley Friends Meeting, 2nd and 4th First-days. Unprogrammed worship 11 a.m. Child care. (507) 645-4869; (507) 789-5735; (612) 258-4292.

ROCHESTER—Unprogrammed meeting 9:30 a.m. in homes. Call (507) 282-4565 or (507) 282-3310.

ST. PAUL—Twin Cities Friends Meeting. Friends House, 295 Summit Ave. Unprogrammed worship 10 a.m. 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 (616) 931-5256.

ROLLA—Preparative meeting 11 a.m. Elkins Church Educational Bldg., First & Elm Sts. (314) 341-3754 or 2464.

ST. LOUIS—Meeting 10:30 a.m. 2539 Rockford Ave., Rock Hill. Phone: 962-3061.

MONTANA

BILLINGS—Call (406) 656-2163 or 252-5065.

MISSOULA—Unprogrammed 10:30 a.m., Sundays. 204 S. 3rd St. W. 542-2310.

NEBRASKA

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

OMAHA—Unprogrammed worship. 453-7918.

NEVADA

RENO-SPARKS—Unprogrammed worship at 10 a.m. Senior Citizens Service Center, 1155 E. 9th St. 747-4623.

NEW HAMPSHIRE

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

DOVER—Unprogrammed worship 10:30 a.m., sharing at noon. 141 Central Ave. Clerk: Silas Weeks, (207) 439-2837 or write P.O. Box 98, Dover, NH 03820.

GOVIC—Programmed worship 10:30 a.m. except Jan. and Feb. Maple St. Clerk: Shirley Leslie. Phone: (603) 332-5472.

HANOVER—Meeting for worship, Sundays, 10:45 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.). Clerk: Lafayette Noda. (603) 643-4138.

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

PETERBOROUGH—Monadnock Monthly Meeting, 46 Concord St. Worship 9:45 a.m. Singing may precede meeting.

WEST EPPING—Friends St. Worship 1st and 3rd Sundays, 10:30 a.m. Clerk: Fritz Bell. Phone: (603) 895-2437.

NEW JERSEY

ATLANTIC CITY AREA—Summer meetings 11 a.m. Pacific and South Carolina Aves. 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, Rte. 130 at Riverton-Moorestown Rd. Meeting for worship 11 a.m., First-day school 10 a.m.

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

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

DOVER-RANDOLPH—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. (201) 627-3987.

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

HADDONFIELD—Worship 10 a.m. First-day school follows, except summer. Babysitting provided during both. Friends Ave. and Lake St. Phone: 428-6242 or 428-5779.

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

MEDFORD—Worship and First-day school 10:30 a.m. Main St. Meetinghouse. (609) 654-3000 for information.

MICKLETON—Worship 10 a.m., First-day school 11 a.m. Kings Highway, Mickleton. (609) 468-5359 or 423-0300.

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

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

MOUNT HOLLY—Meeting for worship 10:30 a.m. High and Garden Streets. 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—Meeting and First-day school 10 a.m. No First-day school July-August. New location beginning September. Call (201) 846-8969.

NORTHFIELD—First-day meeting for worship 11 a.m. Atlantic Friends School, Burton Ave. (609) 646-8700 or 345-2458.

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

PRINCETON—Worship 9 and 11 a.m., First-day school 11 a.m. Oct.-May. Quaker Rd. near Mercer St. (609) 924-7034.

QUAKERTOWN—Worship and First-day school 10:30 a.m. Box 502, Quakertown, 08868. (201) 782-0953.

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

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

SALEM—Meeting for worship 11 a.m., First-day school 9:45 a.m. July and August worship 10 a.m. East Broadway.

SEAVILLE—Meeting for worship 11 a.m. July/August worship at 10 a.m. Main Shore Rd., Rte. 9, Cape May Co. Beach meeting July/August, 9 a.m. N. of first aid station, Cape May. Visitors welcome.

SHREWSBURY—Meeting for worship and 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—First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. 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, First-day school, 10:30 a.m. 815 Girard Blvd. NE. Mary Dudley, clerk. 873-0376.

GALLUP—Unprogrammed worship, Sundays, 10:30 a.m. Carpenters' Hall, 701 E. Hill. 863-4697.

LAS CRUCES—10 a.m. Sunday, worship, First-day school. 2610 S. Solano. Barry and Lynda MacKichan, co-clerks, 523-7365 or 526-4625.

