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FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

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VARIATIONS ON THE QUAKER MESSAGE





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AMONG FRIENDS

Silence Among the Coleslaw

In a recent newsletter from Sandpoint (Idaho) Meeting, I came across these words by Rufus Jones: "Religion is not something apart from life and business, not something for special days and places; it is the whole of life; it is something that one does and is."

As a parent of young children, I am particularly interested in observing how Friends' ways of living their faith are learned and interpreted by our young people. Sometimes I get little glimpses at unexpected times—at the family dinner table, for instance.

Our evening meal is usually that rare time in our busy lives when the five of us can be together. My wife and I have come to see such family times as special, and we try hard to make them good opportunities for sharing and being together. Too often, however, we have to struggle to overcome a variety of obstacles: the children will fuss or start to quarrel; the baby may be too tired to eat and only wants to throw his food; four-year-old Andrew says everything is "yucky" and clamors for french fries or a different salad dressing than the one on the table; the phone won't stop ringing; teen-aged Evelyn breaks the news that she's lost her math book (there's a test tomorrow) and whines, "Why *can't* I answer the phone?" Perhaps you get the picture.

As a means of centering ourselves as we begin the meal, we decided awhile back that it would be a good idea to hold hands and to have a moment of silence together. There was less than total acceptance of the idea at first. Andrew resisted sullenly, the idea made him nervous and uncomfortable. The baby stared blankly at us and would pull back his hand and just watch. Sometimes he would giggle or make the rest of us laugh by making a funny noise.

After a time, however, Andrew came to enjoy our "Quaker grace." On several evenings, I confess, when people have felt rushed and started right in eating, Andrew has said, "Let's hold hands." In fact, he is usually the one who gathers us, our unappointed clerk, you might say.

Then this past month the baby, Simeon, startled us. In the middle of dinner (while Andrew was serving himself a third helping of coleslaw and Evelyn was presenting her case for increasing her weekly allowance to keep up with inflation) we were brought abruptly to a stop. Simeon leaned across the littered tray of his high chair and reached out a sticky hand in our direction. He continued to extend it and to utter an insistent "nuh, nuh, nuh" sound until we stopped talking. We all held hands for a second grace of the evening.

It was a priceless moment. It gave new meaning to Isaac Penington's words: "There is that near you which will guide you; O wait for it, and be sure you keep it."

Vinton Deming

December 1, 1984 FRIENDS JOURNAL

VARIATIONS ON THE QUAKER MESSAGE

The following articles by John Yungblut, J. Anthony Gaenslen, Hugh Barbour, and Daniel A. Seeger are excerpted from presentations they made during a panel discussion at the 1984 Friends General Conference gathering in Canton, New York. The panel discussion, arranged by the FGC Advancement and Outreach Committee, explored four "Variations on the Quaker Message."

The Mystical Emphasis

by John R. Yungblut

In interpreting and advocating the "mystical" viewpoint among Friends I would not want to be understood as rejecting in toto what have been designated, for the purposes of our discussion, three other viewpoints: Christ-centered, Protestant, and Universalist. I would insist that without retaining elements of all three of these points of view the mystical emphasis would not be true to its peculiar heritage within Quakerism. Let me attempt to make clear what I mean before focusing upon the distinctive elements of the mystical emphasis.

In the first place, I feel that it is of

central importance that a mystical emphasis within Quakerism should itself remain, in some sense, Christ-centered. Quakerism has emerged as a mutation within the Christian phylum and should continue to bear testimony to the nature of its original inspiration and dynamism and, one might say, charism. Jesus was himself a Jewish mystic, whatever else one might believe about him. The Fourth Gospel, which spoke in a special way to the condition of early Friends, has been called by William Temple "the fountainhead of Christian mysticism." It is itself the portrait "to the life" of a mystic by a mystic. But I should insist on distinguishing between the Jesus of history in evolutionary perspective and the evolving Christ myth or Christ truth that is associated with him yet has in some measure a life of its own. I want to distinguish between a Jesus-centered mysticism and a God-centered mysticism that I believe constituted the religion of Jesus himself as distinct from a religion about Jesus.

In the second place, I see the Religious Society of Friends as belonging historically and currently to the Protestant strain within Christianity. While very appealing, Howard Brinton's idea that Quakerism constitutes a kind of third order as distinct from Protestantism on the one hand and Catholicism on the other has a touch of special pleading about it that gives me some pause. I am very grateful for his important advocacy of an "ethical mysticism," but this has Protestant as well as Catholic roots. Of course where one comes out on the issue of a Protestant viewpoint depends upon the connotation one associates with the word *Protestant*. If one implies an evangelical emphasis on redemption through Jesus'

crucifixion, I would have to dissociate myself from it, respectfully.

However, there is an understanding of Protestantism with which I unreservedly identify. Curiously, it is articulated for me by a statement drawn from Raymond Blakney's introduction to his book translating Meister Eckhart's sermons:

The Reformation can be traced back to Eckhart spiritually and intellectually—if not ecclesiastically. There was enough matter for any reformation to work on in what Eckhart said plainly to whoever would listen to him. He could not be satisfied until he had made certain of the creative, ultimate source of all being, in the only place where it can be immediately known: in the depths of the immaterial self of a man. This is Protestantism.

I am compelled to add: If this be Protestantism, count me in.

In the third place, any Quakerism in which I want to be a participant would have to have a Universalist quality to it in the sense that it would have to eschew the spirit of exclusivism and to pursue actively a policy of what Douglas Steere has called "mutual irradiation" with other living religions. If we were to preach what we aspire to practice, would we not have to proclaim the gospel of "answering to that of God in everyone"? Moreover this is the nearest we've ever come to a creedal statement. Is not that of God within ultimately synonymous with the Light within and with our traditional understanding of the indwelling Christ? And what is more universal than the mystical way? Has not Aldous Huxley well named it "the perennial philosophy"?

But I could not identify with a Universalist movement within Quakerism that would in any measure downplay

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our Judeo-Christian heritage, under-value our biblical roots, or not attribute to Jesus of Nazareth a singular position among the avatars of divinity. Arnold Toynbee held that the religion of the future would not be some new eclectic faith pieced together from elements drawn from the living religions, but rather a religion among the living religions that proved itself capable of expanding its metaphors and remythologizing its myths. Thus others drawn to it from different living religions would not feel that in joining it they had to forego anything of value in their own. If a mutation emerges from Quakerism to serve our day as effectively as the Christian mutation of Quakerism served our Quaker forebears, I dare to hope it might remain unmistakably Christian.

Let me now respond to the specific questions that have been put to members of this panel. First, "What are the distinctive emphases of the variety of Quakerism you represent?" I must at the outset disclaim any right to speak for the group that has been identified as having a mystical viewpoint. If no Friend dares to speak for Quakerism in general, how shall one Friend presume to speak for those drawn to the mystical emphasis? There is not even an organization that attempts to formulate the positions that do exist, to some extent, for the others. One can say that four contemporary Friends have undertaken to articulate, each in his own way, a mystical viewpoint: Rufus Jones, Thomas Kelly, Howard Brinton, and Douglas Steere. I have been at pains to spell out some of my views in the Pendle Hill Pamphlet *Speaking as One Friend to Another: On the Mystical Way Forward* (no. 249). But for the purposes of our discussion here, let me summarize the distinctive emphases as I see them.

Quakerism from the beginning constituted one of the historical varieties of mystical experience. This mystical element was not in any sense in conflict with the consciousness of being called to a prophetic ministry in the form of testimonies. These two emphases were experienced as mutually dependent, like the systole-diastole movement of the heart. Indeed the very effectiveness of

the prophetic witness before the world sprang from a mystical identification with the oppressed, and with the God whose love constrained the concerned individual to act.

The meeting for worship was distinctive, not merely because of the absence of the usual liturgical practices, but because corporate silence afforded an opportunity for at least an occasional group mystical experience in which a sense of the immediate, living, and loving presence was shared. It was further recognized that there was an inevitable relationship between the vitality of a given meeting for worship and the number of individuals in that meeting who were faithful in solitude to the disciplines of Bible reading, meditative prayer, and contemplation. Some of the writings of early Friends attest to this, as does the little manual *A Guide to True Peace* which served Friends well, going through 12 editions in the last century. The cultivation of the contemplative faculty has been the first priority for many Friends. There is no other way to attain a sustained practice of the presence within.

Mysticism is empirical religion and is therefore singularly viable in an age of scientific inquiry. Fox knew God "experimentally," that is, by way of firsthand mystical experience. A mystical experience cannot be contrived. This heaven is not taken by storm. The breakthrough always comes by grace. But while one cannot force the wind "that bloweth where it listeth" to oblige on demand, one can tidy one's little boat, hoist a sail, and await with patient expectation the gentle movement of the spirit. The unmistakable hallmark of the mystical experience is a sense of being known and loved unconditionally, without reservations or restrictions, for oneself alone. There follows the paradox of feeling that one was never so much oneself or, at the same time, so transcended oneself in a sense of identification with the divine. One "sees" reality and is moved by the way in which everything hangs together. It is of little consequence whether the identification is experienced in terms of the living Christ as God in human form or with the God-

The mystical faculty is present in all of us by virtue of our being human.

head, save that the latter is more easily communicated to those of other living religions and to those within Christendom who would free the divine image from male associations.

As I see it, emphasis on the mystical is supported by the fresh revelation that has flowed from the discovery of the fact of evolution and the accumulating insights emerging from depth psychology in this last century. The converging myths of cosmogenesis as articulated for us by Teilhard de Chardin and that of the psyche as interpreted by Carl Jung provide enormous contemporary confirmation of the mystical way in our time. The growing edge of continuing evolution on this planet, as it reaches forward toward higher consciousness in the human species, has its microcosmic counterpart in the process of individuation Jung described as the quest of the Holy Grail within the psyche.

The emerging, evolving human consciousness can be identified, I believe, as the mystical or contemplative faculty. One begins to see that the evolving spirituality of the earth itself can be understood as taking the shape of a new mysticism. Here mutual irradiation between the mystical traditions of all the living religions will fan the smoldering embers until they burst into flame. The cultivation of the inward journey through contemplative disciplines has assumed evolutionary and therefore cosmic significance. Our languishing earth and endangered human species cry aloud under pain of extinction for this development. Only a sense of mystical identification and solidarity can save our beleaguered planet by fueling worldwide movements for reform—social, political, and economic.

A second specific question has been posed to the members of the panel: "What types of Friends and of Seekers



Violet Oakley

The unmistakable hallmark of the mystical experience is a sense of being known and loved unconditionally, without reservations or restrictions, for oneself alone.

find your approach most attractive?" I find the question a little off-putting in that it implies that one view or another will appeal to an individual, depending on psychological type, intellectual interest, educational and vocational training, religious upbringing, and the like. No doubt there is a good deal of truth in

this. An introvert scoring on a Myers-Briggs test as INFP (high in intuition, feeling, and perception) may be constitutionally more drawn to the mystical emphasis, especially if he or she has been exposed as a young person to the mystical literature. But the mystical faculty is present in all of us by virtue of our being human. As Meister Eckhart implied, "A mystic is not a special kind of person; every person is a special kind of mystic." While the mystical faculty will develop along different lines in those of different psychological types and will of course be influenced by environment, educational opportunity, and exposure to different cultures and religious traditions, its characteristics are universal. Considering our Quaker heritage, it seems to me that this emphasis should not be considered an elective, a smorgasbord choice, but of the very essence.

