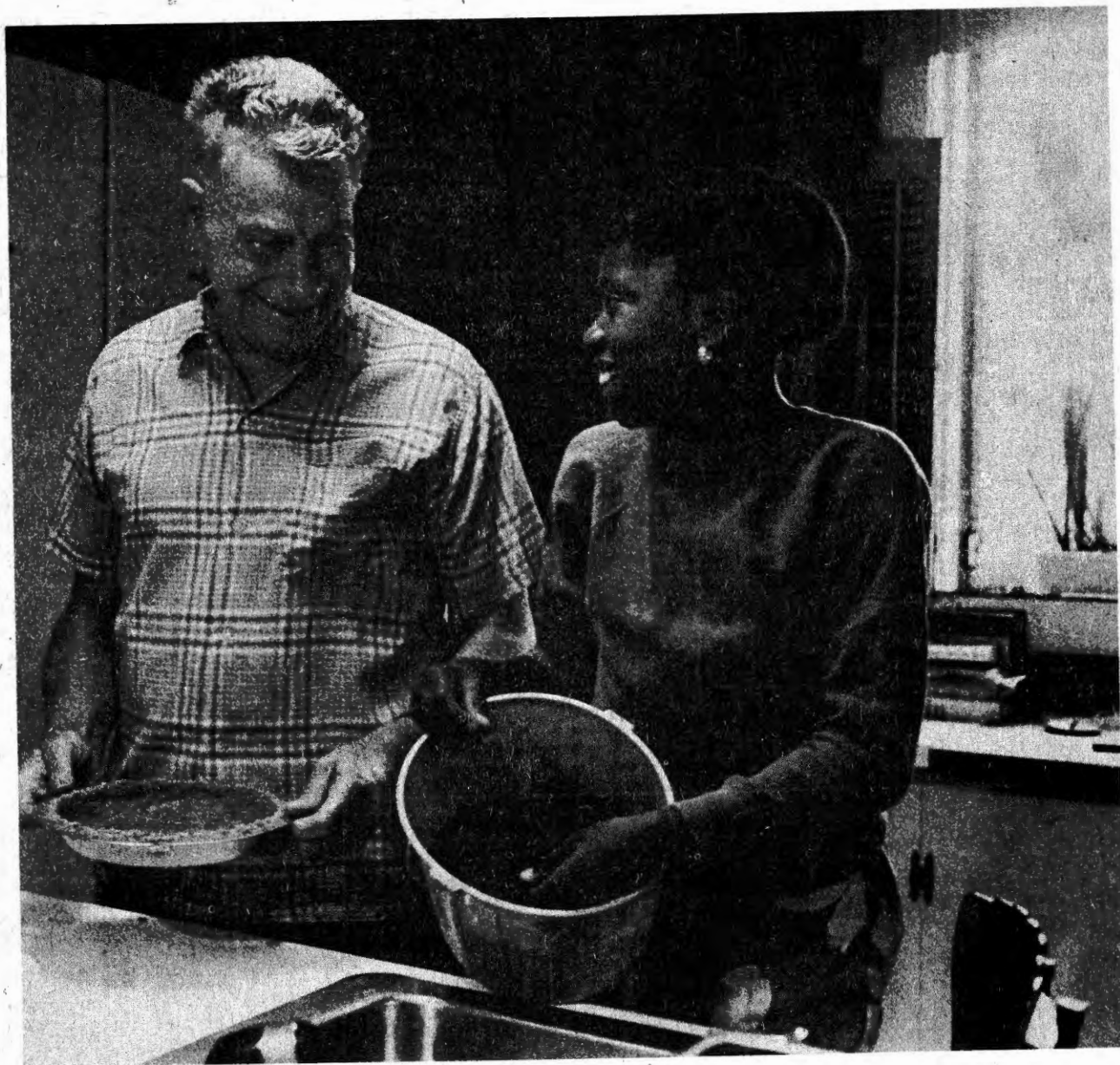


January 1/15, 1981

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



*We are not called to "make war on war" but to disempower war  
by glorifying the universality of goodness.*

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Cover photo of Euell Gibbons with a friend by Margery Smith. (Euell died in late December, 1975.) Cover quote from page nine.



## FRIENDS JOURNAL

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# COMMITMENT TO THE UNKNOWN

by Paul Niebanck

All of us have occasion to fear the unknown. The thought of departing from known habits and rewards is so threatening that we cling to them, even when they cause pain. At least they are familiar. We can count on them. We fear being set adrift without

compass or anchor. The unknown contains risk, possible loss, maybe even death.

But somewhere in us a voice whispers, "Go." It says that there is a fuller calling for us, that there is much to be gained by venturing forth. It says that there are resources within ourselves that we have ignored. It says that external validations are empty unless they are responses to what we actually are, rather than to the roles we carefully play.

Playing these roles is hard work. We become known for the traits that we have cultivated thus far in our lives: our punctuality, perhaps, or our productivity, or our generosity, or even our spirituality. But what might have started out as genuine impulses now feel like burdens, mere reputations to maintain. The investment in them is heavy and the returns are transitory. We have sacrificed our inner urges in order to make ourselves acceptable to others. Like a child, we feel that if we do not do certain things, "They won't like us anymore."

Much of the time we hang in the balance, semiconscious of both the fear and the wish to step into



the unknown. The underlying fear is the fear of the unknown *within ourselves*. What if there is no reservoir of strength to call upon? What if there is *nothing there*? Or what if we have to confront those things that we have successfully suppressed from our consciousness for so long?

But the voice persists. It cries out, "I can't stand it anymore! I have to shake loose. I have to go." Beneath the voice is a vital and throbbing self that cannot wait to be free, to be given a chance. It wants our capacities to be challenged. It wants to dare the unknown and to dare itself. It assures us that in the void we would see ourselves clearly, that we would return stronger, more able, more agile, more ourselves. Changed and strengthened, we would be free from the incentives that have dominated our actions in the past. Hearing the voice is evidence that things are not right the way they are.

As we struggle with our ambivalence, our deeper self is making preparation. In sleep, we get a hint of what it might mean to escape the routine and discover our hidden potential. As we sleep, our experiences have a chance to

settle, come together, and articulate themselves anew. Our dreams stay just ahead of our conscious awareness, coaxing us and encouraging us in our quest.

Part of us is, in a sense, *always* asleep. That deeper part works on our behalf, free of the intellect, toward a confident, balanced, and diversified set of responses and expressions. It waits patiently, shows itself whenever we are brave enough to look, and rushes to our aid when we give signs of willingness to dare. Sometimes it even carries us beyond our conscious resistances. Something will happen and we will remark, "That's the best thing that ever happened to me," or, "Why didn't I think of that before?" Without realizing it, we were already committed to the unknown.

Now we hear the voice more clearly. The possibilities within us are visible and accessible. Even what we thought of as "losses" turn out to be gains, because they let us experience something new in our own character. There are no mistakes to be made, and there is everything to be gained. We have our first glimpse of an entirely new set of forces, wonders, and unexpected treasures. As we dance into the darkness, there is light all around. The monster fantasy of fear turns out to be a gentle teacher, full of wisdom which we had never before imagined.

Perhaps the hardest aspect of committing ourselves to the unknown is our sense of responsibility to those who depend on us. If we leave or lose a job, these persons might be hurt. If we change our life-style, our friends might become confused. But these thoughts amount to arrogance in disguise. By presuming to know what is good for these others, we are in fact denying them, as well as ourselves. In reality, the more expressive and aware we are ourselves, the richer will be their lives. In our new strength, we will have something to share with them, to which they can come freely. As we reach into the unknown, they actually may join us. In any case, their opportunity for expression will be greater as we enlarge our own.

As we put aside the encumbrances and see them for what they are, we will also see what was there, unnoticed and untapped, all along. We will find the capacity for renewal, for redefinition and substantive validation. We will experience the rewards that come from continuous change and growth. That which remains static is soon forgotten; that which moves and responds is forever relevant and influential.

Our commitment is to notice the stirrings within ourselves and to let them carry us to new levels of expression and service. The extent of our self-understanding, integration, and expression defines the quality and worth of our lives. Our commitment to the unknown is a matter of human obligation. □

*Paul Niebank is professor of environmental planning at the University of California at Santa Cruz. On the American Friends Service Committee National Board, he is also a member of the AFSC Northern California Regional Executive Committee. He is a member of Santa Cruz (CA) Meeting.*



# DEALING WITH CONCERNS

by Signe Wilkinson



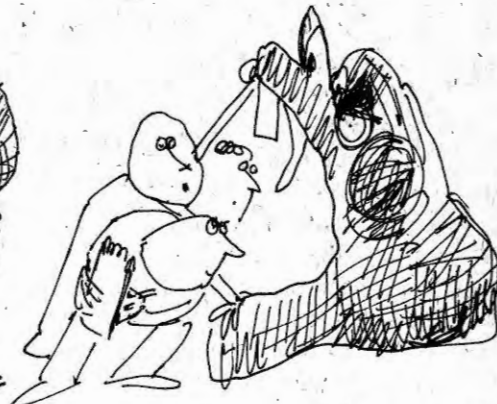
A Friend struggling under the weight of a concern brings it to his Meeting...



which gets under the weight and...



Delegates a Committee...



which looks into the concern



I CAN'T, in good conscience let this minute pass unless the 'which' is changed to 'that'.

and proposes a minute to the Meeting that is passed (with grammatical improvements)....



And the concern is alleviated.



# KEEPING OUR EYES ON THE PRIZE

by Ross Flanagan

Bill Loos/Courtesy of American Friends Service Committee



Ever since I can remember, the basic organizing approach we in the peace movement have chosen to pursue has been to alert people to the dangerous state of our world and to exhort us all to accept and exercise greater responsibility for doing something about it. I wish to suggest that such an approach, while apparently quite apt—given today's headlines—is rapidly becoming bankrupt both as a strategy for organizing others and as a style of work for ourselves. If there is one thing which has distinguished our *religious* peace movement from other change movements down through the years, it has been our insistence that our *means* are at least as important as the ends toward which we are working. Yet how much consideration are we peace workers giving ourselves and one another as essential “means” for achieving the political and social goals we seek? If one believes that our well-being is as vital to peace as U.S. ratification of SALT II, then surely it is important for us to seek together for new ways of working for peace which face up to the “burn-out” phenomena among us and put us in touch with the very deepest wellsprings of human understanding and spiritual energy we have to bring one another.

Quakers have long recognized the importance of “speaking to the condition” of those with whom we are trying to communicate. One insight I have gained from my work as a change agent over the years is that trying to dispel people's fears with facts and rational persuasion *alone* is a losing proposition. Repeatedly I have observed

that we humans simply do not do well at absorbing, processing and implementing new ideas and programs when we're feeling stressed and insecure. Even so, despite years of futile efforts to try to reason the U.S. administration out of Vietnam and the U.S. Senate into SALT II, most of us still pour a tremendous proportion of our energy into trying to sell our arguments and spread information.

It seems to me the time has come for us to face up to the fact that none of us are going to make significant progress on any of our particular causes or issues without engaging the felt condition and overall climate of our society and the world in which we are trying to work. And that means we have no choice but to relate to one another more holistically and engage our wholesomeness in dispelling the condition of fear, tension and distrust which pervades our country with such debilitating effect on us all.

What are the organizing implications of such a decision?