SANTA FE—Meeting for worship, Sundays, 9 and 11 a.m. Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.

SOCORRO—Worship group, 1st, 3rd, 5th Sundays, 10 a.m. Call 835-0013 or 835-0277.

NEW YORK

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

ALFRED—Meeting for worship 9:15 a.m. at The Gothic, corner Ford and 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—Adult discussion 10 a.m., meeting for worship and First-day school at 11 a.m. (child care provided). 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO—Worship 11 a.m. 72 N. Parade (near science museum); and 7 p.m. at Center Hamburg. Call 892-8645.

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

CHAPPAQUA—Meeting for worship and First-day school 10:30 a.m. Quaker Road (Route 120). Phone: (914) 238-9894. Clerk: (914) 769-4610.

CLINTON—Meeting, Sundays, 10:30 a.m. Kirkland Art Center, On-the-Park. Phone: 853-2243.

CORNWALL—Meeting for worship and Sunday school 10:30 a.m. Rte. 107, 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 a.m. Call (716) 672-4427 or (716) 672-4518.

HAMILTON—Meeting for worship 10 a.m. Chapel House, Colgate University. Phone: Carolyn Stephenson, (315) 824-0986.

HUDSON—Meeting for worship 10 a.m. first and third Sundays. 343 Union St. Florence Mossman, clerk, (518) 672-7246 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 Mtg. Hse. Rd., op. Bethpage State Park. (516) 249-0006.

FLUSHING—Discussion 10 a.m., First-day school 11 a.m. 137-16 Northern Blvd. (212) 358-9636.

Huntington-LLOYD HARBOR—Friends World College, Plover Ln. (516) 261-4924 (eves.).

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

Locust Valley-MATINECOCK—Duck Pond & Piping Rock Rds. First-day school 11 a.m.

MANHASSET—Northern Blvd. at Shelter Rock Rd. (July & August, 10 a.m.).

St. James-CONSCIENCE BAY—Moriches Rd. Adult discussion/singing, 10:30 a.m. (516) 862-6213.

SHELTER ISLAND—10:30 a.m. Memorial Day through Labor Day, circle at Quaker Martyr's Monument on Sylvester Manor. (516) 749-0555.

Southampton-EASTERN L.I.—Administration Bldg., Southampton College.

SOUTHOLD—Colonial Village Recreation Room, Main St. (June through Labor Day, 10 a.m.).

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (516) 333-3178 (July 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. Sundays. Plutarch Church; First-day school, first and third Sundays 10:15 a.m. (914) 255-5678 or 6179.

NEW YORK—Meetings for worship 9:30 a.m., 11 a.m. Rutherford Place (15th St.), Manhattan. Others 11 a.m. only: Earl Hall, Columbia University and 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, Rte. 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—Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. 662-3105.

POPLAR RIDGE—Worship 10 a.m. (315) 364-7244.

POTSDAM—Worship and First-day school followed by potluck. 41 Main St. (315) 265-5749.

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

PURCHASE—Meeting for worship and First-day school 11 a.m. Purchase St. (Rte. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, (914) 686-3524, and Fred Feucht, 88 Mountain Rd., Pleasantville, 10570. (914) 769-1720.

QUAKER STREET—Worship 11 a.m. Rte. 7 Quaker Street, New York 12141. Phone (518) 895-8169.

ROCHESTER—Sept. to June, meeting for worship 9:30 and 11 a.m., 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.

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.

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—Worship 10:30 a.m. 821 Euclid Ave.

NORTH CAROLINA

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

BEAUFORT—Worship group; 728-7338, 728-5279.

CELO—Meeting 10:45 a.m. Yancey County, off Rte. 80 on Arthur Morgan School Rd. 675-5936.

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Nicky Brown. Phone: 967-6010.

CHARLOTTE—Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 2327 Remount Rd. (704) 399-8465 or 537-5808.

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

FAYETTEVILLE—Unprogrammed. Phone 323-3912.

GREENSBORO—Centre Friends Meeting, 325 E. NC 62. Bible school 10 a.m., worship 11 a.m. David Robinson, pastor. Phone: 674-5081.

GREENSBORO—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., except vacations and summers at Friends Homes. Worship 10:30 a.m. Contact Alfred Henderson, 294-0745.

GREENVILLE—Worship group. 752-0787, 752-9438.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 8:45 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 10 a.m. 915 Tower St. (Schelley Sch.) Clerk: R. Doak, 783-3135.