The final question raised by those

who have planned this exchange is: "In what ways does this approach stimulate spiritual growth in its followers?" Some of the answers should by now be apparent. The perennial and ubiquitous company of developed mystics in all the living religions have remarkable consensus here. Those who have been "on the way" have carefully charted the inward journey to the self and to the Self (God within). It consists of a discipline involving three stages: purgation, illumination, and the unitive way. Nothing could be more Universalist in one sense. But for those in the Christian phylum these stages have distinctively Christian associations that stem from the life and teaching of the Jewish mystic Jesus of Nazareth and the apostolic succession of Christian mystics, in which company our Quaker forebears belong. The stages, first identified in our Christian heritage by St. Augustine, have been reaffirmed by the whole succession of mystics. Purgation requires discernment in oneself of all that stands in the way of spiritual growth and the acceptance of divine assistance in the elimination of these obstacles one by one. Illumination implies the rigorous practice of certain disciplines that involve reflection on Scripture and devotional classics, meditative and contemplative prayer in solitude. The unitive way is the gift of the Holy Spirit, producing what Friends have called the "gathered" quality, what Jung would have called the fruit of individuation.

The stages are not to be conceived as chronological. The need for continued purgation is never outgrown nor the need for further illumination ever superseded. Moreover, the unitive way is never fully attained. One may never say with confidence that one is saved. As a poem of Frost's has it, "Heaven gives its glimpses only to those not in position to look too close." But these three aspects of what might be called the "soul's journey into God" have been identified and acclaimed by consensus by all who have espoused this perennial philosophy. Within the human species the developed mystics bear an unmistakable family likeness to one another. Verily, they shall inherit the earth. □

Christ-Centered Quakerism

by J. Anthony Gaenslen

I believe you will find one point of unity common to the remarks of each of the four of us, and that is the profoundly troubled condition of our world, and the need for a healing word to be spoken with authority and power, such that these dead bones may be brought to life, in accordance with the prophecy of Ezekiel. The succinct quotation that I would lay before you that I think expresses this point with elegance and grace is the statement of the French statesman André Malraux: "The 21st century will be religious or it will not be." The question we Quakers have to ask is whether we have a vital, energizing, life-engendering, and redemptive word that first of all speaks within our own uncertain Religious Society, and second of all to our troubled world.

I believe that we have to recover in Quaker life the inner source of the vitality that illuminated the 17th-century landscape like a great flash of light and that had its roots in the movement of the first generation of Christians in the days after the resurrection of Christ. The task of recovering the Quaker message in its full vitality and of setting it before our society and our world is a task of epoch-making dimensions. The first major impediment that blocks the path to a proper understanding of the Quaker message in all of its vitality is that we in this civilization and culture are the heirs of the scientific revolution and the Age of Reason, and we have lost

the capacity to "think" or—to use the more accurate term—to "feel" with our souls. A society that has lost the capacity to think with its soul has become severed from the deep roots with which we humans are connected to the ground of our being. Such a society will surely die; the evidence that ours is dying is all around us. The great Swiss psychologist C. G. Jung tells of an encounter with an American Indian in the Southwest. The Indian in question was the chief of a tribe whose practice was to rise before sunrise, so as to assist the sun in its own rising. These Indians believe that if their tribe should ever cease in this practice the sun would cease to rise within ten years, and life on this planet would cease. Whatever we may think of the mythology of this tribe, clearly here are people who are not severed at a soul level from the processes that generate life. The chief of this tribe told Jung: "We believe that the White Man is crazy." When Jung asked him why, the chief replied, "The White Man thinks with his mind." Jung asked, "And the Indian?" The chief replied by putting his hand on his heart.

The first part of the Quaker message, therefore, is that not only we within the

**When we gather
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Religious Society of Friends but men and women in our society generally must learn to think with our souls. Those who learn to do so come into contact with a reality that is transcendent and transforming. This, at its origins, is the source of the Quaker proclamation that every man and woman comes into the world enlightened by the divine light of Christ. In its more modern form, this is the source of the teaching about the inner Light. However, the assertion that George Fox and the first generation of Quakers took throughout the length and breadth of England to the American colonies, and to many other places throughout the world, is more startling, more revolutionary, and in the end brings us more surely within reach of that reality which Jesus calls the Kingdom of God. The proclamation of George Fox in the first generation of Quakers should be enough to startle us right out of our chairs. It is that Christ has come to teach his people himself, in the same way that the historical Jesus walked in Galilee proclaiming the imminence and immanence of the Kingdom of God, and that the risen Christ lived in the hearts and souls of his people in the days following the Resurrection. The risen Christ proclaimed the same message, and led his people into a more complete realization of the Kingdom of God, just as he had done when he was alive. The same spiritual reality was accessible to George Fox and his contemporaries, and it is accessible to all of us.

The implications of this assertion are staggering. They require that we ask ourselves: What is the nature of the reality that touches us if we have attuned ourselves to listen from the deepest part of our being, and that assures us that Christ has indeed come to teach his people himself? I believe that the irreducible unit of reality is not material, nor is it the concepts and categories of human thought into which we organize reality so that we can understand it. Reality, ultimately, does not operate as philosophical propositions. If the first chapter of the book of Genesis, and the first chapter of the Gospel according to St. John mean anything, they mean that the

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Paul's Departure From Ephesus

ultimate reality of the universe is soul reality, and therefore that what we encounter in our silent worship is not some philosophical principle operating like the Spirit of Christ, but we encounter Christ himself. We, the heirs of the Age of Reason and the scientific revolution, have been conditioned to think of ultimate reality as functioning according to mathematical or "scientific" laws and their analogous philosophical principles. Hence, the preference of many modern people for the term *inner Light*. However, if the testimony of the guiding geniuses of human religious evolution is correct, ultimate reality is soul reality, and it is accessed through the soul in what Martin Buber has termed the "I"-*"Thou"* dialogue. The soul of the risen Christ has become cosmic in its dimensions. The ultimate dialogue of love, thus, is the eternally new dialogue

between Christ and the One he knew as "Abba," the "Daddy-Mommy"-*"Father-Mother"* God, creator-creatix alike of the lilies of the field, the sparrows sold at market, and the remotest galaxy flung across the farthest reaches of the universe.

The soul of God and the soul of Christ exist in an eternal, vital, transforming, and redemptive dialogue, and each one of us has as his or her birth-right the capacity to engage in the dialogue of creation and redemption with Christ. In the dialogue between God and Christ, the law of love is made perfect. This is the dialogue that transforms our lives if we have access to it, and it is in this sense that we come into eternal life as we come into knowledge of the living God.

We do not know what that reality was that the Apostles and disciples had when

they encountered the risen Christ. All we know is that they encountered a presence that transformed and empowered them, and turned them—the frightened followers of an executed criminal—into a force that shook an empire and altered the course of Western civilization. If we are to be truly modern, we must recognize that the evolutionary consequences of the life of Christ, including his Resurrection, have been enormous. I, too, believe, with the first generation of Quakers and with the first generation of Christians, that when we gather in silence and feel the presence of Christ, we feel the reality of the Cosmic and Divine Child. We come to know Christ as he was in the days of the Apostles, the prophet, priest, and king who leads, guides, and strengthens his people. He enlightens our inner darkness and transforms us. He gives us a saving word and

a message and a mission to accomplish.

The message and the mission that he gives us arises out of the prophetic dimension of the religious imagination. The religious imagination runs the spectrum from the mystical to the prophetic. One cannot speak accurately of the religious imagination without encompassing the mystical and the prophetic. In our silence, it is important that we discern not only the mystical but also the prophetic. The dividing line is not always clear, but at that point where we are entrusted by the Author of Life, by the living Christ, with a mission, we have moved clearly into the prophetic. It is important that we treasure our religious experiences, but it is essential that we discern the mission that we are given as individuals in a religious society in response to the voice of Christ. This distinction was perceived as vital by George Fox, as revealed in the following passage from his journal. Writing of an argument he had with certain priests, he states:

But one of them burst out into a passion and said he could speak his experiences as well as I; but I told him experience was one thing but to go with a message and a word from the Lord as the prophets and the Apostles had and did, and as I had done to them, this was another thing.

Could any of them say they had such a command or word from the Lord at any time? But none of them could answer to it. (*Journal of George Fox*, edited by John L. Nickalls, page 23)

So the question that we need to ask ourselves in the sacred silence of our souls when we gather as a community to worship is: what is the word that God and Christ are speaking into our souls, and what is the mission with which we are being entrusted? We know that whatever the mission is, when we are given it, we will be given the light to understand what we must do and we will be given the power to carry it out and to bring it into reality. We are given the light to transform this parched and dying world; we will be given the power to bring to fruition the task that is laid upon us.

In sum, for those of us who gather in the name of Christ to wait and feel his

presence, the experience that is given at rare intervals is a transcending and unique experience. It is an experience that is like no other and it visits upon us a creative trust that is both our most precious gift and our responsibility. The risen Christ calls us into community to hear his voice and to accomplish his word, and his words speak the same thing to us today as the historic Jesus of Nazareth spoke when he walked the earth 2,000 years ago. He calls us to bring into being the Kingdom of God. We are to bring all of our faculties to bear so as to come into the spirit in which the Gospel was given forth. The exercise of coming into the spirit in which the Gospel is given forth is the link between the inward voice of Christ and the historic Jesus. The Gospels root us in that reality; it both tests and enlightens us. Through the discipline of coming into the spirit in which the Gospels were given forth, we come to see the Kingdom of God with greater clarity, and come to know with greater precision what it is we must do to bring it into being.

My prayer here is that we Quakers may come to know the substance of the truth which underlies each one of the messages that you have heard and that each one of the four of us has offered. We each live our own truth as best we can, and we offer the truth that arises out of our own lives to you so that our Religious Society may grow. It is not that I hope that such truth as may inhere in my message may be vindicated over and against the truth contained in one of the other messages, but rather that we may all grow into that living reality that is the Truth, the living Truth, the Truth for which Christ not only lived and died but which he also embodied and which he brings to us in his person as our birthright. My object and my prayer is that that Truth may thrive, and that a vigorous, soul-searching, and soul-enriching dialogue may take place amongst all members of the Religious Society of Friends.

Dear Lord of Glory, may that Truth become a blessing to our Religious Society and to our world.

In Jesus' name. Amen. □

by Hugh Barbour

Quaker attitudes toward sacramental rituals and the clergy were simply a further step in directions Luther began and Calvin continued.