The first thing we need to do is to acknowledge that fear is not simply a problem others have but a condition which most of us share to some degree by virtue of our country's social climate and the type of work in which we are involved. There have been times when it has seemed to me that our anxious style of peace advocacy must surely convey to others the transparent truth that, despite all we have to *say* about peace, here indeed are some equally fearful people who have not yet come to grips with their own fears. One of the things that has made fear so particularly disabling to our efforts at social change is its tendency to isolate, immobilize and reinforce its hold on people by locking us into a particular way of looking at and relating to things. Ultimately we find ourselves

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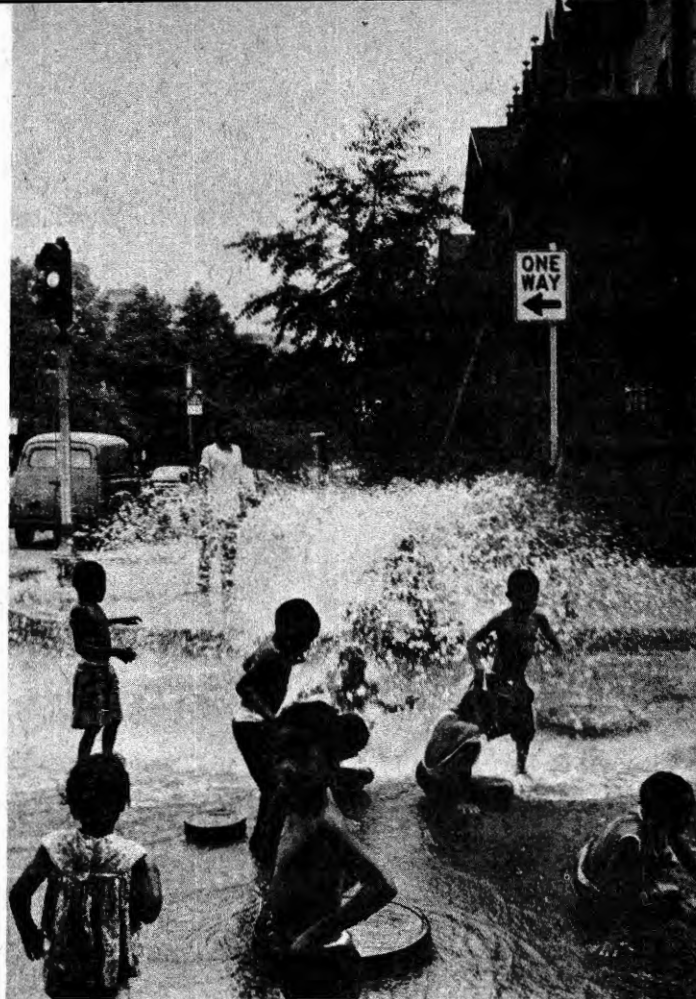
distrusting what we do know of life and the rule of God/love in the world.

Just how others fall casualty to such nonsense, I cannot say. In my case, however, twenty years' service as a change agent and problem-solver had the effect of programming my outlook so that I became a prisoner of that role perspective. The result was that I developed a "critical eye," which, although quite handy for zeroing in on what needed correction in any particular social situation, gradually undermined and blinded my perception of all the resources available.

I shall never forget a night in Albany, when, waking to the sound of a siren on the street outside, I turned to my



Theodore Hetzel



Terry Fox



wife, Carol, who had also awakened, and said, "Oh Lord, there's another human being in trouble," to which she responded: "Oh no, there's someone going to help someone." Wham, it hit me! Here I was seeing the glass half empty; she, half full.

It was then things began to unwind for me. With a little help from my wife and friends, a chance to experience life from a different role perspective and some peer support counseling, I was able to free myself of the fear and isolation I had accumulated. While sorting things out, I came to understand something of the toll fear had taken of me. My "critical eye" had given rise to a consciousness of scarcity within me, which in turn fostered a hyper-paced work/life-style causing me to make more mistakes, which undermined my self-esteem and ultimately left me feeling I had no *right* to expect help from outside myself *anyway!* So it was hardly surprising that time after time in those later days my organizing style confirmed my worst fears that the sky was falling, God and my neighbors were out to lunch, and it was *all up to me!*

One way I have since found to short-circuit such self-isolating fearful feelings and to maintain a more balanced outlook on things has been regularly to take some time to unwind in nature. A second thing I have found helpful has been a return to the concept of "honoring the Sabbath." For me this has come to mean setting aside a weekday or at least part of a day each week when I reserve for myself the right to live free of all outward and self-imposed expectations upon my time, function and behavior, so that I may simply be myself.

Another suggestion for our consideration as peacemakers concerned to "speak to the condition" of our society is a strong recommendation that we stop trying to fight fire with fire. I am opposed to appealing to people's fears of nuclear holocaust as *our* basic incentive to their embracing a commitment to peace. Surely we do not wish to follow the lead of so many politicians and business advertisers who seek to manipulate the public's anxieties for their own ends? Moreover, I do not share the conviction of those among us who assert:

*When people fear the military arsenals more than they fear the things the arsenals claim to protect us from, the military system will lose its credibility. People begin to believe in peace more than war. (Sojourners editorial, June 1980)*

I believe that an insecure population, whether fearful of crime in the streets, "the Soviet threat," or nuclear war, is an exploitable population and hardly the sort of firm foundation on which to build a national reserve to take the risks of peace. It seems to me our task as peacemakers is to be about the business of giving people new grounds for hope, not trying to sell peace on grounds

of fear.

How shall we proceed to carry our concern for peace to others? A good many of the people we keep trying to activate have counted themselves out as peacemakers simply because they haven't felt sufficiently informed, self-confident and articulate to go and preach the word. But it is becoming increasingly clear that this is not the only, and perhaps not even the most fruitful approach for our peace ministry to take at this time. We're beginning to realize that many of the people and groups we are trying to reach with our peace message are simply feeling under the weight of so many other more immediate and emotionally charged problems that it is hardly surprising to find them reluctant to shoulder another challenge. Moreover, when we try to load ourselves up with a lot of facts and arguments we are supposed to remember, we frequently become so anxious and obsessed with "delivering the goods" correctly that we fail to establish good listening contact and rapport.

Maybe it is time to reassess the style of our current peace advocacy and take another look at the idea of "answering that of God" in others. A significant group with whom such an answering presence could make a difference are the public and human service workers in our communities. Here are some people with a natural self-interest in peace, caught as they are in the middle of reductions in funding drained off by the military, increased calls upon their services and mounting administrative pressures and paperwork aimed at tightening and regimenting their work procedures. I have worked with a good many of these people, from police chiefs and county officials to nurses, teachers and cops on the beat, all of them struggling to avoid "burn-out" and keep faith with the human casualties of a society at war with itself. The last thing they need to hear is the peace pitch of a group of folks trying to drum up support for the passage of SALT II or any other "peace issue" for that matter!

What these good people *do* need is someone to tell their problems to; someone to appreciate their own real needs and good work; someone to help them unwind and debrief from the inordinate load of human needs they are processing, so that they can keep their emotional transmission in good working order and their creative spirits alive.

"But what has all this 'answering presence' stuff got to do with our *real* problem—making peace?" one may ask.

Well exactly what *is* the prize we seek? Doesn't it have something to do with supporting people in their efforts to live at peace with themselves, their loved ones and their communities? I feel that what the world needs now is more peace-able people—ready, willing and able to communicate not merely the contentions of peace but the



spirit of peace, not merely by what we do, but also by what we choose *not* to do and allow to happen when we come into the presence of God in others.

Many have had good experiences standing up and speaking out against something we feel is wrong. Given the nature of our world it seems clear that we can expect additional opportunities to do so. But it's becoming clearer that moral stands in response to social evils are no substitute for our own clearly defined vision and continuing sense of purpose and direction. For years we have been operating on the assumption that significant progress toward the establishment of world peace requires the sympathetic moral leadership of our own and other nations' heads of government. But what happens should it become clear our leaders actually oppose any significant moves toward disarmament and peace, as was the case during much of the Vietnam War? Is our only choice to "return to the trenches" and once again embrace the strategy of resistance?

That, I'm convinced, would be a mistake! I have found that "fighting injustice" in this way only seems to *lend power* to what we are trying to overcome by focusing more attention on the difficulty of the struggle than on the compelling truth of the vision, values and alternatives to which we seek to call others. Too often the result seems to be that far too many of us are left feeling the enormity of the problem and our relative powerlessness with respect to it.

And that I find a very dispiriting proposition! It is simply not the way I want to spend my life. I want to spend more time engaging and getting to know the goodness of this life and its people, not putting myself through the wringer of a de-energizing series of ritual performances with the "powers that be." We owe it to ourselves, our families and our years of human concern and investment in the cause of peace to find some new strategy of change which offers us a more promising and satisfying way of working for peace.

But have we any choice? If they gear for war, what else is there for us to do but oppose that effort?

My daughter, Beth, first helped me get some perspective on that question. After I had given a talk at a Friends meeting, she said, "Dad, you talk as if nonviolent revolution were years off. Don't you realize we are already in the midst of one of the most far-reaching, dynamic and pervasive revolutions this country and the world have ever known?" It was the holistic health movement to which she referred. It took some days before her dubious father decided she had a point. How had I missed it? I had grown used to measuring our progress toward peace by the actions and reactions of those in high places of "power." Not surprising, when one realizes how culturally conditioned toward looking up for guidance, assistance and approval we have all been

since birth. Parents, teachers, ministers, employers, government leaders and our traditionally parental conception of God have all led us to feel that up is where the power lies. With that kind of vertically constrained notion of what we have going for us, it is no wonder that when "the big shots" up there frown on our needs for change we presume our only choice is to revolt, resist and struggle against them.

And that is precisely the way those at the "top" of our society would like us to keep seeing things. For "they" (and most of "them" are men) are scared too. Their hierarchy-structured political, economic and social power systems, in which they have so heavily invested themselves, are coming apart at the seams. Their fears of diminished compliance, support and control send shudders of anxiety down through our societal nervous system *via* the media, causing many to take their view of the world even more seriously. But that is where the game ends. Those of us in the peace movement do not have to play out our own reactive and dispiriting part in this sort of all-too-predictable parent/child confrontation. Whether or not we have any choice other than to "fight back" depends on how we choose to define *our* situation and how we choose to respond.

We can *choose* to suffer persecution, struggle against wrong-doing, and sacrifice ourselves for others whenever and as long as such witness continues to have meaning and significance for us. But it is not needful for us to do so in order to live responsibly and faithfully in this world. Our responsibility to witness for peace is not defined solely or even primarily by the posture we adopt in response to evil. We can choose to glorify goodness and in so doing help dispel the fear of our fellow citizens, turning their anxious attention and support away from the arms race and toward that which they *know* gives them life.

Here is a more promising sounding option for us as peacemakers. But what does it really mean, this "glorifying goodness"? Perhaps we can get a better understanding by considering the situation of a patient diagnosed to have cancer, who is faced with having to decide on the course of treatment. Traditional Western medicine offers to manage the "fight" with the disease by zeroing in on its physical symptoms and, once having targetted them, to attack, overpower, cut out and destroy all evidence of it through surgery and chemotherapy. Holistic medicine, however, is inclined to view the cancer more as a signal that the human body, mind and spirit are in need of more nurture and a more wholesome experience of life. Holistic medicine further holds that to cut out or bombard the cancerous human tissue with radiation may actually serve to undermine the body's own inherent healing processes by impairing the functioning of the lymph system, which it views as a kind

of natural "sewage detoxification system."

Our traditional Western approach to cancer treatment seems to be so pathologically oriented that it finds it hard to grasp the idea that what we have come to regard as "good and evil"—health and unhealth—are so mixed up in the human organism as to frustrate, if not defeat, all such forceful outside interventions to divide the one from the other. Alternatively, holistic medicine suggests that complete and permanent healing requires reinforcing the patient's own integral sense of well-being by respectfully affording all the life-enhancing support the patient can effectively utilize to dismiss the cause, detoxify the system and "dissolve" the cancer from within.

I am convinced that our efforts to bring peace and well-being to the "body politic" must be undertaken in this same holistic spirit and style. As a religious peace movement, we are not called to "make war on war" but to disempower war by glorifying the universality of goodness and presuming for ourselves the right to live at peace with all of life. I see little hope of arresting the self-destructive effects of the war system upon our society and the world except as some significant progress is made in restoring peoples' confidence that life works for us and that our best hopes for peace and security lie in availing

ourselves of the power of good around and within us. By focusing attention on all that is wholesome in our experience and environment, we commute the self-isolating effects and immobilizing sentence of fear. And the more we grow attuned to discerning and availing ourselves of all we have going for us, the more confident we become in that Spirit which infuses all life and leads us from one good thing to another. Ultimately our whole outlook is transformed and even those signs and symptoms of societal malfunction which initially alarmed us are now taken in stride for what they are, prods and guides to a more fulfilling experience of our own good part in life.

Do I really mean to suggest that we should stop relying on social protest and war resistance as our best hope for significant change and peace, and make "glorifying goodness" our number one priority? Yes! Lest there be some confusion as to precisely what I am proposing, I hope it is clear that I am *not* suggesting a new issue and action program to rival our existing programs and tax our already overdrawn resources of time and energy. Rather, I am offering another way of conceptualizing our task as peacemakers.