WENTWORTH/REIDSVILLE—Open worship and child care 10:30 a.m. Call (919) 349-5727 or (919) 427-3188.

WILMINGTON—Unprogrammed meeting 9 a.m. Women's Resource Center, 20 N. 16th St. Call 343-8317.

WINSTON-SALEM—Unprogrammed meeting 10:30 a.m. in parlor of Winston-Salem Friends Meeting House, 502 Broad St. N. 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. Worship 10 a.m. 793-9241.

CINCINNATI—Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Unprogrammed worship and First-day school 10 a.m. Phone: (513) 861-4353. Eileen Bagus, clerk.

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

COLUMBUS—Unprogrammed meeting 10 a.m. 1954 Indianola Ave. Call Cophine Crosman, 846-4472, or Rod Warren, 863-0731.

DAYTON—Friends Meeting FGC. Unprogrammed worship and 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.

OBERLIN—Unprogrammed meeting 10:30 a.m. Wilder Hall, Oberlin College. Ruth Schwaegerle, clerk.

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

WAYNESVILLE—Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and Hight Sts. (513) 885-7276, 897-4610.

WILMINGTON—Campus Meeting (United) FUM & FGC, College Kelly Center. Unprogrammed worship 10:15 a.m. Barbara Olmsted, clerk, (513) 382-4118.

WOOSTER—Unprogrammed meeting and First-day school 10:30 a.m. SW corner College and Pine Sts. (216) 262-8533 or 345-7650.

YELLOW SPRINGS—Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President Street (Antioch campus). Clerk, Hazel Tulecke, (513) 767-1633.

OKLAHOMA

OKLAHOMA CITY—Worship 10:30 a.m., forum 11:45 a.m. 312 S.E. 25th. Information, 632-7574 or 321-2779 (eves.).

TULSA—Friends Church 10:45 a.m., 7 p.m. 13322 E. 31. John & Betty Jean Penrose (918) 663-4496.

OREGON

CORVALLIS—Meeting for worship 9:30 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

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 a.m. Forum 11. YWCA, 768 State St. 393-1914.

PENNSYLVANIA

ABINGTON—First-day school 10 a.m., worship 11:15 a.m. Child care. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) 884-2865.

BIRMINGHAM—First-day school and meeting for worship 10:15 a.m. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. 1/4 mile.

BUCKINGHAM—Worship 11 a.m. Lahaska, Rts. 202-263.

CARLISLE—First-day school (Sept.-May) and worship 10 a.m. 2nd fl., Bosler Hall, N.E. corner College St. and W. High St. 249-2411.

CHELTENHAM—See Philadelphia listing.

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

CONCORD—Worship and First-day school 11:15 a.m. At Concordville, on Concord Rd. one block south of Rte. 1.

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

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

DOWNINGTOWN—First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile east of town). 269-2899.

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

ELKLANDS—Meeting for worship 11 a.m. May through October. Rte. 154 between Forksville and Canton, Pa.

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

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

GYWNEDD—First-day school 10 a.m., except summer. Worship 11:15 a.m. Sumnertown Pike and Rte. 202.

HARRISBURG—Worship 11 a.m., First-day school and adult education (Sept. to May) 10 a.m. Sixth and Herr Sts. Phone: (717) 232-7282 or 232-1326.

HAVERTOWN—First-day school 9:30 a.m., meeting for worship 10:30 a.m., Fifth-day meeting for worship 10 a.m. during college year. Buck Lane, between Lancaster Pike and Haverford Rd.

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—Rte. 611. First-day school, meeting, 11 a.m.

KENDAL—Worship 10:30 a.m. Rte. 1, 1 mi. N. of Longwood Gardens.

KENNETT SQUARE—Union & Sickle. First-day school 10 a.m., worship 11 a.m. Bonny Ogram, clerk, (215) 444-3285.

LANCASTER—Meeting and First-day school 10 a.m. Off U.S. 462, back of Wheatland Shopping Center, 1 1/2 miles west of Lancaster.

LANSWOWNE—First-day school 9:45 a.m., meeting for worship 11 a.m. Lansdowne and Stewart Aves.

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

LEWISBURG—Worship 11 a.m. first and third Sunday of each month. Vaughan Lit. Bldg. Library, Bucknell U. 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 Sunday 10 a.m., child care/First-day school 11 a.m. Newark Rd. and Rte. 926.