This is a fearful time for message-bringers—and for defining the timeless Quaker message. Friends bring many messages to each other and to the world, but now we need to return to the basic source of our message. Otherwise our strength may fail us in a time when our own lives and human survival are daily unsure, yet these may depend on our own truthfulness and faithfulness. We noncreedal Friends have less outward protection against untruthfulness than almost anyone else.

"Quakerism is first of all Witness, the appeal to the constantly enlightened conscience in all men," said Theodor Sippell, a great German scholar. "It is on the one hand spiritual mysticism, on the other early Christian prophetism." Thus, even amid intense needs for social and political action, we must "true up" our lives and message daily. We cannot rest on a timeless inner spirituality or on old or secondhand moral stands, how-

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Quaker Message and Protestantism

ever true. We have to be like the Hebrew prophets who expected death at any time, yet tried to speak God's enduring word. Said Dietrich Bonhoeffer in Nazi Germany in 1942:

For most people the compulsory abandonment of planning for the future means that they are forced back into living just for the moment, irresponsibly, frivolously, or resignedly. . . . There remains for us only the very narrow way, . . . living every day as if it were our last, and yet living in faith and responsibility as though there were a great future, . . . thinking and acting for the sake of the coming generation. "Houses and fields and vineyards shall again be bought in this land," proclaims Jeremiah (32:15) in paradoxical contrast to his prophecies of woe, just before the destruction of the holy city.

We are called today to the same kind of faithful witness, prophetic and therefore Protestant.

Like the Hebrew prophets, we can also be witnesses that God can be met not only as our friend but as the ground and source of truth about reality, however we define it. We Friends like to call ourselves prophetic. Often this means only that we stand, like the Hebrew prophets, for social justice. But it ought to mean that we see the acts and will of God as determining all our personal and national lives, and contrast God's way with every human way. Prophets speak for God to God's people, usually a message that judges the speaker as well as the hearers.

Early Friends published truth as a challenge that shook all that their

hearers believed about their own motives, social classes and customs, and church rituals and doctrines. By such a witness, Friends also have been the fulfillment of Protestantism, which rests on rejecting idolatry, as well as on faith, the priesthood of all believers, and the word of God, which includes all these. Protestantism began with new prophets, though it ended with national churches.

There have been prophets who were not Protestants, of course. So my job here is to compare systematically with Protestantism what early Friends meant and what we still mean by God's will or word, and by spirit, and by the way God's power and light work within humankind and in history. Historians do not doubt that Quakers arose as a radical offshoot of the Puritan movement, which inspired England and its colonies and which was the more inward and ethical form of the Protestant Reformation in Fox's day. Quaker customs of worship as well as dress and titles were already norms among the English Baptists. Theologians see that Quaker attitudes toward sacramental rituals and the clergy were simply a further step



Luther at Wittenberg

in directions Luther began and Calvin continued.

Many individual early Friends had first been Anglicans, and then turned to Presbyterianism, Congregationalism, and the separatism of the Baptists on their pilgrimage to Quakerism. Like many early Friends, William Penn presented the Friends as the completion of the Protestant purging of Catholic idolatry from England.

But Friends share a more basic Protestant understanding of how God is related to human beings, even when we share the same drive for purity as Anabaptists and the mystics' desire to meet God directly. Like Protestants, we talk about grace given through the word of God. By contrast, Catholic grace rests on sacraments, and the sacraments are timeless. They make God's grace, indeed the body and blood of Christ, present and available to whomever takes part. They are relatively impersonal; priest and laity need not know each other's names or even each other's languages except in confession. For Catholics these sacraments are institutions God set up to bring the substance of grace to people who thus enter a state of grace. In Greek Orthodoxy this is a timeless state of immortality; in Western Catholicism it is a state of forgiveness shared by the whole human family insofar as it participates in salvation by the sacraments. But Protestants make salvation a more personal relationship to God, also usually a more individual one, though we Friends speak of sharing the presence of God in a "gathered meeting." Our relationship to God is inward, by faith. Protestants speak of inward, personal interactions with God, like judgment and forgiveness. But above all we think of our relationship as created by the word of God, meaning not the

text of the Bible but the personal message of God's love for each of us. In this sense Jesus not only brought the word of God but was the Word.

Word is a human term, which we apply to God by analogy; the same is true of the *will of God*. Whatever these phrases point to in God's own self, they affirm that to be human is based less on essences and substances than on actions and relations and on responding as a whole person to other persons. And we lead or bring other individuals into the same kinds of relationships of faith, love, or responsibility: Protestants call this the "priesthood of all believers." The ministry of early Friends was largely a call to all men and women to open themselves to God as Truth and as guide who showed evil, especially within each person, and who led each person into concrete words and actions.

Protestant experience, however, goes further in witnessing that the word of God comes first before any human act or response and that the word and will of God is always in stark contrast to our own wills and ideas. Karl Barth and Paul Tillich attacked as idolatry all human-made religion; Luther and Calvin accused Catholics of making images of God not just in statues but in our imagination, and thus of defining for God what humankind should do for salvation. Quakers thus called all rituals "will-worship," initiated by humankind, not by God's spirit. As Barclay's *Apology* said about Quaker silent worship:

As our worship consisteth not in words, so neither in silence as silence; but in a holy dependence of the mind upon God. . . . The spirit of God should be the immediate actor, mover, persuader and influencer of man in the particular acts of worship.

The Protestant warning against idolatry in worship was extended equally to ethics. Just as Luther accused the popes who sold indulgences of determining what good deeds God would reward, so early Friends like Fox accused even the Puritans of trying to choose good deeds and do them, rather than sit down under the Light, which shows in detail all hu-

man motives, to wait trembling until a new way is opened.

When Friends spoke of Light and Spirit it was out of such a concern for God's will and God's initiative. Spirit wrestles with flesh insofar as God wrestles with our self-will, which we ourselves can crucify. In this sense physical suffering can also purify us. In all other ways the early Friends were not dualists about mind and body, spirit and matter, or even our inner and outer selves. Penn might talk so when attacking the sacraments. Robert Barclay, a friend of the Cambridge Platonists, tried in an essay in Latin and English, *The Possibility and Necessity of Immediate Inward Revelation*, to talk like a Gnostic of humankind's spiritual sense for a spiritual world. But most early Friends said more about God's spirit than about a world of spirits, and saw the source of evil not in the body but in the self and in pride within us. They appreciated the natural world as "the Creation" of God, which was therefore to be used as God's spirit directed; indeed Fox and Nayler cheerfully expected God's spirit to provide technical knowledge and power over all hunger and disease.

Early and modern Friends have gone beyond most Protestants, of course, in the ways and degree to which Quakers expect God's light or spirit to work within humans and transform them. Neither Luther nor Calvin thought Christians could be free from sin, or even do good deeds except by spontaneous gratitude or the overruling power of God. Though Friends accused Puritans, too, of not seeing clearly enough the depth of sin within human hearts (as if mere atonement at a distance could make us acceptable to God), Friends have felt that the directing and power of God's spirit might so fully take over within them, that perfect obedience can be every person's goal.

A sense of God's power to change humankind and direct history has led Christians to various forms of perfectionism; yet it has so often been the hope of Protestants, especially in England and the United States, that at this point also Friends have been closer to the

Friends share a more basic Protestant understanding of how God is related to human beings.

Protestant vision than to the timeless perfection of monks, to the church-centered Catholic view of history, or to the sectarians' expectation that a pure Christian community always will be a persecuted minority needing to separate itself from "the world." Friends came closer to fulfilling the radical Protestants' vision of history than any other. Calvin felt the power of God working within all historical events, and some of his followers, like some of the Anabaptists, were so much impressed with what seemed the breaking in of the Kingdom of God into current history that they became millenarians. In Anabaptist times and also in George Fox's there were "liberation theologians" like the Levellers who saw God's triumph in the revolts of the oppressed righteous. Quakers always have had sympathy for such radical social idealists but usually see that even the "Rule of the Saints" would not be enough to change social structures, or even the hearts of the self-claimed saints. Whatever Oliver Cromwell's "Ironsides" achieved, the true battle and victory have to be within human hearts, and therefore violence is irrelevant not because it is physical but because it is the devil's trick to make human beings think they have overcome evil when they have not.

But what can we say about God's role in history now? If we are Quaker and Protestant prophets who try to interpret in faith the Nazis' Holocaust and the potentially greater ones, we cannot easily affirm that these are God's will. At times a crisis we face leads to a solution we did not foresee. Often creativity comes out of situations in which we ourselves were losing hope. Yet we Protestants are also driven back on an equally fundamental experience: We may not know if we were right. Though we may deliver a message and come away, like early Quaker "publishers of Truth," feeling euphorically that we have "cleared ourselves," we may never have a truly clear conscience. So we need to rediscover the fundamental Protestant message that God's love does not depend on our truthfulness and is with us even in death or darkness. □

Is Coexistence Possible?

by Daniel A. Seeger

Friends should muster the magnanimity and devotion to be both Christian and Universalist, not merely one or the other.

The human enterprise can be likened to a journey.

The most obvious journey is an external, physical one—beginning with humankind's origin somewhere in the Middle East or Africa and proceeding over a period of millions of years to the north, east, south, and west until, ultimately, we have inhabited the far reaches of this planet.

But there are other journeys, journeys that, although they may have an outward expression, are essentially inner or spiritual journeys. Such journeys are charted in Homer's *Odyssey* or in the biblical account of the wanderings of the people of Israel in search of the Promised Land.

Some of these pilgrimages are entirely spiritual, such as that of Dante from the Inferno to Paradise.

Others are carried out in both the spiritual and the physical realms. One thinks of the wanderings of the ancient

Chinese sage Lao-tse, who went from kingdom to kingdom seeking a prince wise enough to govern in accordance with the way of Truth. Failing to find any, he ultimately retired to a cave hermitage and there wrote a concise scripture of a mere 5,000 Chinese characters that subsequently became the basis of a great civilization.

One can also think of the travels of the Indian prince Gautama, now known as the Buddha, who, upon reaching adulthood within an artificial paradise fashioned by his parents to protect him from all knowledge of evil, accidentally encountered victims of poverty, sickness, and death. Sorely troubled in spirit, he left his protected paradise and wandered across the face of India in the most strenuous of spiritual searches. Finally, he was enlightened by a great truth, and thereafter gave of himself unceasingly to yet further travels, challenging and uplifting multitudes with the power of his teaching.

Or one thinks of a young, itinerant rabbi in Galilee, one who was what we could be, one who miraculously transformed sinners into saints, social outcasts into public benefactors, common fisherfolk into fishers of women and men. How many spiritual journeys were set in motion by faith in the truth that Jesus of Nazareth revealed to humankind! A mere handful of disciples in Galilee, Jericho, and Jerusalem spread to Egypt, to India, to Corinth, to Ephesus, to Rome, and to the entire world. We remember the peregrinations of St. Francis of Assisi and his followers, who traveled the earth to spread the good news; or we remember St. Augustine's

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Confessions, in which the author frequently likens the course of his life to a journey from darkness to light. Nor must we forget the travels in ministry under Christian inspiration of more recent times, such as those of George Fox, John Woolman, and Lucretia Mott.