Of course there's nothing particularly new or mysterious about "glorifying goodness." We all have occasion to praise and delight in life's goodness throughout our everyday lives. And that's just the point. For by integrating more of that way of living into the way we work, we not only enliven our work but open the doors of peacemaking to countless numbers of our sisters and brothers who formerly found themselves unable or disinclined to work for peace in the limited ways we have previously described.

It would seem helpful for us to begin pooling some of our accumulated positive experiences as to how such a disposition to "glorifying goodness" can practically serve the cause of peace. Some of the ways in which I have found it empowering are:

1. Whenever we find ourselves in a group having a rough time slogging through a crisis, we can move to restore our confidence by gathering in the spirit of peace for some focused worship-sharing of our personal and collective experiences with the power of good. Haddonfield Friends Quarterly Meeting did this to good effect on Peace Sunday this past spring when we joined with our Methodist sisters and brothers "to lift up the way of peace."

2. Whenever a group of people are regularly gathering, often under the direction of a leader, we can experiment with some creative ways of breaking out of our vertical cultural conditioning and reorienting our expectations of help. One way is to presume upon the wellspring created by our being together and to encourage each person to share one practical need and/or abundant resource we are



Paul S. Buck/Courtesy of American Friends Service Committee



conscious of having at that time. I have found that almost inevitably several important human connections and practical transactions are made.

3. Whenever we find ourselves getting locked into an argument with someone we would like to engage in a more meaningful way, we can reach beyond whatever ideological difference divides us and invite our friend to exchange stories as to just what life experience led us each to hold our present viewpoints with such conviction. I have done this and found it serves to bridge the attitude of contention and appreciate one another's perspectives so that we can move forward in working things through together.

4. Whenever we find ourselves at a conference and sense ourselves and others being swamped with information and/or loaded down with feelings which are upsetting to us, we can presume to speak from the authority of our own life experience. We can propose ways of opening up the process. At a Kirkridge Disarmament Conference loaded with speakers one person did just this. At the conclusion of yet another lecture, he rose to request some practical suggestions. My friend, Bruce Birchard, also a participant, rose to answer and told the story of how he had helped educate a regional labor union official to the peace conversion convictions of that official's own International! This interaction helped others begin to seek and share the significance of each other's experience.

5. We can offer our "answering presence" and listening support to the increasing numbers of unemployed men, abused women and neglected youth. Here are the unrecognized casualties of the war system's life-devaluing impact on the U.S. home, school and workplace. There is a well-known correlation between the rise in unemployment among men and the increased incidence of wife and child abuse. It was exciting to learn of the witness of a Friend, Alice Lynd, who, together with her husband, Staughton, lives and works with working-class people in Youngstown, Ohio. She has been offering her calm and capable "answering presence" and listening support to the laid-off workers there in the course of reviewing their applications for disability insurance.

These are a few of the opportunities life affords us to empower our lives, our communities and the U.S. public at large with a self-respecting capacity for peace. Still, I would not be honest if I did not acknowledge that occasionally, I, too, have been haunted by the question, "But of what value is such community empowerment and human renewal when the military establishment, the multinational corporations and those other forces of darkness are looming larger and larger?"

So it was all the more surprising to hear the confident tone of an answer springing from parts unknown inside

me when put on the spot by a similar question from a small town reporter. What I heard myself saying was: "I agree, a lot of bad things *are* coming to light, but to my way of thinking that's all to the good. How else are they to be exposed and corrected?" It used to be that we thought we had to provoke confrontations in order to expose evil, but nowadays the internal contradictions of our contemporary U.S. society are revealing themselves every day.

We need not confine ourselves to the Bible to find examples of the self-destruction of empires through the reinforcement of internal societal contradictions, as occurred in the wilderness of Tekoa, (II Chronicles, Chapter 20). Just such contradictions were at work in the exposure of Watergate and the U.S. withdrawal from Vietnam. They are present today. Evil is exposing itself to public recognition and widespread disaffection through exaggeration (MX missile deployment, peacetime draft) and accident (Three Mile Island, Titan silo explosion), as surely as the tares among the wheat. The implication of all this seems to be that now that we need no longer expend so much of our energies trying to bring evil to light, we can apply ourselves more directly and wholeheartedly to preparing ourselves and others to inherit the Earth.

I have decided to entrust the ultimate demise of the war system to God, the self-corrective nature of life and that same U.S. public which rejected civil defense shelters, when their nonsense became self-evident. I am choosing, instead, to lend my creative life energy to human empowerment and those communities of people who are presuming for themselves the right to develop their own conception and experience of "The Peaceable Kingdom."

Contrary to the many foreboding signs of social instability going on about us these days, something profoundly good and revolutionary is taking place in our country, to which our religious peace movement has an opportunity to make a significant contribution. I find myself being forced to acknowledge that peace cannot and will not be established simply because of the effort which we put into peacemaking. Peace springs from our trust in God and our commitment to seek, find and share the very best that life has to offer us. As the Scriptures remind us in Leviticus 26:2,4 and 6:

*You shall keep my sabbaths, and reverence my sanctuary: I am the Lord. Then I will give you rain in due season, and the land shall yield her increase and the trees of the field shall yield their fruit. And I will give you peace in the land, and you shall lie down, and none shall make you afraid.*

For this dawning truth I am especially grateful. □



# GNOSTICS, CHRISTIANS, AND QUAKERS

**To the Gnostic, authority  
came from present  
communion with the Spirit,  
who imparts new truth in a  
seeking after God, not by  
being given a set of answers**

*by Carol Murphy*

**W**hen, in 1945, an Arab peasant in upper Egypt broke open an ancient jar he had discovered near Nag Hammadi, he found a treasure-house of ancient books which threw light not only on old disputes in early Christian history but on continuing problems of theological thought and religious temperament.

In its first 200 years, Christianity was not a simple unanimous faith. Among the various kinds of Christians were a number of mystical-minded individualists who came to be known as Gnostics because they emphasized direct intuitive knowledge of divine things rather than obedient acceptance of apostolic doctrines. Apart from a few fragments, later ages knew of them from quotations and counter-arguments made by their orthodox opponents. These new discoveries flesh out the main lines of the Gnostics' teachings and reveal the spirited counter-attacks they mounted against the orthodox. It has taken years for these finds to move into the hands of scholars who could study them and translate them from the

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Coptic. Now Elaine Pagels, a professor at Barnard, has given a readable summary of their point of view in *The Gnostic Gospels* (Random House, 1979).

Though this author is less tentative about the political motivation of the disputing parties than about the religious issues involved, on the whole she presents a balanced view. Neither side was purely villainous or purely heroic. Gnostics called the orthodox "waterless canals"; the orthodox called the Gnostics heretics with the "pompous air of a cock" (Irenaeus) and accused them of creating elaborate cosmologies of multi-storied heavens—"The universe has been turned into rooms for rent!" (Tertullian).

Just what, after all, were the disputed points at issue? One point of departure is the belief concerning the Resurrection of Jesus. For the orthodox, this was a real, material event, occurring once, and witnessed by a few who could pass on the authentic good news. For the Gnostics, the Resurrection was a spiritual experience, a mystical inner arising of Christ in the present.

For the orthodox, authority was handed down to the legitimate successors of the original disciples. The message of the life, nature and Resurrection of Christ was complete and no new truth need be added. To the Gnostic, authority came from present communion with the Spirit, who imparts new truth in a seeking after God, not by being given a set of answers.

For the orthodox, God is a heavenly king, delegating his rule to the Church hierarchy. The distinction between clergy and laity was important, and as God was conceived of in masculine symbols, so women were not considered fit to be priests or prophets. For the Gnostics, the true Ultimate was the Ground of Being, often thought of as having a feminine element sometimes personified as Wisdom. Often the masculine monarch-God was seen as a usurping demiurge, and the Gnostic felt free from his delegated authorities. Women participated in worship and often the roles of priest, bishop and prophet were open to all and chosen by lot on each occasion.

For the orthodox, Jesus Christ wholly and really suffered in the Crucifixion, and he shared in the suffering of all the martyrs—witnesses—of the Church. For many of the Gnostics, Jesus' suffering was merely appearance, or only applied to his body, and Christians did not need to bear witness by suffering.

For the orthodox, the Church was universal and objective, including all who followed the ritual, believed the doctrine and obeyed the bishops. For the Gnostics, the Church consisted only of the spiritually mature, those who had *gnosis* of God and renounced the world. (Some Gnostics would allow the ordinary believers to come into the outer courts of the temple, so to speak, and some of the orthodox had second thoughts about the catholicity of the Church when it began to appoint sinners to office.)

For the orthodox, knowledge of God must come from the original revelation entrusted to the Church, since human ability to know God was alienated by sin. Sin was conceived in ethical terms as a violation of God's good order, which had to be restored by sacralizing the occasions of human life and assuming ethical responsibilities. For the Gnostic, knowledge of God came through the inner search into knowledge of the divine spark in the soul, and sin was seen as ignorance. Christ came to lead people out of ignorance into enlightenment—an essentially solitary quest each must pursue for him or herself. As one Gnostic teacher wrote:

*Look for him by taking yourself as the starting point. Learn who it is within you who makes everything his own and says, "My God, my mind, my thought, my soul, my body." Learn the sources of sorrow, joy, love, hate. . . . If you carefully investigate these matters you will find him in yourself.*

I expect most readers will have felt their sympathies shift sometimes toward the Gnostics, sometimes toward the orthodox. Historically, Friends have been closer to the Gnostic position in regard to the Inward Light and rejection of an authoritarian hierarchy; also, perhaps, in a certain self-congratulation in being a "peculiar people." They are more orthodox in regard to ethical responsibilities and non-monastic life-style. The years have brought minor shifts: some Friends are more mystical, others more orthodox; some are self-exploring Jungians, others more extravert and activist. And we are only beginning to explore the concept of a feminine aspect of God. But all are wrestling with two great perennial problems in religion, as alive now as they were in Gnostic times. One is the problem of the knowledge of God, the other I shall call the problem of Nirvana.

Vital to any religious faith is the basic means of knowing God. *Can we know God, and how?* Orthodoxy won out in the early Church, but the problem surfaced again in the Middle Ages. As Paul Tillich stated it in *A History of Christian Thought*, the Augustinian philosophy "answered that the knowledge of God precedes all other knowledge. . . . We have the principles of truth within ourselves. God is the presupposition even of the question of God. . . ." But the followers of St. Thomas Aquinas, who became dominant, cut off the immediate knowledge of God; our knowledge cannot start with God but begins only with the finite world, from which one may try to reason upward to God. But, said Tillich, "Thomas knew that the conclusions reached in this way. . . do not produce a real conviction about God. Therefore they must be completed by authority."

At the end of the Middle Ages authority began to erode, and except for those who clung to the Bible, the

choice was either secularism or a renewed belief in the Light within. Early Quaker spokespersons tried to balance the two ways of knowing. Wrote Robert Barclay:

*We do distinguish between the certain knowledge of God, and the uncertain; betwixt the spiritual knowledge, and the literal. . . . The last. . . may be diverse ways obtained; but the first, by no other way than the inward immediate manifestation and revelation of God's Spirit. . . .*

Isaac Pennington spoke of the "faith which is of a man's self, and a faith which is the gift of God. . . ." Later, the problem took the form of the scientific attitude *versus* belief in mystical experience; today, a new interest in mysticism is arising both among scientists and students of Eastern religions.

The problem of Nirvana lies less in thought than in temperament. It arises when religious believers contemplate the choice between leaving the world's concerns in a search for enlightenment, or bringing the Divine into life to hallow it—in short: Nirvana or Incarnation? Of course, too sharp a distinction would be misleading. Every activist has to retire to a mountaintop to gain perspective, and every mystic must express in love what she or he has acquired through contemplation. There has to be a delicate balance, as for example in the active Northern form of Buddhism adding to the basic teaching about Nirvana the idea of the *bodhisattva*, one who chooses to reincarnate in order to liberate all sentient beings. This approaches the Christian idea that, as von Hugel once quaintly expressed it, "God came all the way downstairs."