MARLBOROUGH—Worship 11 a.m. Marlborough Village, 1 mile S of Rte. 842 near Unionville, Pa. Clerk: (215) 688-9185.

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

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

MERION—Meeting for worship 11 a.m., First-day school 10:15 except summer months. Babysitting provided. Meetinghouse Lane at Montgomery.

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

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

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

NEWTOWN (Bucks Co.)—Worship 11 a.m., First-day school 9:45 a.m. Summer worship only. 968-5143 or 968-2217.

NEWTOWN SQUARE (Del. Co.)—Meeting 11 a.m. Rte. 252 N. of Rte. 3. Clerk: (215) 566-7238.

NORRISTOWN—Meeting for worship and First-day school 10 a.m. Swede and Jacoby Sts.

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

PENNSBURG—Unami Monthly Meeting meets First-days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Bruce Grimes, clerk, 234-8424.

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

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

Central Philadelphia—15th and Race Sts.

Cheltenham—Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July & August 10:30 a.m.

Chestnut Hill—100 E. Mermaid Lane.

Fourth and Arch Sts.—First- and Fifth-days.

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

Frankford—Unity and Waln Sts., 11 a.m.

Germantown Meeting—Coulter St. and Germantown Ave.

Green Street Meeting—45 W. School House Lane.

PHOENIXVILLE—Schuylkill Meeting. East of Phoenixville and north of juncture of Whitehorse Rd. and Rte. 23. Worship 10 a.m., forum 11:15.

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

PLYMOUTH MEETING—Worship, First-day school 11:15 a.m. Germantown Pike & Butler Pike.

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

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

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

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

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

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

SOUTHAMPTON (Bucks Co.)—First-day school 9:30 a.m., worship 10:30 a.m. Street & Gravel Hill Rds. Clerk: 639-2144.

SPRINGFIELD—Meeting 11 a.m., discussion 10:15 a.m. (Oct.-June). W. Springfield and Old Marple Rd. 544-3624.

STATE COLLEGE—First-day school and adult discussion 10 a.m., worship 11 a.m. 611 E. Prospect Ave. 16801.

SWARTHMORE—Meeting and First-day school 10 a.m., forum 11 a.m. Whittier Place, college campus.

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

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

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

WEST GROVE—Meeting for worship 10 a.m. 153 E. Harmony Road. P.O. Box 7.

WESTTOWN—Meeting for worship 10:30 a.m. Sunday. Westtown School campus, Westtown, PA 19395.

WILKES-BARRE—North Branch Monthly Meeting, Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10:15 a.m., meeting 11 a.m., Sept.-May. Summer phone: (717) 675-2438.

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

WRIGHTSTOWN—First-day school 9:30 a.m., worship 11 a.m. Summer months worship only 10 a.m. Rte. 413.

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

RHODE ISLAND

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

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

WESTERLY—Unprogrammed worship, First-day school 11 a.m., except June-Labor Day, 10:30 a.m. 57 Elm St. (203) 599-1264.

SOUTH CAROLINA

CHARLESTON—Worship 9:45 a.m. Sundays. The Christian Family Y, 21 George St. (803) 556-7031.

COLUMBIA—Worship 10 a.m. Presbyterian Student Center, 1702 Green St., 29201. 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. 335 Crestway Dr. Bill Simmons, (615) 622-1308.

CROSSVILLE—Worship 10 a.m. (4th Sundays 4 p.m.) then discussion. (615) 484-8136 or 277-3854.

NASHVILLE—Meeting and First-day school 10 a.m. 2804 Acklen Ave. Clerk: Bob Lough, (615) 298-1269.

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

TEXAS

AUSTIN—Forum 10 a.m., worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square, 452-1841. David Ferris, clerk, 926-9600.

CENTRAL TEXAS—Unprogrammed worship. Call (817) 939-8596 or write 816 Lake Rd., Belton, TX 76513.

CORPUS CHRISTI—Unprogrammed worship 11:15 a.m. 1015 N. Chaparral. (512) 884-6699.

DALLAS—Sunday 10:30 a.m. Park North YWCA, 4434 W. Northwest Hwy. Clerk: Alfred Mellor, (214) 942-8020.

EL PASO—Meeting et 10 a.m. Sunday. Meetinghouse at 1020 E. Montana Blvd., El Paso, TX 79902. Blaine Nelson, clerk.