And yet, sadly, we have come to a juncture in the road where it is possible for reasonable people to wonder if all these many journeys, at long last, will be abruptly ended together. For we see now that the good earth, in spite of its ice ages, floods, droughts, and volcanic eruptions, all of which have tried human capacity for survival over the many millions of years of these journeys, is indeed a paradise in comparison to the infernos we can create through our own spiritual lapses. Thus, in this great human journey it seems to be our own destiny to come face to face with the very worst that evil can do.

One of the many things that all people of faith have in common, no matter which of the world's great spiritual traditions nourishes them, is their approach to this great challenge of our own times. People of faith know that human beings can never succeed in structuring a family, an institution, a social order, or a world community that exceeds in wisdom and goodness the degree of wisdom and goodness they themselves have a grasp of within their own hearts. They understand that the first step in rendering service is the spiritual preparation of those who would serve; that social transformation depends upon spiritual transformation. With Meister Eckhart they know that only if we within ourselves are as we should be, will our works give off a beautiful light. It is thus on the inner drama of each human being's journey in search of Truth that the unfoldment of the outer drama of history ultimately depends. People without faith, or with a kind of faith that is inadequate to humankind's new responsibilities, will not be able to build or to hold on to the new world order without which we will perish.

Such a world order cannot be the work of people whose only vision is to impose their particular scheme on everyone else, a foible that some Communists

and some Christians have in common. Rather, the problem is for us to learn to live together with our different traditions, and to live not only without bloodshed but in genuine peace, which implies some sort of mutual trust and active sympathy. It is of no use to talk about loving our neighbors while at the same time dismissing as inferior or mistaken their most cherished possession, their religious faith. Indeed, it is the transforming power of religious faith that offers the only hope out of our present impasse, and so a significant aspect of the great task before us is to come increasingly to discover how the world's faiths can nourish each other and how we can collaborate with all the people of faith in the challenge we face together.

Clearly we live in a world that is inevitably pluralistic as far as religion is concerned. After all, as an example, two millennia of Christian evangelism have left the Hinduism of India largely intact. Moreover, with the shrinking of the world community into a global village, we have the unprecedented experience not merely of hearing about Buddhists, Hindus, Moslems, and Taoists in tales brought back by occasional Marco Polos but, at least in a place like New York City, where I come from, we actually drink coffee and run peace demonstrations with them every day.

There is a new world waiting to be born out of the exciting interaction and religious pluralism that the modern age makes possible. But the situation is not without its dangers. The most obvious, of course, is that the encounter among people of different faiths, rather than providing each with nourishment, may simply provide another excuse for strife and conflict. One can scarcely contemplate the recent news from the Punjab or from Lebanon, or the trials of Judaism throughout the Christian era without recognizing that religious pluralism can indeed be an explosive mixture. Even to observe a diverse group of Quakers reacting to each other's theology can be sobering!

If strife and conflict are avoided, there is another result that is sometimes produced that can be counterproduc-

tive. The Universalist spirit can sometimes degenerate into a sort of amiable, broad-minded relativism, wherein Truth is simply drowned in camaraderie. It is not true universalism to accept casually the diversity of religious cultures and religious loyalties simply because one feels that no religious culture and no religious loyalty is ultimately valid, that nothing is inherently worthwhile. Such modern relativism is a sophisticated kind of cynicism. It is not a proper understanding of the diverse faiths of humankind to develop an explanation of them which simply makes fundamental nonsense of each.

A corollary of this is that a true Universalist does not find it surprising or peculiar that people in Western civilization who earnestly hunger after Truth find great nourishment in the teaching and example of Jesus of Nazareth, any more than it is surprising to find devotion to the Four Noble Truths and to the Eightfold Path in cultures influenced by Buddhism. Nor need it cause a Universalist any surprise or dismay if people come to regard the life and ministry of Jesus of Nazareth as so perfectly fulfilling the leadings of Truth that this person is identical with the highest concepts of Truth in the universe, indeed with the very creative principle of the

How can the world's faiths nourish each other? How can we collaborate with all people of faith in the challenge we face together?

universe itself, and that this manifestation is so powerful that it can reverberate through the centuries, calling people everywhere to an awareness of their own true nature as creatures in whom there is something that corresponds to this same great and true principle. Somewhat analogous attitudes are identifiable in other faiths regarding manifestations



Lao-Tse

of great Truth, and to be phobic about Christian references within the religious life of the Society of Friends, for example, while seeking to cultivate openness to other religious traditions, is obviously not an adequate expression of universalism, or at least so it seems to me.

Genuine universalism is very demanding of its practitioners. For it is true, as has often been said, that a religion can only be understood from the inside. One has only to read the section of the *Encyclopedia Britannica* on Christianity to realize that an objective account of a

religious tradition, however accurate, will never reveal the essential spiritual experience enjoyed by those who are convinced of it. We must learn to contemplate other people's faiths not only without a chip on our shoulder but also in quite a different frame of mind than that with which we regard an oddly shaped seashell. Moreover, the transforming power of any religious tradition that enables its adherents to achieve a new level of life, to be born again, and to exist in a new and different way is not something that is achieved by a casual visit, by dabbling, or by Way-hopping. Indeed, it is necessary to go so far as to say that, while exceptions are always possible, the most likely path toward an understanding of a multiplicity of religions is to encounter deeply the experience of one religion, preferably the one closest at hand, which for most of us would be Quakerism and its Judeo-Christian heritage.

It is true that the Universalist sensibility tends to clash with those members of the Christian community who insist that people who do not recognize Jesus of Nazareth as their Lord and Savior are ipso facto inferior in spiritual realization. But a true Universalist, before becoming agitated unduly over this lapse from the true Christian spirit among Christians, recalls that the phenomenon is not unique to Christianity. Something akin to it is a major theme in Islamic, Shinto, and Jewish experience, with Hinduism, Taoism, and Buddhism being more successful at incorporating a more generous and true-spirited universalism, although there are lapses in practice among people of these faiths, too.

Christian universalism began with Jesus of Nazareth, who rebelled against the kind of lawyer-like focus on doctrines that tends to divide people into chauvinistic spiritual camps. Jesus was much less interested in orthodoxy, in right doctrine, than he was in orthopraxis, right living or right practice. With the simple statement that the Sabbath exists for people and not people for the Sabbath, he disposed of stacks of learned treatises on what was and was not permissible on the holy day. Jesus repeatedly refused to be separated from

Samaritans, who were regarded as the spiritual outcasts, as the heathens of his own day, and taught that a Samaritan could surpass even a Levite in goodness and truth.

In their own commitment to rediscover and to practice the essential Christianity of Jesus and his Apostles, our Quaker forebears also rediscovered and practiced essential Christianity's universalism. Contemporary Quakerism will not realize its true destiny if it retreats from this to a narrow kind of Christian sectarianism, or if it fails to attract, to admit into membership, and to cherish non-Christians. Neither can it survive, I think, if there develops within Quakerism a climate that permits only such theological discourse among ourselves as might be admissible in a public school classroom. While the theology of individual Friends may vary widely, Quakerism's extraordinary vocation in the common human task of our era can be carried out only if our Religious Society as a whole can muster the magnanimity and devotion to be both Christian and Universalist, and not merely one or the other.

If we can let our imaginations loose for just a minute, let us suppose that Lucretia Mott, St. Francis of Assisi, and Mahatma Gandhi could meet each other. Would they not recognize a deep kinship? Certainly, they would be clear-minded about their diverse devotional practices and doctrinal concepts, and even about their very different philosophies of social change. Yet we would hardly expect any spirit of alienation, or of disownment, to arise among them.

The essential unity that universalism sees in the various religious faiths is not one of doctrine or of manner of worship; rather, the point of convergence is in the quality of the human being, the quality of spirit, which the sincere and selfless devotion to any of these different spiritual paths can produce. For spiritual wisdom is not something we know, but it is something we are; it is a quality of being. Our minds cannot contain or comprehend knowledge of God, for we cannot contain what contains us or comprehend what comprehends us. We can embody spiritual

truth, but we cannot adequately articulate it. Indeed, the longer the radius of our vision, the wider the circumference of mystery. Those who have a grasp of this never engage in debates about doctrine. They know that Truth is to be lived, not merely to be pronounced by the mouth, and they know that by their so living, that which is unutterable will be rendered visible.

Thus, the unity among such spirits as Mott, Gandhi, and St. Francis is beyond words and beyond concepts. We will experience it directly, and more frequently, as our shrinking planet brings us closer to more and more people of sanctity from other religions. In this encounter we will not be creating a new unity with them. Rather, we will be discovering an old unity. We will discover that we have always been one with them but have only imagined that we were not.

We are told that in the beginning there was but one Word, a Word which is the Mother of all things, a Word of grace and truth. This Word abides within each and every one of us, and within every human being ever called to life. Existing in the beginning before all other things were made, this primordial, saving Word was uttered out of silence, and to silence we must return if we hope to hear it again. People of faith everywhere are engaged in a common journey, a pilgrimage, to discover within themselves this Word and its revelation of the universal and eternal things upon which all right living and true peace is based. There are *many* paths possible on this journey of search, and one of them always opens up to those who selflessly seek after it. For it is one of the characteristics of Truth that those who thirst after it eventually come to partake of it and to express it, as if the price at which Truth is bought is the sincere and pure longing for it itself. This is why we are promised that those who seek will surely find. Let us, as Friends, then, share with all other people of faith the confidence that, having already found something that is supremely good, there is something more of inexhaustible measure that, together with them, we have yet to achieve. □

Poetry

Untitled

Heady stuff
the purity of soul
the simple, heart-knowing of God
one finds upon the mountaintop.

But one cannot live there;
to seek uninterrupted ecstasy
is to seek madness,
reap eternal despair.

These peaks of clarity
are few, and hard won—
sentinels of grace that ever after
mark the landscape left behind.
Recalled, they are signposts for
barren tomorrows.

Along the way, with grace,
we stumble on small treasures
that smooth the edges of pain
and keep us looking up:

birdsong . . .
the curve of a winter branch
against a pewter sky . . .
a word that touches the heart,
a poem . . .
a dragon made of clay . . .
a sudden, unexpected touch—

These motley moments,
cherished, offered up to God,
are equally a song and prayer
as all the hosannas of heaven.

—Avis Crowe



Cathy Miller

Serenade

The solemn people,
spaced neatly along the straight
hard benches, pillowed in silence,
washed among broad rays of winter sunlight
pouring in the wide stark windows,
strove to connect with the living Presence
surrounding and filtering among them;
eyes closed they waited.

Suddenly from above the watery golden haze
came the jagged cries
of a great black crow:
hooked on a telephone wire he
hovered above the large airy room
amid the sun's glinting sharpness
and, gaping a smile in his voice, quickly
tore the stillness and taunted them,
showering down piercing reminders of
the life force that
grates on poor frayed human
strivings to serenity
and smooth love.

They had been building noiselessly
weaving filaments of love among them
so quietly and stealthily
he hardly could have known
they were there yet he
did and laughed raucously
that Sunday morning.