Thus, while the intravert Friend can remind us of the need for the cultivation of self-knowledge and inward retirement in holy silence, those who are not mystically gifted can remind us, in Evelyn Underhill's words, "Christianity does mean getting down to actual ordinary life as the medium of the Incarnation." One rather ironic Gnostic teacher warned both kinds of temperament:

*Do not accuse your Head (Christ) because it has not made you an eye, but a finger. . . . Does someone have a prophetic gift? Share it without hesitation. Do not approach your brother with jealousy.*

Let a Gnostic poem with the Zen-like title, "Thunder, Perfect Mind," voicing the divine feminine, have the last word:

*For I am the first and the last,  
I am the honored one and the scorned one. . . .  
I am the silence that is incomprehensible. . . .  
I am the utterance of my name.* □





# The Image Of the Radical Preacher

by Warren Sylvester Smith

Cicero long ago said that there are as many causes as there are people. (*Quot homines, tot causae.*) And Bernard Shaw paraphrased Cicero to observe that there are also as many Christs as there are people. (*Quot homines, tot Christi.*) A convenient variety of Jesus-images can be extracted from the Gospels to suit almost any taste, and the range can be extended dramatically if one includes the pictures of Jesus that emerge from the Book of Acts, the letters of Paul, and the Apocalypse.

As an addicted gallery-goer I have studied all sorts of Jesus-images depicted in all sorts of media—the peacefully expired form on the cross of Perugino at our National Gallery, the more tortured forms of Grunewald or Crivelli, the otherworldly figure that Rembrandt shows us at Emmaus, a number of sentimental blonds from England and the North countries, the floating science-fiction image of Salvador Dali, the beaten-gold and jewel-encrusted icons of the Eastern Orthodox Church—there is literally no end to the procession, and little in common among them. One recognizes the Christ only by the context—a Crucifixion, a Pieta, a Last

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Supper, or some other obvious Bible story; or by the conventions of the halo, the stigmata, the representation of the Trinity. But with these conventions all resemblance ceases. They could not possibly be portraits of the same person. And however much I may admire some of them aesthetically, none of them captures the personality that I find most engaging in the Gospels.

Except there was one—but I saw it only fleetingly through the window of a bus many years ago in Holland. So I may be imagining what I would not find if I ever returned to the spot. It was a statue before a church—hence my assumption that it was a Christ-image. It had the traditional flowing hair and beard. But it was the image of a young man of great vitality regaling a crowd, his body thrust forward, his one hand raised to make a point. If we had been touring the Soviet Union I should have passed it off as simply another statue of Lenin. But here it was more compelling. Here was a youthful radical, preaching a doctrine so heterodox, and preaching it so forcefully, that one could sense at once both the warmth of the crowd's response and the alarm of the authorities.

Whatever else Jesus may have been or may be, he was a radical preacher with a new message, and the image-makers have largely ignored that picture of him. Not only the image-makers. It is difficult for any of us to face the fact that the twenty centuries which we call "the Christian era" has had precious little to do with the central elements of Jesus' teaching. His message may be even more radical now than it was then. Consider these central points:



*Life is spiritual rather than material.* So much so that we are to give no more thought to the material aspects of our lives than the flowers do. We must, in fact, be willing to give up all our material possessions. In his sample prayer Jesus made only one material petition: bread for today. He emphasizes the spontaneous day-to-day quality of existence: Sufficient unto the day... Let the dead bury the dead.

*Religion is behavioral rather than theological.* As Jesus' words are reported to us, those that advise us directly how to live sound (to me) the most genuine. And those that deal with atonement and the achieving of an afterlife of bliss by a statement of faith seem most likely to have been the emendations of the zealous organizers of the early Church. Of course we can never know for certain how much of these accounts was drawn from life, and how much embellishment was added as the good news was passed along. In any case the behavioral thread is persistent throughout. The "blessed" are those who are gentle, who strive for the right and are willing to suffer for it, who are merciful, who make peace. We are to abolish our enemies by loving them. The Samaritan in the parable is a good neighbor not because of what he professes, but because of what he does. Even in the "final judgment" the questions will be, "Did you feed the hungry, clothe the naked, take in the stranger, visit the sick and the imprisoned?" These are simple neighborly acts that require very little sacrifice—compared, say, to giving all your possessions to the poor, or giving your life for a friend. They are apparently minimal criteria for discipleship. Even so, I cannot believe that Jesus promised those who failed such a test that they would be thrown into eternal fire! Indeed much of Matthew's Gospel is too vindictive to be accepted as consistent with a third central element of the message:

*"The coming of the kingdom" in whatever sense one wishes to regard it, will be brought about by cooperation and forgiveness rather than by competition and retribution.* Everyone is potentially a child of God. Jesus did not hesitate to associate with tax-gatherers and prostitutes, and he rejected punishment as a means of social reform.

By none of these radical standards can the "Christian era" be called Christian. Both the world's major economic systems—capitalism and communism—are professedly materialistic. With the possible exception of a few religious brotherhoods and closed societies, the world's entire culture is principally devoted to the procurement, fabrication, distribution, use and/or consumption of material goods. If there is any indication that we shall become less materialistic, it arises from the fact that we are exhausting the world, not that we have become less avaricious.

Religion is almost universally regarded as synonymous

with membership in some recognized sect. Statistics are amassed on this basis, not on the spiritual basis of behavior. To the question, "What is your religion?" no one answers, "I am a child of God, and I regard you as my sister or brother." That would, I believe, have been more than acceptable to Jesus but it would not satisfy the census-taker.

Our society, from the first school examination to the last promotion to assistant vice president, is ninety percent competitive. Even the remaining ten percent cooperation too often has competitive motives. And we do believe in retribution, whether we call it "negative reinforcement" or the death penalty.

Anyone today who preached the absolute principles that Jesus preached would still be regarded as a radical, and quite possibly a dangerous one. We would, however, not crucify him. We would manage to tolerate him, and after he (or she) had passed by, we would take the message and tame it—precisely as we have tamed the message of Jesus. We would make it say what we wanted it to say. We would change the emphasis, argue about the precise meaning of the word or phrase, and somehow discover a message that did not interfere with our way of life. In other words, we would indulge in theology.

The Scriptures as they have come down to us are ambiguous—I believe purposely ambiguous. It is possible—and much easier—to turn from the radical implications of Jesus' teachings to the more abstract beliefs, of a Savior who died for our sins, and a palpable room in heaven. I cannot assume that Jesus did not also deal in such matters. It is the Jesus of theology—the great Self-Sacrificer, the innocent Lamb anointed for slaughter, the God-Man who was tortured for our sins—who inspired most of the Jesus-images from Giotto to our own century in the churches and galleries of the Western world. I can only assert that these images do not move me in any spiritual sense.

On the other hand, the Radical Preacher appeals to me very much, even though I must acknowledge that the greater part of his message does not appear to be for the world as we know it. I wish it were. There are *some* precepts that we can still follow as individuals, but we can hardly expect societies and governments to renounce their possessions and substitute forgiveness for recrimination. We would be happy enough to see them respond intelligently to their own self-interests. The coming of the kingdom—or the Commonwealth—is certainly not in sight. And even as individuals we cannot renounce our entire incomes and refuse to provide for the morrow.

It is more honest, I think, and more promising, to accept our inability to follow the radical teachings of that remarkable wandering Preacher, than to tame his message into something that would more comfortably allow us to call ourselves his followers. □



# Praying For Others

*by Ruth Stillwell*

I used not to believe in intercessory prayer. For one thing, it seemed to me monstrously unfair that there should be hundreds, even thousands, of voices raised on behalf of one person, perhaps a member of a large, loving family and church or meeting family, and not even one on behalf of another, perhaps a denizen of Skid Row. For another, it seemed to me utterly preposterous that such as I should undertake to dictate to God. I should say, "God, please let Mary live; her family needs her"

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or "God, please release John from this world; he's suffered long enough" or even "God, please help Nancy pass her exam; I know she hasn't studied enough, but if you'll just help her through this time, I'm sure she'll do better in the future"? God knows more about the needs of Mary and John and Nancy than I can ever possibly know. Why should I try to say what should be done? It sometimes seemed to me that intercessory prayer was a kind of massive attempt at manipulation, as if we thought that enough of us shouting loud enough and long enough might pressure God into a change of mind. My husband and I shared these qualms. He overcame his to the extent that he prayed anyway, because he couldn't help himself, he said. I was stiff-necked; I didn't.

And then I woke one night from one of those restless hospital sleeps with the whole thing so bright and shining in my mind that I couldn't understand why I hadn't seen it before.

I suppose we all understand that the property of light is to light up. If we light a candle or a lamp, or even turn on an electric light, for that matter, it gives light to all who are in the house. We may light it expressly for Mary, but that doesn't keep it from giving light also to John and Nancy and everyone else within its reach.

And what is prayer? Prayer is communion with God. And what is the result of prayer? Why, light, of course: light which is perhaps sent us to give us a good look at our shabby selves, that we may then ask for help to make them more worthy of appearing in that shining beam; but anyway light, which shines not just on us but on everyone. Do we pray for Mary, that if it be possible, she be spared to her family a little longer (always adding, "Nevertheless, thy will, not mine be done")? Our prayer is for Mary; but if we assume, as I think we safely can, that spiritually we are all in the same house, then our prayer for Mary casts light also on John and Nancy and all the rest of us. We may say, "What need is there for my little bit of light? Where God is, there all light is." Not so. The light, in itself perfect, cannot shine perfectly until every human being is in communion with God.

So I now pray the intercessory prayer. I pray for Jane's mother, who is about to lose her sight, not that God will perform a miracle and restore the destroyed retinas, but that, if she loses her physical sight—as it seems she must—the light within may burn even more brightly. I pray for Sarah's mother, who is in deep depression because of the death of her husband, not that a Lazarus miracle will bring him back to her, but that she may learn to use the help of all the other loving, caring people in her life in bearing the loss. Yes, I pray the intercessory prayer, not because God needs my guidance, but because I need—and am needed—to help create more and more of that Divine Light and Love which is at the core of the universe. □



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# The Meeting for Worship

## DOES TRUTH PROSPER?

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by Peter Donchian

That quaint Quaker query came vividly to mind for the first time as I moved into the silence of the meeting for worship at an old, old meetinghouse in an area where the old ones are not infrequent. The marks of the early Friends who built it over 250 years ago were plainly visible in the wooden pegs of the wide floor boards and the narrow, unyielding planks for sitting. Their spirits hovered about me and they seemed to be pressing for an accounting of my heritage.

Does Truth prosper among us? If by Truth we mean the good that people do, then in the American Friends Service Committee and in the several other Quaker agencies that carry Friends' concerns for all who need help anywhere in the world we may, I suppose, lay modest claim to a share in God's service; if by their fruits you shall know them, then we hope to be recognized as Christians. If, however, we think of the spiritual depths intrinsic in the word Truth, we must pause to think again and to consider and to weigh while we take stock of the religious life we experience in the meeting for worship today in 1981. How does it measure against the meeting for worship of yesterday? Can we say that Truth prospers, and do we *know* that in an experimental way? If he came by, would Robert Barclay still feel a secret power among us to touch his heart? Haven't we all attended prosaic meetings for worship that seemed far too much to resemble meetings for business? Do not the greater part of the messages brought to us deal with the temporal concerns of this world rather than with what our much-missed Rufus Jones used to call "the single most exalted exercise of which the human mind is capable," the worship of Almighty God? The needs of the desolate and the agonizing who suffer in so many parts of the world are extraordinary and seize upon our immediate attention, but are we always to be a Martha? Is there not this one time where we may be a Mary?

Something has been happening to our meeting for

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worship, the conduct and the content. For one thing, the oral offering of prayer has for all practical purposes disappeared. Only the most elderly venture to offer living words drawn from the innermost recesses of the soul with which to stir our hearts and bless our lives. As for the rest of us, it is almost as if we were too embarrassed to speak to God before the two or three gathered together in God's name. Or worse still, as if we had nothing to offer Almighty God. Yet this is the time for our communion with God. There is an English query:

*Are you careful to set aside a place in your daily lives to wait upon God in prayer so that you may know more of His presence and of the guidance of the Holy Spirit?*

The meeting for worship is just such a time set aside to receive anew a perception of God's presence and direction. This is the time when we come to our Creator in spirit and in truth; it is hardly the best time for a recital of our inhumanity to one another and for an accounting of our efforts to comfort the suffering. This is the time and the place and the source of the power from which our good works *may* flow if we experience God's presence.