FORT WORTH—Unprogrammed meeting for worship. Phone: (817) 535-3097 or 926-1526.

GALVESTON—Potluck 6 p.m., worship 7 p.m., study/discussion 8 p.m. 744-1806 or 740-2154.

HILL COUNTRY—Unprogrammed worship 11 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club. Clerk: Don Warrington (512) 833-5368.

HOUSTON—Live Oak Meeting, 1105 W. 10th St. Meeting for worship 11 a.m., First-day school/adult discussion 9:30 a.m. Phone: 862-6685. Clerk: P. Bell, 664-5505.

RIO GRANDE VALLEY—Winter worship group. For time and place call (512) 787-9437.

LUBBOCK—Unprogrammed worship 10 a.m. clerk, Elsa Sabath, 2810 23rd St. (806) 797-0916.

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

SAN ANTONIO—Discussion 10:30 a.m., unprogrammed worship 11 a.m. 1154 E. Commerce, 78205. William Donovan, clerk, 11634 Caprock, San Antonio, TX 78230. (512) 690-8961.

UTAH

LOGAN—Unprogrammed worship, Sundays, 10:30 a.m. Logan Public Library. Contact Al Carlson 563-3345 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) 583-2287 or 582-4357.

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) 862-1439.

MIDDLEBURY—Worship 10 a.m. 3 miles out Weybridge St. at Weybridge School. (802) 388-7684.

PLAINFIELD—Worship 10:30 a.m. Phone Gilson, Danville, (802) 684-2261, or Hathaway, Plainfield, (802) 223-6480.

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

SOUTH STARKSBORO—Hymn sing 10:30 a.m., unprogrammed worship 11 a.m., 2nd and 4th Sundays. Off Route 17. Phone Whites, (802) 453-2156.

WILDERNESS—(Rutland Worship Group). Worship 10 a.m. Trinity Episcopal Church, Library Annex, Rutland. Phone Kate Brinton, (802) 228-8942.

VIRGINIA

ALEXANDRIA—1st and 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) 780-1653.

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, Junc. old Rte. 123 and Rte. 193. 10 a.m. First-day school, adult forum 11 a.m.

RICHMOND—Worship 11 a.m., First-day school 10 a.m. 4500 Kensington Ave. 358-6185.

ROANOKE—Blacksburg/Roanoke Monthly Meeting; Roanoke section, Genevieve Waring, 343-6769, and Blacksburg section, Sandra Harold, 382-1842.

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

WILLIAMSBURG—Unprogrammed meeting for worship 10 a.m. 104 West Kingswood Dr. (804) 229-6693.

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

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

WASHINGTON

BELLEVUE (Seattle)—Eastside Friends Meeting (NPYM), 4160 158th St. SE. Unprogrammed worship 10 a.m., study 11 a.m. (206) 822-2461 or 632-7006.

OLYMPIA—Worship 10 a.m. except first Sunday each month in homes. YWCA. 943-3818 or 357-3855.

SEATTLE—University Friends Meeting, 4001 9th Ave. NE. Silent worship, First-day classes 11 a.m. 632-7006. Accommodations: 632-9839.

SPOKANE—Unprogrammed worship. Contact Sunny Woll, 624-6745.

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

WALLA WALLA—10 a.m. Sundays. 522-0399.

WEST VIRGINIA

CHARLESTON—Worship, Sundays, 10 a.m. YWCA, 1114 Quarrier St. E. (304) 345-8659 for information.

MORGANTOWN—Monongalia Meeting. Bennett House, 305 Willey. Unprogrammed worship and First-day school 11 a.m. Contact John Gamble, (304) 599-1767.

WISCONSIN

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

EAU CLAIRE/MENOMONIE—Meeting for worship and First-day school, Sunday, 10:30 a.m. 1718 10th St., Menomonie, 54751. Call 235-5892 or 832-0094.

GREEN BAY/APPLETON—Meeting for worship and First-day school 11:30 a.m. Contact Bruce Willever, clerk, (414) 682-7175.

MADISON—Sunday 9 and 11 a.m., Friends Meeting, 1704 Roberts Ct., 256-2249; and 11 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

MILWAUKEE—Worship sharing 10 a.m., meeting for worship 10:30. 322 N. Gordon Pl. Phone: 263-2111.

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

WYOMING

CASPER—Unprogrammed worship in Friends' homes at variable times. Phone Eileen Haney at (307) 472-3015.

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