—Cornelia C. Hornosty

There Is That of Something Else Too

What is there in me that I cannot still—
Must be asserted, will not be denied,
Is not synonymous with my own will,
Is multi-faceted, not unified—

Is often dreamed and sometimes realized,
And will, when fished for, leave no
dangling line,

But, set in program, may be vaporized,
Yet, when rejected, claims that it is mine?

What is there in me out of my control,
That moves and holds and does not set
me free?

What spirit, breathing life into my soul,
Supports, refines my creativity?

As a Quaker, I may justly call this God,
Who works the ground where Shiva, too,
has trod.

—Mary E. B. Feagins

Like Clouds They Have All Floated Onward

Like clouds they have all floated onward.
Not with purposeful faces, but with a rapt intent
As though honoring some secret pact
Made in the beginning of time.

As each one passed
The air was powerfully stirred and heavy with fragrance
Of long wistful memories and hidden meanings
Obscure to all penetrations except love.

Afterwards the air flowed back
Into all the places where their presences had been.
And arching over all was an ever-deepening silence.

—Winifred Rawlins

Almost Perceived

While the dry afternoon droned on,
Cobwebby and creaking with habitude,
Something sped softly by on bright, strong wings.

—Winifred Rawlins

Friends Testimony on Gambling

by Norma Jacob

Everybody these days receives and discards those letters saying "Mr. X, you may already be the winner of half a million dollars." For some reason I actually opened one of these, matched up the numbers, and was startled to discover that apparently I was in line to receive a 25-inch color television. All I had to do was order something from the catalogue enclosed in the letter. As it happened, the catalogue contained an item, a desk-top pencil sharpener, that I'd been wanting but had never seen on sale anywhere. So why not send for it and perhaps get the television as well? Even though it seemed there must inevitably be some way in which the premium could be withheld on a technicality (one I could not detect from the wording of the offer), what had I to lose since I would have the pencil sharpener at what I considered a reasonable price?

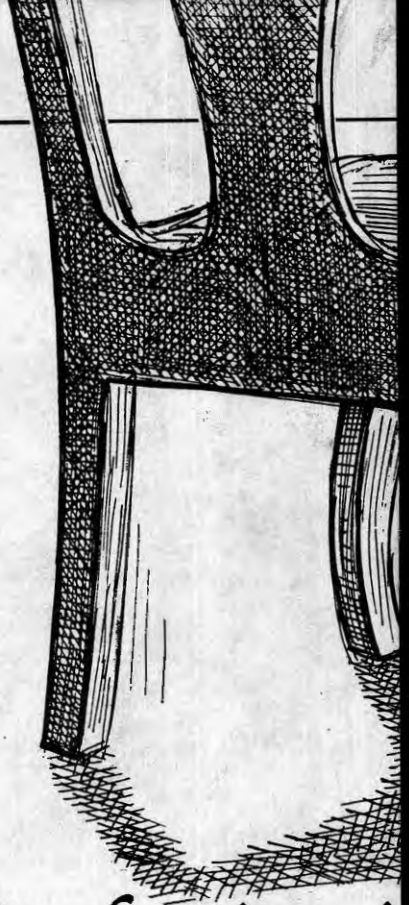
But stay—I had not yet read all of the fine print. Come to find out, my simple order for the pencil sharpener, which might or might not also produce a free color television, had to be sent in on an entry blank for a chance at \$250,000. Of course, the odds against this actually

happening were astronomical—but what if I did win? Just imagine the headlines: "Little Old Quaker Lady Wins Quarter Million." I'd never be able to hold up my head in Philadelphia Yearly Meeting again.

The Society of Friends has a testimony against gambling. I began to ask myself, what does this testimony actually mean, in a world in which elderly birthright Quakers don't worry one bit about riding free on public transportation and accepting other benefits provided for senior citizens from the proceeds of the Pennsylvania state lottery? Other questions arise. Not long ago, a local civic organization with many Quaker members chartered a bus to take people interested in good government to see what legalized gambling was doing, for good or evil, to Atlantic City. They came back with better understanding but also, in some cases, with winnings gained through the use of the \$10 in quarters always handed out on these buses. Did that worry anybody? We ourselves don't seem to be tempted by bingo, but many of our fellow Christians look on it as the right and proper way to raise money for good works. And even highly respectable Quaker

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John Gummere



Profanity i by Lois I. Sink

Wooden swearing" was not permitted in our home when I was a child. You know the sort of thing I mean—slamming the door or kicking a chair when emotions

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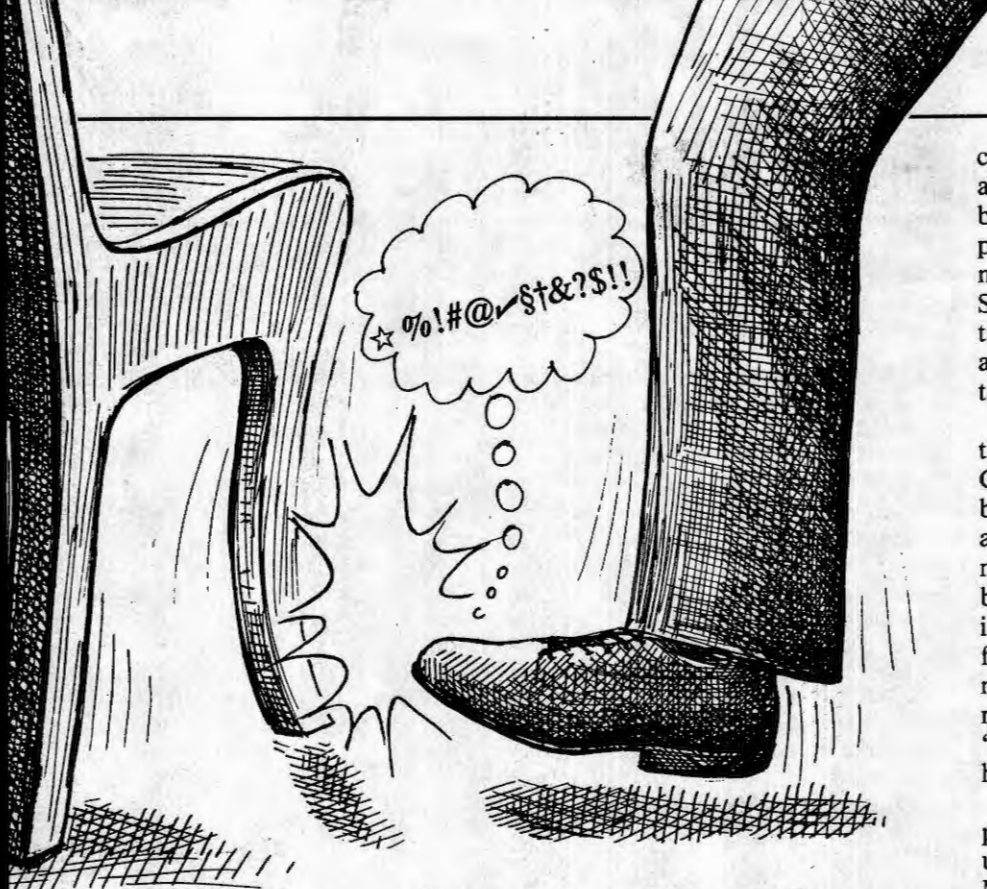
schools have been known to give out door prizes on alumni day.

In these ambiguous days, perhaps it's time to give a little more thought to the current meaning of our traditional testimony; we seem to live in an equivocal world, depicted in shades of gray. Whatever happened to black and white?

Friends testimony against gambling has always been consistent and clear. *Faith and Practice* of London Yearly Meeting put it very well as long ago as 1911:

We believe that all forms of betting and gambling, and all merely speculative means of obtaining money, are contrary





the Preacher's Parlor

reached the boiling point. Nor were we allowed to use modern "slanguage." "That, too," admonished Mother, "is just another way of taking the Lord's name in vain." "Gee" was considered an abbreviated form of "Jesus," and "heck" was banned as a shortened version of "hell." Our conversation not only as Christians but also as PKs (preacher's kids) had to be blameless and above reproach; therefore such

phrases as "doggone" and "by golly" were akin to profanity and frowned upon. After all, as a minister, Mother had a sense of duty toward her family and must also ensure that its conduct be exemplary in the community.

Father's sense of humor, however, could not always be contained within the bounds of Mother's propriety. One lunch hour he was relating an incident concerning a particularly exasperating

client who just that morning had been at the lumberyard where Father was bookkeeper. After wearing everyone's patience thin with unreasonable demands, the customer departed, leaving Sam, the owner, fuming with indignation. His livid face revealed his rage as he spat out venomously, "I hate that man!"

Although Sam attended a conservative church and his wife was a devout Christian, his spiritual experience had been somewhat in question for years among the community at large. Father mildly reproved him, "Sam, the good book says you've got to love everyone if you want to get to heaven." Shamefacedly Sam said nothing for a few minutes; then stung by Father's quiet reproach, he grudgingly conceded, "All right, I love him, but doggone his hide anyhow!"

Two pairs of astonished young ears perked up as this forbidden word was used so casually. We girls anticipated Mother's reproof that we were certain would be forthcoming. From the twinkle we detected in Mother's eyes and the smile that hovered around the corners of her mouth, we knew she would not chide Father this time.

With the relating of that incident, though, two impressionable youngsters, as well as Father, learned the perfect way to handle "wooden swearing" in a minister's home so that even Mother had little or nothing to say. Whenever we were perturbed, the standard phrase at our house from that day on became, "I love him, but . . ." □

to the spirit of Christ. . . . In addition to the material ruin of both individuals and families in all sections of the community, the moral and religious fiber of the people is seriously affected. The prevalence of sweepstakes and of lotteries for charities, however disguised, is a disquieting symptom at the present time.

But as some of the examples above may suggest, the issue nowadays is not always entirely easy to distinguish.

Going back to our beginnings, George Fox seems to have been very much opposed to "games," though I'm not quite sure whether his objection was to any form of gaming for money, or simply to entertainment as an end in itself.

There were certainly lotteries in his day; the *Britannica* informs us that the first English lottery took place during the reign of Elizabeth I, with the queen herself as patron. Here is *Britannica's* definition of gambling: "Any gaming, wagering or undertaking (whether or not lawful or respectable) whose determination is controlled or influenced by chance or accident and which is undertaken with consciousness of risk." What seems oddly lacking from this is any mention of disproportionate rewards, which one might have thought the very essence of the matter. And "undertaking" is a real portmanteau word. Am I gambling if I buy a monthly commuter

train ticket at a reduced rate, even though my health is dubious and I may never get to use all the trips on it? And what about my Social Security? Essentially, like life insurance, it's a gamble on how long I may live. I may lose out completely, or get back many times what I put in.