We are, I am told, a sect steadily and relentlessly dwindling away in numbers. Are Quakers an endangered species? Are Friends expendable? Is our message no longer viable? Have we perhaps served our purpose? Even our Peace Testimony is the espoused cause of many disparate groups, though in fainter and more wishful ways. It seems to me the need is, nonetheless, for people to know there is that of God within each one of us that may be appealed to and communicated with directly. Thousands are being "born again," but they are not joining the Society of Friends. If we have something precious that lights our lives and fills our hearts, why are we not reaching out to share it with others? "Let your light so shine..." Why are Friends reluctant to speak for Quakerism as a faith? Our doors are open, but our arms are not. Why not?

Is George Fox content with the way we care for our heritage, with our discipleship? Is William Penn? Is Isaac Pennington? Dear, sweet Thomas Kelly? Or our own Rufus?

Tell me, does Truth prosper among you? □



# FRIENDS AROUND THE WORLD

**Replacing Herbert M. Hadley as executive secretary** of Friends World Committee for Consultation's Section of the Americas on January 1, 1981, is Gordon M. Browne, Jr., of Cotuit, Massachusetts.

The new appointee, who has served as clerk of New England Yearly Meeting, has been teaching English at Cape Cod Community College for the past twenty years. He and his wife Edith have six children and five grandchildren.

In his new capacity, Gordon Browne will again be working with Barrett Hollister of Yellow Springs, Ohio, clerk of the Section, with whom he was associated when serving as associate Quaker representative at the Quaker United Nations Office in New York.

**Monadnock (NH) Monthly Meeting reports:** "In an effort to counter sword-rattling in local schools by retired military men...the meeting, with AFSC help, gave at the library meeting room a public showing of the film 'War Without Winners.' Turnout was excellent. After the showing there was a period of lively discussion. AFSC literature was offered and taken."

**As residents on the Colora Meeting property,** we feel the quiet ministry of the little 1841 meetinghouse, its fine old trees, neighboring dairy farm sounds, and birdsong and wild geese in season. With the meeting's approval we would make our schoolhouse home available for mini-retreats, or "quiet days," on the third First-days in April (19th), May (17th), and June (21st), 1981.

The space limitation for a common meal is twelve. To promote quietness for devotional reading during lunch, it

works best for us as hosts to provide a meal easy to serve. Our dwelling is very modest. In fair weather it, the meeting-house and grounds give space for participants to spread out for private meditation and small-scale creative handwork.

Colora meeting for worship is held at 11:00 a.m. People are welcome to come before that. There can be a sharing time in the latter part of the afternoon.

We have one small bedroom with single bed or a sofa bed for a couple which we would be glad to have used overnight by anyone participating in a "quiet day" or traveling through or needing a change of scene. We would also encourage suggestions of special dates for small groups. We are listed in the FGC *Travellers Directory*.

Our overhead costs are slight, the garden was productive. There need be no charge. *Samuel and Clarissa Cooper*, 22 Corn Cake Row, Colora, MD 21917 (P.O. Box 16) 301-658-5704.

**A press release from Berkeley, California,** tells of a suit brought against the U.S. Postal Service by Diana McGinnis, reportedly the only postal clerk to receive notice of discharge for refusing to register individuals with Selective Service.

Conscientiously opposed to draft registration on religious and moral grounds, the defendant comes from Quaker background, both her father and her brother having been conscientious objectors to military service. After refusing to register one individual for the draft, she received a one-day suspension and subsequently a thirty-day "advance notice of discharge from the U.S. Postal Service." However, she was permitted to remain on the job until the hearing, scheduled for September 29 in U.S. District Court, Federal Building, San Francisco. At this writing, the ruling, expected to be issued by Judge Henderson on October 6, is not known. Diana McGinnis' address is: 2110 Kittridge, No. 107, Berkeley, CA 94704.

**A quotation from Dow Chemical Company's July quarterly report** to stockholders has been passed along by Michele Bartlett of Champaign, Illinois. It reads: "Product Stewardship protects products such as 2-4-5-T. There is less risk through [their] use...than many

commonly accepted everyday items such as peanut butter, aspirin, vitamin A and diet soda."

Stockholder faith in such pronouncements was evidenced by the fact that at their annual meeting only five percent voted for a resolution to establish a review committee to examine the chemical and its derivatives and to place a moratorium on production and export of the herbicide until the committee makes its report.

Eight religious organizations, owning 22,000 shares, brought the resolution, which further provided that non-experts in environmental science, medicine and public health be included on the review committee. Dow expressed "vehement" objection. But church group votes were at least sufficient to assure that the review committee proposal appear on the 1981 agenda. Phyllis A. Henry, Unit Manager, Individual and Corporate Responsibility, American Baptist Home Mission Society, Valley Forge, PA 19481, can supply further information.

**From Robert H. Cory at William Penn House** in Washington, D.C. comes a brief review of *The Global 2000 Report to the President: Entering the Twenty-first Century* (obtainable from U.S. Government Printing Office, \$3.50). He calls this study, commissioned by President Carter in 1977, "a document of great historic significance" and believes that "the forty-two pages of the summary report should be carefully read by every Quaker."

Bob Cory further maintains that "in our present political climate it is important that concerned citizens make sure that this report is not shelved." Among his reasons for this conclusion are that the report stresses better planning within the U.S. government and stronger support of international institutions, as well as calling special attention to the need for global cooperation in handling radioactive wastes, in controlling acid rain and the rising CO<sub>2</sub> levels in the atmosphere. The worldwide fuel wood shortage (accentuating the destruction of forests and soil erosion) and the need for a global search for renewable energy resources is also underlined.

The most ominous trend cited in the report, however, is the population increase (ninety percent in developing countries) to over six billion people within the next twenty years in a world

already short in supplies of fresh water, in arable land, in energy resources, not to mention the widening gap between the rich and the poor. In short, the report is "unprecedented" in calling on decision-makers to plan for the future, not just for their own nationals but for humanity.

**Flushing (NY) Monthly Meeting's newsletter** carries an excellent brief article on registration and the draft which concludes:

"Make no mistake about it. A draft, if initiated, would not be to ward off an attack on us, but to protect our 'national interests' around the world. These are more honestly termed our 'business interests.' These are indeed important, but unless we can learn to 'protect' them by negotiations seeking mutual advantage, rather than by force of arms, we shall indeed 'crucify our youth upon a cross of oil,' to liquify Bryan's eloquence. We shall give the military too much opportunity to spread the doctrine that our interests can be promoted by a course that threatens nuclear war and incalculable worldwide desolation."

**The Santa Barbara Friends Meeting**, having been made aware of conditions inside the Marion Control Unit at the federal penitentiary in Illinois, is alarmed by repeated reports of behavior modification by use of total sensory deprivation in the "box car" cells—the extreme form of isolation—by destruction of mail and refusal of visiting rights and most of all by the widescale use of dangerous drugs which have serious and occasionally painful and long-lasting side effects. These reports coming from such respected bodies as the National Inter-religious Task Force on Criminal Justice, the Committee to Support the Marion Brothers, and the War Resisters League Prison Task Force, as well as the Prison Law Monitor of the Institution Educational Services, Inc., have deeply concerned members and attenders of the Santa Barbara Friends

**Marvin D. Brockett**, prisoner who has solicited pen pals, has notified *Friends Journal* that he has been transferred from Lewisburg, Pennsylvania, to Leavenworth where his address is: No. 04206-164, P.O. Box 1000, Leavenworth, Kansas, 66048.

**Convinced that a speakers bureau of men and women** active in the peace movement is of prime importance at the present historical moment, the Fellowship of Reconciliation has listed eighty women and men from twenty-eight states who are available to speak to interested groups or on campuses. Topics include: disarmament, nonviolence, draft resistance, capital punishment, hunger, alternative energy, and feminism. The list includes such well-known names as Kay Camp, Harrop Freeman, Milton Mayer, Sidney Lens, Fay Knopp, Ann Davidon, Tom Cornell, Seymour Melman and many others. The complete brochure may be had (free) by writing Dan Ebener, FOR, Box 271, Nyack, NY 10960.

Meeting.

The Marion penitentiary is the harshest and most feared of all Bureau of Prison facilities. Federal prisoners from all over the United States are sent there for incarceration and "treatment." The punishment taking place there thus becomes the concern of every U.S. citizen, no matter what her or his geographic location.

The Santa Barbara Friends Meeting wishes to join with the National Interfaith Religious Delegation in requesting open congressional hearings on the Control Unit at Marion and on the behavior modification policies of the Bureau of Prisons. Santa Barbara Friends Meeting also calls upon other Friends meetings to join them in this endeavor to bring facts about Marion prison into the open and, if necessary, to request immediate action by our legislators.

**SIUSA (Survival International in USA)** is a nonprofit organization whose purpose is to advance the human and legal rights of the indigenous peoples throughout the world. Its international secretariat is located in London but there are offices in New York and Washington, D.C. It is a membership organization whose members offer their professional skills and their financial support. According to the *Washington Friends Newsletter*, information about SIUSA may be obtained from Martha Baker at Quaker House, 2121 Decatur Place N.W., Washington, D.C. 20008.

**University Friends Meeting (Seattle) Bulletin** quotes from another newsletter that "The food banks are the Cinderella issue in town." This newsletter, in commenting on a forthcoming drive for funds, has things to say which seem equally applicable to states and cities other than Washington and Seattle. In part:

"We recognize that the poor need food, and the people of Seattle are quite generously responding. But the reason so many people are using the food banks isn't just because the economic system we live under has fallen down and gone to Georgia to recuperate. The food banks are, quite simply, doing the State's work."

After referring to a \$66 per month cut in general assistance welfare last year and the governor's subsequent \$43 million cut from the state welfare budget, the newsletter states: "Fremont Food Bank fed 2,500 persons this year compared to half that [number] a year ago," and concludes: "Do we like the idea of giving more than [that] of wiping out hunger? Is the State so remote from us that we cannot see the connection between what it does and what the results are? Not to give would hurt those who need food the most. But not to demand that the State of Washington live up to the pledge to attend to the welfare of its citizens is to participate in creating the misery we are all giving so generously to wipe out."

**Writing in the New Zealand Friends Newsletter** on the subject "Can Men and Women be Just Good Friends?" Clive Packer-Doust, in a discussion which questions why we are "so afraid



of sex," comes to the conclusion that "a man of maturity and spiritual (and I do not mean religious) development will find and give in a 'platonic' association a quality and status that will enrich and endow not only the lives of the two concerned but all with whom each is linked." Citing his fifty-three years of happy (rewarding) married life, he refers appreciatively to "a circle of friends of both sexes that were not necessarily shared equally... friendships [which]... whatever the status... increased our love so that the more we were able to love others, so our love for each other blossomed and increased. Perhaps, being me, when I am unable to enjoy the sight of a pretty leg I shall lie down and die."

He also quotes the saying that friendship is beyond value, is never for sale and above all, is given unconditionally. Having passed the three-score-years-and-ten mark, he hopes never to lose the joy and fulfillment of the "deep and abiding friendship—love—of those special companions whom 'le bon Dieu' has given me."

"A fascinating story that has never adequately been told," according to the *Langley Hill (VA) Friend*, is that of the struggle of Rhode Island Quakers during "King Philip's War" to balance the demands of an unequivocal anti-war Peace Testimony against the terrible realities of violence on all sides. It includes the rowboat voyage of Nicholas Easton, lieutenant-governor of Rhode Island, in 1675 to find the wilderness camp of "King Philip," the Wampanoag chief, in order to plead with him to find some peaceful way of arbitrating his conflict with the New England colonists.

Contact was finally made on June 17. "Philip seemed interested, but before Easton could take a proposal for arbitration of differences to Plymouth Colony for consideration, Indians attacked the village of Swansea south of Plymouth, slaughtering several whites, and the war was on. It is possible that the raid was carried out by angry warriors against Philip's wishes, to preempt any peaceful resolution. In any event, the war spread like fire in a bone-dry forest.

"King Philip's War" ended about a year-and-a-half later in the death of Philip and the total defeat of his forces; it was the death knell of Indian culture in the region."