Well, I said to myself, let's not drive this into the ground. After all, I do want the pencil sharpener. But suppose, just suppose, that by some extraordinary fluke I did actually win that quarter million? What a lot of good I could do with it! At that point, enlightenment came suddenly. Get thee behind me, Satan! I tore up the form. □

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REPORTS

New England Yearly Meeting Seeks to Bridge the Gulf

At New England Yearly Meeting, which met August 18-23 at Nichols College, Dudley, Massachusetts, speakers addressed the theme of oppression and liberation.

Alison Oldham, a New Englander now on the staff of the Friends Committee on National Legislation, asked us to seek to bridge the gulf between the comfortable and the dispossessed. This is not only a social concern but a search for biblical "shalom"—peace, righteousness, justice, wholeness."

Ulises Torres, Methodist minister from Chile and now of New Bedford, Massachusetts, reviewed the worldwide aspects of oppression and deprivation (our country included). He held up examples of acts of love that have made a difference.

In the Bible half-hours, John Punshon challenged us strongly with his views of "Jesus as Teacher and Liberator." Jesus by example calls us, as did the prophets, to public justice and personal righteousness. He taught by living his faith; do we? There is a message deep in the Bible that says that universal liberation is the divine will.

Junior Yearly Meeting, Young Friends, and Young Adult Friends are active participants in New England Yearly Meeting. Friends labored both in business sessions and in three painful, stimulating, and healing threshing sessions over the hiring of a new Young Friends coordinator to serve our high school age youth.

We learned much about the variety of theologies held among us as well as the variety of opinions on what should be the foundation of our work with young people.

Friends also deliberated over war tax withholding by the yearly meeting, adoption of parts two and three of our revised *Faith and Practice*, and a larger budget.

William Kriebel

Education Program for Guatemalan Indians

The news from Central America grows more and more depressing, even frightening. Guatemala is still going through a period of terror (kidnappings, murders, etc.), with thousands of refugees in Mexico and the United States.

However there are signs that the Indians, who make up half the Guatemalan population but until now were left on the margin, are gradually becoming more a part of the political, economic, and social process. Under the last de facto president, a third of the members of the Government Advisory Council were Indians who for the first time had a political voice. One of these has a Quaker scholarship to attend the university and become a secondary school teacher. Under the current head of state, a Constitutional Assembly has been elected with four Indian representatives.

Until perhaps 15 years ago, Indians did not seek higher education. It still requires great determination and courage to do so. Yet we have just sent out 65 letters to former scholarship recipients, mostly Indians, inquiring about their work and lives. They have all received help to become doctors, dentists, nurses, social workers, teachers, accountants, electricians, and health promoters. Another 30 at the Indian normal school have received help each year for eight years to become teachers. Since only five percent of the teachers in the high-

lands are Indian, many of them are unemployed. But a new U.S. grant involves the creation of 900 new teaching positions each year for six years with the requirement that 150 each year must be Indians. With more Indian teachers, more Indian children will attend school with the prospect of becoming leaders in rural communities.

We are convinced that education is an important, nonviolent way to bring about change and provide a basis for a just, democratic society. As far as we know, the Quaker scholarship fund is the only one providing help for students to get an education *within* the country. Those who study abroad usually do not return.

This year we are helping 79 students: 23 receive \$750-\$1,000 a year, which covers all their expenses, 26 receive less than \$750, and the 30 at the Indian normal school receive a nominal \$5 a month for ten months. In addition we provide \$275 a month to pay four teachers in an adult night school with an enrollment of 180.

You have helped in the past. We need your support again to sustain our program at its present level. Thank you. Tax-deductible contributions may be sent to: Treasurer, Orange Grove Friends Meeting, 526 E. Orange Grove Blvd., Pasadena, CA 91104, with a note that it is for Guatemala.

T and T

WORLD OF FRIENDS

Quaker scholar and internationalist Inazo Nitobe (1862-1933) was honored in November when Japan issued a new ¥5,000 bank note bearing his portrait.

Nitobe joined the Society of Friends while a graduate student at Johns Hopkins University in Baltimore, where he enrolled just 100 years ago. He later met Mary Patterson Elkinton of Philadelphia, whom he married in Arch Street Meeting House in 1891.

His varied career included that of an agricultural economist, college professor, administrator, founding president of Tokyo Women's Christian College, early board member of Friends Girls' School in Tokyo, undersecretary of the League of Nations, as well as being a prolific writer and editor of two leading newspapers.

Inazo Nitobe's life spanned a period of enormous change in Japanese life: from the feudal Meiji era, into which he was born, to the decade of the 1930s, when Japan's military expansion into Manchuria heightened the growing international tensions. His influence on modern Japan, as well as his lifelong efforts to promote international understanding between East and West—now recognized in this new bank note—all exemplify his early ambition to "become a bridge across the Pacific."

Friends in or near Erie, Pa., who are interested in starting a meeting are asked to send their names, addresses, and telephone numbers to Debora Palmer, 627 Smithson Ave., Erie, PA 16511.

William and Hannah Penn were made honorary U.S. citizens by a congressional resolution signed by President Reagan on October 19. In the resolution, Penn was commended for his commitment to representative government, civil liberties, public education, and religious tolerance. Hannah Callowhill Penn was cited for her commitment to peace and justice and her work of administering the colony of Pennsylvania for six years. Only two other people have been named honorary U.S. citizens: Winston Churchill and Raoul Wallenberg.

Ho'okupu, a special Hawaiian ceremony, closed last September's celebration for the supporters of and contributors to the work of the Honolulu office of the American Friends Service Committee (AFSC-HI). Staff member Ho'oipo deCambra introduced the ceremony in which, one after another, all those who wished took a flower from a bowl,

expressed their wishes, reminiscences, concerns, and suggestions for the AFSC-HI program and the AFSC in general, and then dropped the flower into a ti leaf-lined basket. When all had finished, the flowers, wrapped in ti leaves and weighted with a coral stone, were taken out to sea where they were dropped into the Pacific—signifying the unity of land and sea and the human link between them.

Green Country Preparative Meeting near Tulsa, Okla., offers visiting Friends a place to share fellowship and even find shelter for the night. Preparative meeting status has been jointly granted to Green Country Friends by Oklahoma City (FGC) and Hominy (FUM) monthly meetings.

Green Country Friends meet every other Sunday at 5 p.m. for silence-based worship, a potluck supper, and a forum on a topic of interest to Friends. Friends are urged to call or write if they will be in northeastern Oklahoma. Green Country meets at 9949 E. 115th St. S, Bixby, OK 74008; call (918) 369-1978.

When Bishop Tutu, general secretary of the South African Council of Churches, was awarded the 1984 Nobel Peace Prize for his advocacy of nonviolent struggle against apartheid in South Africa, the American Friends Service Committee was delighted that their nominee of 1981 and 1982 had been chosen to receive the award. The AFSC, as co-recipient of the award in 1947, is qualified to make a nomination each year. This year the AFSC nominated the United Nations Law of the Seas Treaty and Conference.

In their annual search for a Nobel Peace Prize nominee, the AFSC also invites suggestions from concerned Friends. Names with some biographical and supporting evidence of qualifications should be sent to Thelma Segal, AFSC, 1501 Cherry St., Philadelphia, PA 19102. The deadline for the 1985 award is December 31.



Asia A. Bennett, executive secretary of AFSC, and Jerry Herman, also of the AFSC, greet Bishop Tutu in Philadelphia, May 1984.



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FORUM

No Room for Racism

I am extremely offended by what appears to be racism in the August 1/15 issue. It is noted on page 15 that "a small group of Third World Friends" met. To belong or participate, criteria are applied: "All Friends and attenders of color, including those in interracial relationships, and white Friends with Third World children are invited to play an active role . . ." (emphases mine). Since I presume interracial relationship means sexual/emotional, and since I do not have such a relationship, have no Third World children, and am white, I assume from the piece that I would be excluded from active participation in this organization, even though I have a strong interest in such matters. We do not have room in Quakerism for racism, be it aimed at minorities or majorities.

Finally, along a much different, but extremely important line, Greg Williams also states: "Many of us in our initial contact with Friends did not feel warmly received or welcomed." I travel a great deal. Whenever I am away on a Sunday in a place with a meeting, I attend. Even though I am a Friend, I find other Friends cool when I attend their meeting for the first time. Are we so inherently shy that we cannot relate to others when we first meet them? There are no better friends than Friends, but we seem to need time to get to know one another before even amenities can be exchanged. I think potential Friends are turned away by their initial reception.

Wally Koehler
San Juan, Puerto Rico

Greg Williams replies: Unfortunately Wally Koehler is not the first person to feel threatened by people of color gathering to define their own identity. His immediate reaction is to label us racist; once again the victim is blamed. I read our message in FRIENDS JOURNAL as a message of hope. It was meant as a hopeful challenge for all Friends.

When we met at Friends General Conference it was as strangers, yet all of us in our times of sharing felt many similar oppressions at the hands of all too often "well-intentioned white Quakers."

The Religious Society of Friends is on the edge of a new era. If we look at numbers globally, Friends of color are a majority. Why is it that our influence within this religious body has been and is stunted by a minority of its membership? Racism both conscious and unconscious

plays a role in our lack of power within Quakerism.

The National Education Association pointed out in 1973 that, "In the United States at present, only whites can be racist, since whites dominate and control the institutions that create and enforce American cultural norms and values . . . blacks and other Third World peoples do not have access to the power to enforce any prejudices they may have, so they cannot, by definition, be racists."

We understand that there are many whites both within and outside of the Quaker family concerned about racism. Racism is not a black, brown, red, or yellow issue, it is a white issue. As a person of color I can assist my white counterparts as they deal with their problem; I cannot solve it.

When we gathered at FGC this summer, each of us expressed in our own way the importance of Quakerism in our lives. We felt that there were many other people of color who could find a spiritual home within the Religious Society of Friends, if the door were opened and the unique message of Friends was shared. Our gathering together with a small number of whites who share directly in our experience through a personal relationship is a unique experiment. In talking with people from other religious bodies, I have found that all whites have been excluded from participation.

If we were to open our small gathering to all Friends we would soon be outnumbered and forced to deal with misunderstandings like the ones expressed by Wally, which would tear us away from the creative directions we intend to travel. While I am saddened that some Friends are troubled (Wally, I am sure, is not alone), I can offer no apology. We will certainly communicate with the larger Quaker family, but at the same time we must travel this road. We ask for your support, understanding, and prayers.

Greg Williams, clerk
Third World Caucus of Friends

Letters May Make a Difference

I would like to suggest that Quakers write a polite letter to legislators saying, "I know you are interested in peace, and I am concerned that you do not support a mutually verifiable nuclear freeze. I would appreciate knowing your reasons." A lot of letters might make a difference in their thinking.

Bobbie Ruby
Evanston, Ill.

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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Virtually nothing escapes Tom Stoppard's unflinching gaze—Japanese whaling, anti-war protests, music, nouvelle cuisine, philosophy reduced to a motto on a sweat shirt. Those who have followed Stoppard's career since *Rosencrantz and Guildenstern Are Dead* bowed on Broadway will not be disappointed. He's done it again, and even better!