## LETTERS TO THE EDITORS

### An Update on the Quaker Delegation

Readers of the *Friends Journal* will be interested in events that followed the meeting of the seven Friends in June with U.S. National Security Advisor Zbigniew Brzezinski and Minister-Counselor Vladilen Vasev of the Soviet Union (see FJ 10/15/80).

Our delegation left with each of these representatives a letter to the respective heads of state, President Carter and President Brezhnev. The letters, identical except for some concluding references, summarized the concerns of the Quaker delegation.

Two weeks after our visit with Mr. Vasev, we were invited by the Soviet Embassy to return for a second visit, the purpose of the request not specified in the telephoned invitation. Five members of the delegation were able to assemble in Washington for the return visit on July 7. Mr. Vasev, having previously virtually vetoed the idea of delegation members going to Moscow to talk with President Brezhnev and having indicated that a reply to our letter could not be expected, was pleased to be able to give the Quaker delegation a verbal response from his president. He emphasized the Soviet Union's desire for peace and arms reduction, and praised Quakers for their efforts on behalf of peace and reconciliation.

In a long conversation following the reading of the message, it became evident that the USSR wanted the United States to realize the degree of Soviet flexibility in respect to the issue of strategic weapons in Europe. The delegation promptly transmitted this information to officials of the U.S. government.

The reply to the letter to President Carter was received several weeks later in the form of a letter from a White House aide, but our request to see the President was denied. The delegation is

currently endeavoring to secure an appointment with Secretary of State Muskie.

Larry Miller  
New Britain, PA

### New Call Is Important

In the article "Choose Life, Not Death," written by Elizabeth Cattell (FJ 5/15/80), there is no mention of either God or the Divine Spirit in relation to peace. I feel this omission is tragic.


Ever since the so-called age of reason, many humans, including some who consider themselves religious, have rejected the light of Christ in pursuing their peaceful endeavors—and the result of this has been harrowing. In this century, as Canby Jones so eloquently elucidated at the recent Northeast Regional Meeting on the New Call to Peacemaking, we have engaged in two major World Wars plus many tragic lesser ones. In view of these facts, how can we achieve peace without God?

Elizabeth writes, "I myself realize I would rather feel my oneness with the universe, cultivate cosmic consciousness, and meditate on the joy of being alive rather than think about nuclear war." Is it not possible, indeed probable, that if we sought God's presence, God's love, that we might become so spiritually inspired that, not only would we be led to become peacemakers—or peace transmitters—but we would find the answers to become effective in our pursuit of peace?

Many peace activists have made seemingly convincing factual demonstrations to non-pacifists, but their arguments did not elicit a positive response from those who are not convinced of the necessity of complete disarmament.

Few, if any, human beings would wish a Third World War, a war that would destroy much of God's creation. But most people whom I have contacted feel hopeless about the possibility of averting a nuclear holocaust. Among other things, these individuals feel powerless insofar as influencing their governments is concerned.

Therefore it is necessary for us as religious people to convince other children of God that the situation is not entirely hopeless, that if we listen to God we can achieve peace—inner and outer. In other words, only through God or the Spirit of Christ can we hope to become effective peacemakers.


  
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That is why the New Call to Peacemaking is important, perhaps the most important development of this century. It links the spiritual basis of peacemaking with the witness. Too often Friends with a social concern tend to ignore the spiritual aspect of the concern—a fact that proves detrimental.

On the pragmatic level, the New Call has moved many Friends who were not actively engaged in peacemaking to become not only interested in this vital concern but active in it also.

Through our combined peace and biblical studies, which were promoted by the New Call, we were reminded of the palpable fact that bringing peace to God's world is emphasized in both Old and New Testament. As a matter of fact, if we are interested in survival, but not selfishly so, we must follow the teachings of Jesus, which are inspired by God. Only by loving our enemies, doing good to those who despise us and turning the other cheek, can we overcome hatred in this world. It is not a wasteful effort to pray for peace. By being prayerful, we are opening ourselves to God as humble beings searching for peace.

It is true that few New York City Friends are active in peacemaking. I share the disappointment that there have been so few Friends appearing at our Times Square vigil. I feel sorry that they did not participate in this outreach, because they deprived themselves of a truly worshipful experience. These Friends are vague in their expressions of the Spirit.

In upper New York State as well as in New England, the New Call has inspired Friends to become witnesses for peace. At our recent New York and New England New Call conference, participants were so moved by the spirit of God and the Gospel of Jesus that they are building peace centers in their own meetings in addition to learning effective techniques of approaching sisters and brothers. And we can thank the Lord for this opportunity. Let us take advantage of it by witnessing to God's peace.

Arthur Berk  
New York, NY

#### Peace? Or Politics?

Cearan McKeown of FOR International, speaking to the United Nations in 1978, said that nations can no more

make peace than an elephant can plant a flower garden. His solution was a commitment to nonviolence by the individual at the domestic level.

Maurice McCrackin came up with a similar analysis (FJ 5/15/80), to wit, since nations are not about to disarm either by mutual consent or unilaterally, war can be stopped by individual initiative. Individuals would refuse to take part in war making.

Implicit in both cases is the position that peace between the USSR and the U.S. can be accomplished by a struggle between Americans and Americans.

McKeown was wrong in saying that nations cannot make peace. Throughout history, peace between international states has been achieved when one state subdued another in military struggle. (Peace is defined here as the achievement of enforceable laws.)

McKeown and McCrackin propose that since enforceable laws cannot be achieved by the U.S. government interacting with the USSR government politically, that enforceable laws might be achieved by Americans engaging in political struggle with Americans.

I propose that the answer lies in finding ways and means for political struggle to take place between us in the U.S. and the people of the Soviet Union.

Friends and other liberals propose that law is a precondition for world peace. I propose that political struggle at the international level is a precondition for the achievement of world law. And that the arms race is but a symptom of the absence of political alternatives to military struggle at the international level.

The condition that would make war unnecessary would be a political climate in which Breshnev could tour the United States to defend his military intervention in Afghanistan, and Carter could tour the USSR speaking against it.

I respectfully suggest to Friends that the struggle for law between the USSR and the U.S. must be a struggle between Americans and Russians. I suggest that we examine the barriers that forbid political struggle between the U.S. and the USSR. Law is achieved by struggle. There are just two forms of struggle for the achievement of law. One is military and the other is political. So long as political struggle is forbidden at the international level, war will be inevitable. And to the degree that political options become available, war will become less likely.

John J. Runnings  
Seattle, WA



## A Correction

Thank you heartily for carrying my article about Maurice Park (FJ 10/1/80). Unfortunately, his surname is "Park," singular, not "Parks" as you published it. I know how annoying these simple errors can be to a person. (I have cousins named Kendrick who tire of removing an "s" or an "x" from the end of their name.)

I have already gotten a lot of positive feedback from a number of *Friends Journal* subscribers in this area. I was astounded at the same frustrations and bureaucratic hassles that both C.O.s encountered despite the fifty-three years separating their experiences. It seems to show that the military has always and will always see conscientious objectors as a grave threat. I am very encouraged to see the numbers of young men all over North Carolina who have decided to resist the draft or to go the C.O. route. But there's a great deal of work to be done with young men who are poor and black or Hispanic to educate them about the reality of the military before they are again victims of "the poverty draft," as John Judge calls it.

Louise E. Harris  
Durham, NC

## A Response to Conscientious Refusal to Register for the Draft

I was glad to see so many felt called to advocate conscientious refusal to register for the draft (Statement of Conscience by Quakers Concerned, FJ 8/1-15). I want to express unity with that advocacy and in particular with the final sentence of the statement: "The killing and preparation for killing that take place in modern war are immoral and, we believe, contrary to the will of God."

I belong to a community of disciples called Publishers of Truth. Our testimony is that Christ's disciples can have no part in war or preparation for war, and that this means not joining the military or being drawn into legally designated "alternatives" to conscription even when the law demands, as well as not paying taxes destined for military use when we can refuse them.

Jenny Duskey  
Glenside, PA

## WILPF Poster Back on Subways

In your excellent issue of October 1 you reproduced our Women's International League for Peace and Freedom poster "Why is this the only job our government has to offer eighteen- to twenty-year-olds?"

This poster was designed for display advertising in subways and buses. In both Santa Cruz and Philadelphia the posters were taken down because of controversy over the subject matter, but in both instances we have succeeded in having them replaced. In Philadelphia, they will soon appear again on the subways, thanks to the able assistance of ACLU attorney Allan Stein. We still have First Amendment rights in this country, but sometimes we have to fight for them.

Melva L. Mueller  
Philadelphia, PA

## Protesting Children in Armed Conflict

The recently formed Wilmington Friends Meeting of North Carolina (previously the Quaker Meditation and Worship Group of the Lower Cape Fear Area) has written essentially as follows to the organizations listed below. Our action rose out of a concern voiced by Swiss Quakers at the latest world meeting of Friends. It occurs to us others may want these addresses to write also.

We are concerned, as we feel sure you must be also, at the current widespread use of children in armed conflict. Can you suggest any action we or you might take in the United Nations (through the churches, through the Red Cross) to forbid or discourage this exploitation of children?

Organizations written to include: International Catholic Child Bureau, 65 Rue de Lausanne, C H 1202, Geneva, Switzerland; Division of Human Rights, United Nations, Palais des Nations, 1211 Geneva 10, Switzerland; International Centre for Child Welfare, Rue de Varembe, 1, C H 1211 Geneva 20, Switzerland; International Committee of the Red Cross, 17 Avenue de la Paix, 1211 Geneva, Switzerland; International Year of the Child Commission, UNICEF, 6th Floor, 866 U.N. Plaza, New York, NY 10017; World Council of Churches, 475 Riverside Drive, New York, NY 10027.

Betty Stone  
Wilmington, NC

## A Silence on Immortality?

There is something very strange to me about the Religious Society of Friends. Why do I never hear anything said about immortality? The great philosopher Immanuel Kant once rightly said that the most important philosophical questions were God, freedom and immortality. I should say that all three are most important questions in religion, also. For thousands of years immortality has been an essential belief in religion in various parts of the world.

Yet, I have looked in vain in Quaker literature and records, and in the pages of Quaker journals, including the current *Friends Journal*, and elsewhere, for statements of belief in immortality, or even mention of the subject. Likewise, after attending Friends meetings for worship with fair regularity for thirty years I have never once heard anyone speak on this theme. My experience has been confined to six or seven meetings in Philadelphia Yearly Meeting, but I surmise that what I have found obtains throughout all silent meetings throughout the United States and Canada, and perhaps also in London Yearly Meeting. I cannot speak with any knowledge of the pastoral meetings.

Why this silence on immortality? I hold no brief for the familiar Christian dogmas of heaven and hell, to which the Roman Catholics add purgatory. I cannot believe, as I once did before maturity, that God is a kind of cosmic police chief, or magistrate, keeping order among us creatures by meting out rewards and punishments in the afterlife. Such a notion is unworthy of the universal God of creation. Is not doing a good deed sufficient reward in itself? I think so, and have found it to be so. I do not believe that God is vengeful against wrongdoers. I just do not believe in an afterlife.

I can believe that God does save what is important in human beings. Each one's Book of Life, all one's experiences from birth to death, are recorded by God's omniscience in God's perfect Memory indestructibly, making each life, no matter how humble, a part of God's life forever. This represents our contribution to the Divine Love and Life, whether it give joy or pain. I think this is a reasonable belief.

I would like to see some discussion of this issue in the pages of *Friends Journal*.

Robert Heckert  
Philadelphia, PA

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sial among some Friends for linking  
nuclear weapons production and com-  
mercial nuclear power. In only thirty-  
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*Acceptable Risk?* is both technical,  
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By tracing the nuclear fuel-weapons  
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hazards of radiation from mining to  
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plant to nuclear weapons production  
and war. Admiral Gene LaRocque,  
Barry Commoner, Randall Forsberg,  
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pisinger speak in the slideshow with  
experience and authority on the threats  
of nuclear war and nuclear power, and  
a long trail of nuclear victims—from  
Hiroshima to Three Mile Island—speak  
with personal grief and passionate  
concern about the perils of this tech-  
nology. The promise of the atom, we are  
told, has turned out to be a nightmare,  
in light of the gradual poisoning of our  
biosphere with nuclear waste and the  
prospects for immediate incineration in  
nuclear war. The slideshow indicates  
potential catastrophic accidents in the  
nuclear weapons industry, even in the  
absence of war, such as the missile  
explosion which occurred this past  
September in Arkansas.