All of you devotees of "Brideshead Revisited," you ardent admirers of the estimable Jeremy Irons, relax. Irons has left. Irony has not. Henry, the protagonist, from whose lips streams a veritable torrent of sparkling, biting, challenging prose, is elegantly and winningly played by John Vickery.

The Real Thing examines many questions, sometimes suggesting answers, sometimes not. One situation of particular interest to Friends concerns an antinuclear activist who'd been imprisoned for desecrating a war memorial—setting the wreath on fire. Was Brodie released because of the attention drawn to his case and his cause by his play—artfully rewritten by Henry, the seemingly cynical professional writer, over Brodie's anguished objections—or was it, as Brodie posits, because the government had spent so much money on nuclear weaponry that there was none left to create the additional prison space needed to house him?

The Real Thing is basically concerned with the real thing—love and the human condi-



John Vickery and Caroline Lagerfelt in Tom Stoppard's *The Real Thing*

tion. Henry is a successful writer who relishes his calling. He has the right rejoinder for every occasion and regards with disdain those who have difficulty communicating their thoughts. He is an intellectual snob, brilliant and witty, who wears a shell of words. So thick is his armor that it drove his wife to extramarital affairs, and it appears that his beloved Annie, exquisitely portrayed by Caroline Lagerfelt, is about to travel the same path. Only when Annie has stripped Henry of his defenses does feeling come to the surface and love prevail.

Mike Nichols has done a masterful job directing this complex gem. The work is about people in the theater and slips from the play proper to plays-within-the-play and back, from set to set. It moves from a theater to a London flat, to a railway car, to a theater in Glasgow, to a London flat, etc. Physically the show leaves nothing to be desired. Set designer Tony Walton has handled it all ingeniously, including switching cleverly and quickly. Throughout, despite the many changes, Nichols has maintained the pace.

The Real Thing is playing at the Plymouth Theatre, 45th St. west of Broadway, in New York City. Ticket prices range from \$20 to \$37.50.

Beatrice Williams

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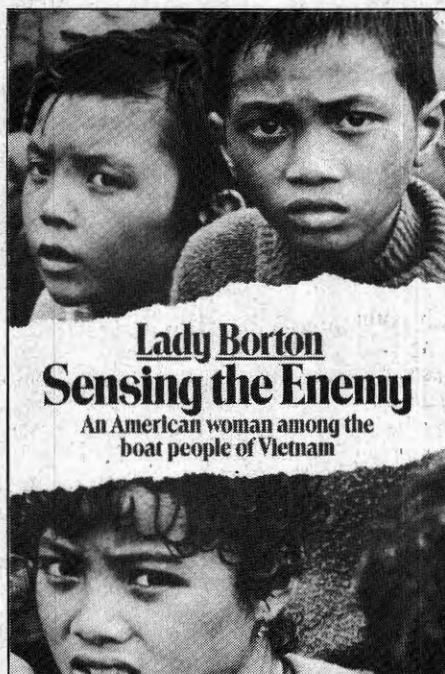
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Poets & Reviewers



Avis Crowe teaches journal writing at Pendle Hill in Wallingford, Pa. Mary E. B. Feagins is a poet and a professor of German at Guilford College. Cornelia C. Hornosty is a poet and a member of Hamilton Meeting in Ontario, Canada. A published poet, Winifred Rawlins is a member of Providence (Pa.) Meeting. Beatrice Williams, 15th Street (N.Y.) Meeting, is a former actress and singer who is now a copy editor at Fairchild Publications.

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• **Moving On: The Hunger for Land in Zimbabwe**, a 1983 American Film Festival award-winning film portraying the history and present changes of this agriculturally rich country, can be rented for \$75 or purchased for \$750 from the Southern Africa Media Center, California Newsreel, 630 Natoma St., San Francisco, CA 94103.

• **Mediating the Victim-Offender Conflict: The Victim-Offender Reconciliation Program** by Howard Zehr provides an overview of the VORP process and the rationale behind it. The first copy is free, others are \$1 from Mennonite Central Committee U.S., Office of Criminal Justice, 115 W. Cleveland Ave., Elkhart, IN 46516.

• **Seizing the Initiative: First Steps to Disarmament** by Paul Walker presents historical examples of unilateral initiatives and outlines independent steps that either superpower might take to break through the current impasse of negotiations. Write to AFSC, Peace Education Resources, 1501 Cherry St., Philadelphia, PA 19102.

• **Stopping History**, a 57-minute videocassette film examining why some people join the antinuclear movement and others do not, is available for rental (\$45), or purchase (\$175) from Adair Films, 2051 Third St., San Francisco, CA 94107.

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• **The American Peace Directory 1984**, compiled by Randall Forsberg's Institute for Defense and Disarmament Studies, lists national and local peace groups and peace-oriented educational groups. The 225-page directory costs \$12.95 from IDDS, 2001 Beacon St., Brookline, MA 02146.

CALENDAR

December

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Peace Through Prayer by Karl Pruter. \$2. Send for free peace catalogue. Cathedral Books, Box 98, Highlandville, MO 65669.

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 three 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 December birthdays include Henry Cadbury, born Dec. 1, 1883. This fact, plus many more, awaits you in the 1985 FRIENDS JOURNAL Wall Calendar. Just \$5.

A Christmas gift suggestion. Give Floyd Schmoer's latest book, *Why Is Man, That Thou Abidest Him?* \$4.75 postpaid. 12016 87th Ave. NE, Kirkland, WA 98034, or at Friends bookstores.

Christmas gift for a friend: *Brotherly Love*, Daniel Hoffman's prize-winning poem on Penn and the Indians ("An American epic" —*Washington Post*). Elegantly printed, illustrations. Hardbound \$10 plus \$1.50 postage, 60¢ sales tax for Pa. residents. Friends Book Store, 156 N. 15th St., Philadelphia, PA 19102. (215) 241-7225.

The Friendly Vegetarian is the quarterly newsletter of the Friends Vegetarian Society of North America. Write for a free sample copy to: FVSNA, Box 474, Beverly, MA 01915.

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

Looking for a book? Free Search Service. Please write: Sperling Books, Dept. F, Box 1766, Madison Square Station, New York, NY 10159.

Communities

Six rural egalitarian communities, established over the last 17 years, invite visitors/members. Integrate the best of urban and rural living! Peaceful, cooperative, self-supporting. Write (\$1 appreciated): Federation, Twinoaks-F5R, Louisa, VA 23093.

Interested in living in a Quaker community while studying or working in Manhattan? The Penington, in the Gramercy Park area, is adjacent to the 15th St. Meeting and AFSC offices, and only 15 minutes from downtown or midtown Manhattan. Presently undergoing renovation and revitalization, the Penington is based on mutual responsibility, trust, and Friendly values. We are now accepting applications for winter and spring residency. Inquire at (212) 673-1730, or write Cathi Belcher, 215 E. 15th St., New York, NY 10003.

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Family Relations Committee
Arlene Kelly, ACSW
(215) 988-0140

BALTIMORE YEARLY MEETING

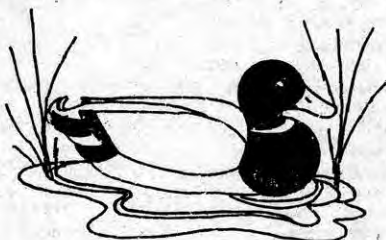
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House for rent, Moorestown, N.J. Four bedrooms; one bath; country kitchen; full basement w/W&D; detached garage; large yard. Walk to shopping and public transportation. \$575/mo. plus utilities. Call (609) 234-5063.

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Monteverde, Costa Rica. In Quaker Community. 40-acre farm, reforested with 20,000 trees. Has forests, pastures, 400 fruit trees, bananas, coffee, vegetables. Beautiful custom-built main house, furnished. Studio guest house with bath, employee house, and more. Write Hollander, Apdo. 10165, San Jose, Costa Rica.

100% Wool Fishermans Yarn, naturals, heathers, tweeds. Also Corriedale roving and batting. Samples \$1. Yarn Shop on the Farm, RD 2, Box 291-F, Stevens, PA 17578.

Personal

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

I have recently attended a peace seminar in Dubrovnik, Yugoslavia, and have visited the Soviet Union for three weeks. I am interested in developing a quarterly "letter for peace and social change." The purpose would be to discover ways in which our national thinking is changing and ought to change, but isn't. For example, I believe conservative economics is forcing poor people to cheapen their values, which causes them to do and think things that people with moderate incomes don't do.

I am interested in exploring ways in which the values of the Quaker Socialist Society can be applied to the American lifestyle. The aim of the "peace letter" will be to suggest alternatives to profit and capitalism that few Americans understand. The only cost will be four 20¢ stamps for the first four issues. If you would like to join in this fellowship of learning and communication, please write to Tom Todd, 3709 West Main, Kalamazoo, MI 49007.

Recently moved to Memphis, Tenn. Miss contact with Friends meeting. Are there other Friends here? Call evenings. Laura Bowman, 382-4866.

Guild for Spiritual Guidance—a two-year training program based on the Christian heritage, Jungian psychology, and Teilhard's vision. Applications now being accepted for 1985-87 program. For further information write: John Yungblut, director, GSG, Wainwright House, Rye, NY 10580.

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

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

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Positions Vacant

Experimental psychologist, assistant professor level, Ph.D. required. Seek person dedicated to teaching with primary competencies and interests in personality or social psychology. Prefer person also able to teach in some other traditional "experimental" area such as cognition, psychophysiology, or sensation and perception. Outstanding candidates in other areas will be considered if their interests cross traditional area boundaries. Tenure track, appointment July 1985. Consideration of applicants begins Jan. 1. Send vita and detailed statement of teaching competencies and interests to Convener, Department of Psychology, Earlham College, Richmond, IN 47374. An Affirmative Action/Equal Opportunity Employer; women and minorities are encouraged to apply.

Haverford College is currently seeking candidates for tenure-track faculty positions, beginning in the 1985-86 academic year, in the following departments:

Economics: A regular tenure-track appointment at the rank of assistant professor or associate professor in any field of economics with the provision that the person must be able to teach macro- and micro-economics at the undergraduate level. Chairperson of search committee: John Spielman.

Mathematics: A regular tenure-track appointment at the rank of assistant or associate professor in any field of mathematics with the provision that the person must be able to teach undergraduate mathematics courses including those in probability, statistics, and computer science. Chairperson of search committee: Richard Bernstein.

Psychology: A regular tenure-track appointment at the rank of assistant professor in the field of biological psychology. Chairperson of search committee: Elaine Hansen.

Interested candidates should submit a letter, resume, and three letters of reference to the chairperson of the search committee, Haverford College, Haverford, PA 19041. Haverford is an Equal Opportunity/Affirmative Action employer.

Pacifist business manager—The Fellowship of Reconciliation, a 70-year-old interfaith pacifist organization located in Nyack, N.Y., seeks a business manager. The person will be the chief fiscal and property manager of the organization, including budget control of national FOR budget, coordinator of office procedure for staff of 30, oversight of 50-room building. Demonstrated commitment to FOR goals and demonstrated ability to use computer systems for fiscal and recordkeeping purposes both required. Job description available. Send letter, resume, and references by Dec. 15, 1984, to: Jim Antal, FOR, Box 271, Nyack, NY 10960.