*Acceptable Risk?* however, also sug-  
gests alternative national security and  
energy futures for our country. The case  
is made for a freeze or moratorium on  
the testing, construction, and deploy-



ment of nuclear weapons; and a Harvard Business School study is cited in support of energy conservation and renewable resource development.

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William Grassie



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## ANNOUNCEMENTS

### Births

**Morris**—On July 13, 1980, in Forest Grove, OR, *Elizabeth Jean-Ann Morris*, fourth child of Jonathan White and Elizabeth Tonness Morris. The father is a member of Palo Alto (CA) Meeting, and the paternal grandmother, Anna S. Morris, is a member of Southampton (PA) Meeting.

### Marriages

**McCurry-Stalonas**—On November 29, 1980, *Steven Stalonas* of Media (PA) Monthly Meeting and *Linell McCurry* of Central Philadelphia Meeting. Linell will retain her name as McCurry.

### Deaths

**Butterworth**—*Paul McMillin Butterworth*, at home in West Hartford, CT, on October 24, 1980, aged ninety-two. He was a member of the West Hartford Meeting, of which he was a founding member and where he served for seven years as its first clerk. The meetinghouse was filled for two memorial services by individuals whose lives had been touched and enriched by this gentle, compassionate and cheerful Friend.

Paul Butterworth was born in Columbus, OH, in 1887, graduated from Trinity College, Hartford, in 1909, and married Clarabel Smith in 1911. She died in the flu epidemic in 1918, leaving Paul as the single parent of three small children. In 1938, he married Elizabeth Taylor Elmer.

For twenty-six years, Paul served as an officer at the Edwin Taylor Lumber Co. He was founder of the Watkinson House, the region's first halfway house for released prisoners, founder in 1916 of the Child Welfare League and founder of New Horizons, an organization which provides opportunities for adventuresome living for handicapped persons. He was also director of Children's Aid Society for thirty-five years, member of the board of Newington Children's Hospital, chairman of the board of Jefferson House (a residence for the elderly), and organizer during World War II of Hartford Hospital Medical Aides. He chaired the boards of Ethel Walker School and Hartford College for Women and he was a

director of the American School for the Deaf. He served on the national board of the AFSC and actively participated in New England Yearly Meeting and his quarterly meeting.

Paul is survived by his wife, Elizabeth Butterworth and five children, Virginia Parmalee of Salt Lake City, UT, Oliver Butterworth of West Hartford, Harrison Butterworth of Concord, NH, Jean Robinson of Hanover, NH, and Lucy Townsend of West Hartford. Also surviving are his step-mother, Florence Butterworth, a half-sister, Elrose Glascoff, and a prodigious number of grand- and great-grandchildren.

**Flintermann**—On October 16, 1980, *Carroll Allinson Flintermann*, aged ninety-one, at Friends' Home, West Chester, PA, where she had long been a patient. A member of Green Street Meeting in Germantown, PA, she was the widow of Gerhard, who died in 1963. She lived most of her life in the Philadelphia area.

Carroll is survived by her three sons; Carl of Havertown, PA, Edward A. of Malvern, PA, and Peter of Oxford, OH, and five granddaughters and three great-grandchildren.

**Johnson**—On October 3, 1980, of a massive heart attack, *Emmaline Johnson*, aged seventy-seven in Quakertown Community Hospital. Emmaline was a member of Richland (PA) Monthly Meeting and the wife of Clarence P. Johnson. The day Emmaline died, she and her husband were planning to celebrate their fifty-fifth wedding anniversary.

## CALENDAR

### January

4—57th Street Meeting, located at 5615 Woodlawn Avenue, Chicago, IL 60637, will celebrate its 50th Anniversary. Meeting for worship will begin at 10:30 a.m., to be followed by a catered dinner for \$3 (by reservation) and a structured program beginning at 1:30 p.m.



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## Announcements

**Design a poster** illustrating the theme "Resisting war in the 1980s." First prize: \$400. For details contact: Michael Barba, CCCO, 2208 South Street, Philadelphia, PA 19146.

**Striking up for a new world** is the theme of the Friends for Lesbian and Gay Concerns Conference, February 13-16, Cambridge, Massachusetts. For information contact: Karen Martin, 78 Myrtle St., Boston, MA 02114; 617-720-2242 or 265-0770.

### VISITORS' DAY

Every First-day

Unami Meeting

Come join us for potluck after Meeting.

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

## Books and Publications

**Income from your guestroom.** Accepting listings of accommodations for bed and breakfast from UUS, Humanists, Ethical Culturalists and Quakers in North America, Europe and Asia. Directories distributed to subscribers, sold by direct mail and through UU book stores. To list your home in the *Homecomings International Directory* and to receive directory send \$45 membership fee. Send description of accommodations to: Ann C. Thorpe, Homecomings International, Inc. P.O. Box 1545, New Milford, CT 06776.

### Faith and Practice of a Christian Community:

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

**An amazing story! *The Magic Bullet:*** A novel of Presidential Assassination. Author: David Andrews, formerly on AFSC staff, now at Johns Hopkins. Planetary Press (Dept. F), P.O. Box 4641, Baltimore, MD 21212. \$8, postpaid. Truly unforgettable.

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## Camp

**Friends Music Institute,** 4-week summer camp program for 12-17-year olds, emphasizing music, Quakerism, community. At Barnesville, Ohio, July 5-August 2, 1981. Write P.O. Box 427, Yellow Springs, OH 45387 for brochure. Phone 513-767-1311.

## Communities

**Co-workers needed—**Interdependent, secular community at the foot of the Blue Ridge Mountains, seeking houseparents. Live and work alongside of the mentally handicapped adults in our gardens, weavery, bakery or woodshop. One year commitment. Room, board, medical, dental and living expenses provided. Innisfree Village, Crozet, Virginia 22932.

## For Rent

**Efficiency, one and two bedroom** apartments in renovated historic Germantown building. \$175. to \$300 plus electric. Please call Jim Earl, 487-0574.

## For Sale

**20 wooded acres** adjoining Conservative Friends homestead, school, and worship group. \$12,000 cash. Rickabaugh, Route 1, Box 168, Seymour, Missouri 65746.

**Maine wilderness land** on private peninsula on Flagstaff Lake—only five wooded, forty-acre parcels left, three with lake frontage of over 1500 feet each, near Appalachian Trail. \$400 to \$500 per acre. Two owners could subdivide into twenty acre parcels later. T.S. Cadwallader, P.O. Box 381, Yardley, PA 19067. Telephone: 215-493-4556.

## Personal

**Martell's** offers you friendliness and warmth as well as fine foods and beverages. Oldest restaurant in Yorkville. Fireplace—sidewalk cafe. Serving

lunch daily. Saturday and Sunday brunch. American-Continental cuisine. Open seven days a week until 2 a.m. 3rd Ave., corner of 83rd St., New York City. 212-861-6110. "Peace."

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

**Going to England?** Spend some time at **Woodbrooke**, Quaker study centre. Come for a term, a few weeks or a weekend course. Enjoy the all-age international community; gain from worshipping and learning within it. Single or double rooms. Beautiful grounds. Good library. Easily reached. Details of dates, courses and fees from Woodbrooke, 1046 Bristol Road, Birmingham B29 6LJ, England.

## Positions Vacant

**Family Physician**—opportunity for Board certified family physician to join same. New practice in mixed urban neighborhood includes maternity care with nurse midwives, offers affiliation with university teaching program and chance for innovative, human scale expansion in alternative health care options, practice management styles. Contact John Cooley, M.D., Thurston Road Family Medicine, 360 Thurston Road, Rochester, NY 14619. Phone 716-328-1154.

**Secretary-administrative assistant** for outstanding Quaker-directed children's summer camp. Year round opening. Informal, flexible duties and working hours. Seeking bright, cheerful self-starter who desires to move up in organization. Requires good typing skills, nice personality on phone and with people. Could be ideal for working mother/housewife. Call the Humes family in White Plains, NY. Telephone: 914-997-7039.

**Executive Secretary** of the Committee on Education, under Philadelphia Yearly Meeting. Position to begin September 1, 1981. Send applications, resumes and references to Search Committee, Committee on Education, 1515 Cherry Street, Philadelphia, PA 19102.

**Business manager, Oakwood School.** Experience and acceptance of Friends values and business practices required. Preferences given to members of Society of Friends. Oakwood School, Poughkeepsie, NY 12601.

**Three family practitioners** seeking a fourth partner for group medical practice in western Colorado. Wholesome community and beautiful natural surroundings. Contact C. Linder, M.D., North Fork Medical Clinic, P.O. Box 47, Paonia, CO 81428.

## Positions Wanted

**Unfulfilled lawyer.** Successful Washington lawyer, 34, top credentials, first-rate firm, totally unsatisfied and depressed about work. Seeks fulfilling and worthwhile position helping people, U.S. or abroad. RJP, 120 Grant Avenue, Takoma Park, Maryland 20012.

**Flexible Friend**, presently elementary school social worker, 50s, widow, seeks new inspirations. Prefers environment of natural beauty, team harmony. Location open. Remuneration secondary. Box K-747, Friends Journal.

**Companion—healthy, active, educated woman** wants work as companion to older man/woman. Salary/live-in negotiable. Philadelphia/surroundings. 215-925-2748.

## Schools

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

**Olney Friends School**—small, friendly, loving discipline, intramural sports, dairy farm; everyone works. Boarding, co-educational, college-preparatory high school (grades 9-12). Accepting all races and nationalities. Individual attention, not tutorial, with strong religious principles and practices. 614-424-3655—Barnesville, Ohio 43713.

## Services Offered

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

## Summer Employment

**Assistant Director and key staff** to head departments at **Camp Choconut**: waterfront (WSI), carpentry, campcraft, programming, and general counselors. Applicants must be 19 and over. We need empathetic students for role models and leadership. Also needed: Nurse. Write Box 33F, Gladwyne, PA 19035. See ad page 25 this issue.

**Openings for college students, married couples and teachers** who wish to be general group counselors, activity instructors or head counselor at private coed children's camp in Adirondack Mountains of New York State near Lake Placid. Employment June 25 to August 23. Quaker directors. See page 22. Write for further information and application. Regis Camp, 107 Robinhood Road, White Plains, NY 10605. Telephone: 914-997-7039.

## Wanted

**Camp Directorships:** Farm & Wilderness camps offer two camp directorships for the coming summer. A male is sought for Camp Timberlake (boys 9-14). A couple, a male, or a female for Camp Saltash Mtn. (co-ed 10-12). The Farm & Wilderness camps are Quaker led, non-competitive, non-traditional. Minimum age 25. M.A. preferred and teaching, camping, and/or administrative experience. Dates June 18-August 24. Preliminary and post-camp work also. Contact Ridge Satterthwaite, Executive Director, F&W, Plymouth, VT 05056. F&W is an equal opportunity employer.

# MEETING DIRECTORY

## Argentina

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

## Canada

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

## Costa Rica

**MONTEVERDE**—Phone 61-18-87.

**SAN JOSE**—Phone 29-11-53.  
Unprogrammed meetings.

## Mexico

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

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

## Peru

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

## Alabama

**BIRMINGHAM**—Unprogrammed meeting for worship 10 a.m. Sunday. Connie LaMonte, clerk, 205-879-5715.

## Alaska

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

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



## Arizona

**FLAGSTAFF**—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Frances B. McAllister, clerk. Mailing address: P.O. Box 922, Flagstaff 86002. Phone: 602-774-4298.

**MCNEAL**—Cochise Friends Meeting At Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: 602-642-3729.

**PHOENIX**—1702 E. Glendale, Phoenix 85020. Worship and First-day school 11 a.m. Lou Jeanne Catlin, clerk, 502 W. Tam-O-Shanter Dr., Phoenix 85023. Phone: 602-942-7088.