Dean of Admissions. Earlham College invites applications for the position of Dean of Admissions. Candidates should have extensive admissions experience, demonstrated marketing and research skills, and leadership/managerial abilities. Selection process will begin Dec. 1, 1984, for position opening May 1, 1985. Letter of application with resume and three references should be sent to: Kathy Kurz, Search Convener, Financial Aid Office, Earlham College, Richmond, IN 47374. AA/EO.

Wanted: Ob-Gyn interested in working closely with four family practitioners in rural, central Maine. 92-bed hospital in town, one hour from the mountains, two hours from the coast. Ob-Gyn coverage available. Contact: Ann Dorney, M.D., 34 Fairview Ave., Skowhegan, ME 04976.

Wainwright House, Rye, N.Y., a spiritual center for human development seeks chief executive with experience in management, fundraising, program supervision, membership cultivation, and budgeting abilities. Also skills in human relationships including counseling. Wainwright House is initiating a thorough review and re-definition of mission, emphasis, and structure for decade ahead. Good opportunity for visionary leader. Wainwright House, 260 Stuyvesant Ave., Rye, NY 10580, (914) 967-6080.

Manager wanted, Friends Apartment Homes, Inc., Plainfield, Indiana. One-bedroom apartment furnished. All utilities, including telephone, furnished. Subsistence salary, collect rent. Some light maintenance. Other duties. A chance to minister to a fine, mostly Quaker community. Position available immediately. If interested contact Carolyn Kellum, 1435 Stanley Rd., Plainfield, IN 46168, phone (317) 39-0586 or Les Paulsen, 2025 Redfern Dr., Indianapolis, IN 46227, phone (317) 784-1803.

Family practice in Indian area of Northern California. Tribal clinic with adjacent community hospital. Good compensation. Preventive medicine stressed. Richard Ricklefs, M.D., Hoopa, CA 95546. (916) 625-4747 or 625-4261.

Schools

John Woolman School. Ninth through twelfth grades, boarding and day. Sierra Nevada foothills. Solid college preparation in small classes; farming, arts, service projects, living in a small community. Bill Moon, Principal, 12585 Jones Bar Rd., Nevada City, CA 95959. (916) 273-3183.

Sandy Spring Friends School, Sandy Spring, Maryland 0860, (301) 774-7455. 9th through 12th grade, day and boarding; 6th through 8th grades day only. Small academic classes, arts, twice weekly meeting for worship, sports, service projects, intersession projects. Individual approach, challenging supportive atmosphere. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

Quaker School at Horsham, 318 Meetinghouse Road, Horsham, PA 19044. (215) 674-2875. A friendly, caring environment where children with learning disabilities can grow in skills and self-esteem. Small classes. Grades one through six.

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Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Drive, Greensboro, NC 27410. (919) 294-2095.

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MEETINGS

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

MEETING NOTICE RATES: \$.80 per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Changes: \$6 each.

COSTA RICA

MONTEVERDE—Phone 61-18-87.

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

GERMANY (FED. REP.)

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

GUATEMALA

GUATEMALA—Monthly. Call 683011 or 681259 evenings.

HONDURAS

TEGUCIGALPA—Second Sunday 9:30 a.m. and when possible. Colonia Los Castaños No. 403, near SuCasa supermarket one block south of and parallel to Bulevar Morazan. Contact Nancy Cady 32-8047 or evenings 32-2191.

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, C8C, 1519 12th Ave. S. C. Boadway, 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, First-day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone 479-3796 or 456-2487.

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 Elfbrandt, 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: 663-8283, 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. 43480 Cedar Ave. Visitors call (714) 927-7678 or 925-2818.

LA JOLLA—Meeting 11 a.m. 7360 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., 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.

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.

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 Nottelher. 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.

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. in homes. Please call 255-2957 or 677-0457 for information.

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: Marianne Bradley. 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 Kaihola 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.

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 Lomond 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.

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

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 1/4 mi. S., 1 mi. W. 478-4218.

INDIANAPOLIS—North Meadow Circle of Friends, 1710 N. Talbott. 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. 232-7529, 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—Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 10 a.m. Phone: (913) 749-1360.

TOPEKA—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 233-1698, 478-3383, or 273-6791.

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 Metzert, near U. MD. 445-1114.

ANNAPOLIS—Worship 11 a.m. Educational Bldg., First Baptist Church of Eastport, at 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Clerk: Betty Lou Riley, 757-4965.

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: Ann Miller, 116 Cedar St. (301) 778-2367.

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

FALLSTON—Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Clerk, Hunter C. Sutherland, phone (301) 877-1635.

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.

NEW BEDFORD—Meeting for worship and First-day school 10 a.m., Sundays. Potluck, worship-sharing, 5:30-8 p.m. Wednesdays at the meetinghouse. 83 Spring St. Phone (617) 636-2829.

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., 888-8665.

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 Angeli. (313) 647-6484.

DETROIT—Meeting 10 a.m. 7th floor Student Center Bldg., Wayne State Univ. Write: 4011 Norfolk, Detroit 48221. 841-9404.

EAST LANSING—Worship and First-day school, Sunday, 12:30 p.m. All Saints Church library, 800 Abbott Road. Call 671-1754 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.

MOORHEAD—Red River Friends Meeting, UCM House, 1313 9th Ave. S. Unprogrammed worship 10 a.m. 233-1215.

NORTHFIELD-SOGN-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, 540 Hamline Ave. N. Unprogrammed worship now at St. John's UMC, 10:30 a.m. Call (612) 222-3350 or 644-7017.

STILLWATER—St. Croix Valley Friends, Senior Citizens Center, 112 S. Main St. Unprogrammed worship 10 a.m. Phone (612) 777-1698, 777-5651.

MISSOURI

COLUMBIA—Worship and First-day school 10 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: 449-4311.

KANSAS CITY—Penn Valley Meeting, 4405 Gillham Rd., 10 a.m. Call (816) 931-5256.

ROLLA—Preparative meeting 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.

GONIC—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—Atlantic City Meeting gathers at 11 a.m. in Northfield on Burton Ave. Call (609) 927-6547 or 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.

CROWELL—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 10 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.

RANOCAS—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.

SOMERSET HILLS—Meeting for worship 10 a.m. September-May, Community Club, East Main St., Brookside. Contact: (201) 543-4429 or 234-1812.

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). 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) 824-0988.

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—First-day school, nursery, adult discussion 10 a.m., worship 11 a.m. Anabel Taylor Hall, October-May, phone: 256-4214. June-September summer schedule.

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 CITY—At 15 Rutherford Place (15th Street), Manhattan: unprogrammed worship every First-day at 9:30 a.m. and 11 a.m.; programmed worship at 10 a.m. on the first First-day of every month. Earl Hall, Columbia University: unprogrammed worship every First-day at 11 a.m. At 110 Schermerhorn St., Brooklyn: unprogrammed worship at 11 a.m. every First-day. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, monthly business meetings, and other 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) 666-3524, and Fred Feucht, 68 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 and First-day school 10 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 (919) 392-2269.

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).

WINSTON-SALEM—Ardmore Friends, 2434 Rosewood. Unprogrammed meeting 10 a.m., first and third Sundays, 761-0335.

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

NORTH DAKOTA

FARGO—See Red River Friends, Moorhead, Minnesota.

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 Rod Warren (614) 863-0731 or Marvin Van Wormer (614) 267-8834.

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.

MANSFIELD—Unprogrammed meeting 10 a.m., first and third Sundays, Rock Road. 756-4441, 347-1317.

MARIETTA—Unprogrammed worship group. 422-5299 (Parkersburg).

OVERLIN—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, 1 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 a.m. 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 1 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. A Concordville, on Concord Rd. one block south of Rte. 1.

CONNEAUTVILLE—Unprogrammed worship group Mershon, RD 2, Conneautville 16406.

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.

DOWNTOWN—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). 269-2895.

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. N. 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. Summerytown 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 10:30 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 1 a.m., worship 11 a.m. Bonny Ogram, clerk, (215) 444-3285.

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

LANDSOWNE—First-day school 9:45 a.m., meeting for worship 11 a.m. Landsowne 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 10:30 a.m. first, third, and fifth Sunday of each month. Vaughan Lit. Bldg. Library, Buckner University. Clerk: (717) 524-7969.

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 Girton, (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 Wain Sts., 11 a.m.

Germantown Meeting—Coulter St. and Germantown Ave.

Green Street Meeting—45 W. School House Lane.

PHOENIXVILLE—Schuylkill Meeting. East of Phoenixville and north of juncture of Whitehorse Rd. and 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. Sугan 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 Maple 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 and First-day school 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.

BRYAN/COLLEGE STATION—Unprogrammed worship, first and third Sundays. Call (409) 779-6904 or write 1104 C Verde, Bryan TX 77801.

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. (214) 422-7942.

EL PASO—Meeting at 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) 388-7884.

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 (NPM), 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 Jean Fredrickson, 328-8133.

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, Sunday, 10 a.m. YWCA, 1114 Quarrier St. E. (304) 345-8659 for information.

MORGANTOWN—Monongalia Meeting. Unprogrammed worship and First-day school 11 a.m. Phone John Gamble (304) 599-1767 or Lurline Squire 599-3109.

PARKERSBURG—Unprogrammed worship group. 422-5299.

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.

With your gift to the American Friends Service Committee

*You say hatred does not cease by hatred
and give love.*

*You say the hungry shall be fed
and provide not only food,
but fishing nets, tools, seeds and water.*

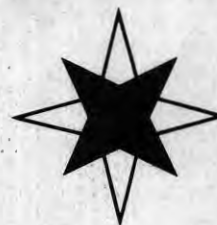
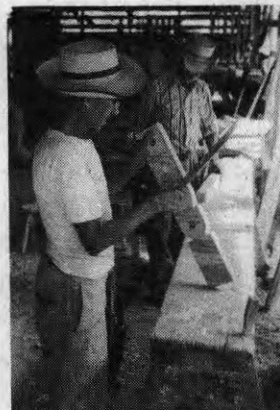
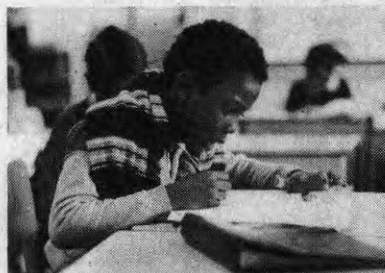
*You say the world feels insecure,
and work for justice and reconciliation.*

*You say you feel powerless to make a difference
and join the community of thousands to work
for a more peaceful world.*

*Each act a light to the darkness,
and a light returned as those whom you support
—despite suffering from injustice or violence,
or the disruption of relocation—
reflect dignity and hope.*

*These photographs show how your contributions
help meet both the physical and spiritual needs
of men, women and children around the world.*

*Won't you include them on your gift list
this year? For it is your caring and your faith
in others which helps them achieve
for themselves a better life.*



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