**TEMPE**—Unprogrammed, First-days 9:30 a.m., child care provided, Danforth Chapel, ASU Campus, 85281. Phone: 967-8040.

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

## Arkansas

**LITTLE ROCK**—Unprogrammed meeting, alternate First-days. Ph: 661-9173, 225-8626, or 663-8283.

## California

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

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

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

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

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

**HAYWARD**—Worship 9:30 a.m. Eden United Church of Christ, 21455 Birch St. Phone: 415-651-1543.

**HEMET**—Worship, 9:30 a.m., 26665 Chestnut Dr. Phone: 714-925-2818.

**LA JOLLA**—Meeting 11 a.m., 7380 Eads Ave. Visitors call 459-9800 or 453-6836.

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

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

**MALIBU**—Worship 9:30 a.m. Phone: 213-457-9928.

**MARIN COUNTY**—10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call 415-472-5577 or 883-7565.

**MONTEREY PENINSULA**—Friends meeting for worship Sundays, 10:30 a.m. Call 375-3837 or 624-8821.

**ORANGE COUNTY**—First-day school and adult study 10 a.m., worship and child care 11 a.m. University of California at Irvine (Univ. Club, Trailer T-1, park in P-7). Phone: 714-552-7691.

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

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

**REDLANDS**—Meeting and First-day school, 10 a.m., 114 W. Vine. Clerk: Peggy Power, 714-792-9676.

**RIVERSIDE**—Unprogrammed worship, 10 a.m. Young peoples' activities, 10:15 Dialog, study or discussion, 11:15. Business meetings first Sundays, 11:15. Info. 781-4884 or 683-4689. 3920 Bandini Ave., Riverside, 92506.

**SACRAMENTO**—YWCA, 17th and L Sts. First-day school and meeting for worship 10 a.m. Discussion at 11 a.m. Phone: 925-6188.

**SAN DIEGO**—Unprogrammed worship. First-days 10:30 a.m. 4848 Seminole Dr., 714-466-2048.

**SAN FERNANDO**—Unprogrammed worship First-days, 15056 Bledsoe, Sylmar. Phone: 892-1585 for time.

**SAN FRANCISCO**—Meeting for worship, First-days, 11 a.m., 2160 Lake St. Phone: 752-7440.

**SAN JOSE**—Meeting for worship, 10:30 a.m. Singing 10 a.m. 1041 Morse St.

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

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

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

**SONOMA COUNTY**—Redwood Forest Meeting. Worship and First-day school 10 a.m., YWCA, 635 5th St. POB 1831 Santa Rosa, 95402. Clerk: 707-538-1783.

**TEMPLE CITY** (near Pasadena)—Pacific Ackworth Friends Meeting, 6210 N. Temple City Blvd. Meeting for worship, Sunday 11 a.m. For information call 287-6880 or 798-3458.

**VISALIA**—Unprogrammed meeting for worship, Sundays 10:30 a.m. Location varies. Call 734-8275 for information.

**VISTA**—Unprogrammed meeting 10 a.m. Call 724-9655 or 728-9408. P.O. Box 1443, Vista 92083.

**WESTWOOD** (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 478-9576.

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

## Colorado

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

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

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

**DURANGO**—Worship Group Sunday. 247-4733.

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

## Connecticut

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

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

**NEW HAVEN**—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 776-2164.

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

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

**STAMFORD-GREENWICH**—Meeting for worship and First-day school, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: George Peck. Phone: 869-5265.

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

**WILTON**—Meeting for worship and First-day school, 10 a.m., 317 New Canaan Road. Phone: 762-5669. Morrie Hodges Ross, clerk, 762-7324.

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

## Delaware

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

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

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

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

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

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

## District of Columbia

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

## Florida

**CLEARWATER**—Meeting 10:30 a.m., YWCA, 222 S. Lincoln Ave. Phone: 584-1262 evenings.

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

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

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

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

**MIAMI-CORAL GABLES**—Meeting 10 a.m., 1185 Sunset Road. Heather C. Moir, clerk, 361-2889. AFSC Peace Center, 238-4976.

**ORLANDO**—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32803. Phone: 843-2631.

**SARASOTA**—Worship 11 a.m., American Red Cross Annex, 307 S. Orange Ave., Mary Margaret McAduo, clerk. Phone: 355-2592.

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

**WINTER PARK**—Meeting 10 a.m. Alumni House, Rollins College. Phone: 644-7402.

## Georgia

**ATLANTA**—Worship and First-day school, 10 a.m. 1384 Fairview Rd., N.E. 30306. Jim Cain, clerk. Quaker House phone: 373-7986.

**AUGUSTA**—Worship 10:30 a.m. 340 Telfair St. Marguerite Rece, clerk. Phone: 738-6529 or 733-1476.

**SAVANNAH**—Meeting for worship 10 a.m. 110 E. Taylor. Phone: 236-4703 or 236-2056.

## Hawaii

**HONOLULU**—Sundays, 2426 Oahu Avenue. 9:45, hymn singing; 10, worship and First-day school. Overnight inquiries welcomed. Phone: 988-2714.

**MAUI**—Friends Worship Group. Please call Mr. and Mrs. Blaine Treadway, 878-6552, 231 Kahoea Place, Kula, HI 96790.

## Idaho

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

## Illinois

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

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

**CHICAGO**—57th Street. Worship 10:30 a.m., 5615 Woodlawn. Monthly Meeting follows on first Sunday. Phone: BU 8-3066.

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

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

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

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

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

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

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

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

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

**OAK PARK**—Worship 11 a.m., Hephzibah House, 946 North Blvd. Phone: 848-1147 or 524-0099.

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

**PEORIA-GALESBURG**—Meets in homes every Sunday. Phone: 692-4909 (Peoria) or 342-0706 (Galesburg).

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

**ROCKFORD**—Meeting for worship every First-day, 10:30 a.m., Friends House, 326 N. Avon St. Phone: 815-962-7373.

**SPRINGFIELD**—Meeting in Friends homes, unprogrammed. 10 a.m. Mary Tobermann, clerk, 546-1922.

**URBANA-CHAMPAIGN**—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: 217-328-5853 or 217-344-5348.

## Indiana

**BLOOMINGTON**—Meeting for worship 10:15 a.m., Moores Pike at Smith Rd. Call Norris Wentworth, phone: 338-3003.

**HOPEWELL**—20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214 or 987-7367.

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

**RICHMOND**—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Laurence L. Strong, 966-2455.

**VALPARAISO**—Unprogrammed worship Sundays, 10:30 a.m., First Methodist Church of Valparaiso, Room 106B, 103 Franklin St.

**WEST LAFAYETTE**—Worship 10 a.m., 176 East Stadium Ave.

## Iowa

**AMES**—Meeting for worship 10:15 a.m. Forum 11:15 a.m. YWCA-Alumni Hall, ISU Campus. For information and summer location, call 515-232-2763, write Box 1021, 50010. Welcome.

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

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

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

## Kansas

**LAWRENCE**—Oread Friends Meeting, 1146 Oregon. Unprogrammed meeting for worship 10 a.m. Phone: 913-843-8926.

**WICHITA**—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:30 a.m.; Sunday school 9:30 a.m.; meeting for worship, 11 a.m. Harold Cope, clerk. Ministry team. Phone: 262-0471 or 262-6215.

## Kentucky

**LEXINGTON**—Unprogrammed worship and First-day school, 4 p.m. For information, call 266-2653.

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

## Louisiana

**NEW ORLEANS**—Worship Sundays, 10 a.m. 3033 Louisiana Avenue Parkway. Phone: 822-3411 or 861-8022.

## Maine

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

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

**ORONO**—Unprogrammed meeting, 10 a.m. at MCA Bldg., College Ave. Phone: 866-2198.

**PORTLAND**—1845 Forest Ave. (Route 302). Worship and First-day school 10 a.m. (summer 9:30). For information call Harold N. Burnham, M.D. 207-839-5551.

## Maryland

**ADELPHI**—Near U. of MD, 2303 Metzger Rd. Rd. Worship 10 a.m., First-day school 10:20 a.m. 301-434-9644. Tom Wetherald, clerk, GR 4-8411.

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

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

**BETHESDA**—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes 10:15; worship 11 a.m. Phone: 332-1156.

**CHESTERTOWN**—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. George Gerenbeck, clerk. 639-2156.

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

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

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

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

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

## Massachusetts

**ACTON**—Worship and First-day school, 10 a.m., Harvey Wheeler Community Center, corner Main and Church Sts., W. Concord. (During summer in homes.) Clerk, Elizabeth Muench. Phone: 862-2839.

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

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

**CAMBRIDGE**—5 Longfellow Pk. (near Harvard Sq., off Brattle St.) Meetings Sunday 9:30 & 11 a.m. From 3rd Sun. in June through 2nd Sun. in Sept. 10 a.m. Phone: 876-6883.

**DORCHESTER-JAMAICA PLAIN**—(Circuit), First-day, 5:30 in homes. Worship, FDS, potluck. Summers, a week night. Phone: 522-3745.

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

**NORTH EASTON**—Worship 11 a.m. First Day at Friends Community. Phone: 238-0443; 2244; 2282.

**SOUTH YARMOUTH, CAPE COD**—N. Main St. Worship and First-day school 10 a.m. Clerk, Barbara Day, phone: 255-7419.

**WELLESLEY**—Meeting for worship and Sunday school, 10:30 a.m. at 26 Benvenue Street. Phone: 237-0268.

**WEST FALMOUTH, CAPE COD**—Rt. 28A, meeting for worship, Sunday 11 a.m.

**WESTPORT**—Meeting Sunday, 10:45 a.m. Central Village. Clerk: J.K. Stewart Kirkaldy. Phone: 636-4711.

**WORCESTER**—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 756-0278.



## Michigan

**ALMA-MT. PLEASANT**—Unprogrammed meeting 10:30 a.m. First-day school. Nancy Nagler, clerk, 772-2421.

**ANN ARBOR**—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Suzanne Day. Phone: 313-995-3074.

**BIRMINGHAM**—Phone: 313-646-7022.

**DETROIT**—Meeting, Sundays 10:30 a.m., 7th floor Student Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit 48221. Phone: 341-9404.

**EAST LANSING**—Worship and First-day school, Sunday 12:30 p.m., All Saints Church library, 800 Abbott Road. Call 371-1754 or 351-3094.

**GRAND RAPIDS**—Worship and First-day school 10 a.m., 11 Cherry St., SE. For particulars phone: 616-363-2043 or 616-854-1429.

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

**MARQUETTE-LAKE SUPERIOR**—10 a.m. Sundays. Unprogrammed. Forum. Child care. 228-7677, 475-7959. Corresp. 39 Elder Dr.

## Minnesota

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

**ROCHESTER**—For information call Sharon Rickert, clerk, 288-6286, or Richard & Marian Van Dellen, 282-4565.

**ST. PAUL**—Twin Cities Friends Meeting. Unprogrammed worship 10 a.m. Friends House, 295 Summit Ave. Phone: 222-3350.

## Missouri

**COLUMBIA**—Worship and First-day school, 10 a.m. Ecumenical Center, 813 Maryland. Phone: 449-4311.

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

**ROLLA**—Preparative Meeting. Sundays 11 a.m., Elkins Church Educational Bldg. First & Elm Sts. Phone: 314-341-3754 or 2464.

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

## Montana

**HELENA**—Meeting for worship, Sunday 10:30 a.m. 1214 8th Ave. Phone: 443-5165 or 443-4333, or Box 314, Helena, MT 59601.

**BILLINGS**—Call 406-656-9025 or 252-5065.

## Nebraska

**LINCOLN**—3319 S. 46th. Phone: 488-4178. Worship 10 a.m. Sunday school 11 a.m.

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

## Nevada

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

**RENO**—Phone 322-0688 or 358-6800 for time and place of worship.

## New Hampshire

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

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

### DOVER MONTHLY MEETING

**DOVER MEETING**—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Lydia Willis, clerk, phone: 603-868-2629.

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

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

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

**KEENE**—Meeting for worship, Sunday, 10:30 a.m. Unprogrammed. Hildebrandt residence, 97 Wilber St. Phone: 357-0796.

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

## New Jersey

**BARNEGAT**—Meeting for worship, 11 a.m. Left side of East Bay Ave., traveling east from Route 9.

**CINNAMINSON**—Westfield Friends Meeting, Rt. 130 at Riverton-Moorestown Rd. Meeting for worship, 11 a.m., First-day school, 10 a.m.

**CROWELL**—Old Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m. (Except first First-day).

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

**DOVER-RANDOLPH**—Meeting for worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. Phone: 201-627-3987 or 584-5754.

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

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

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

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

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

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

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

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

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

**NEW BRUNSWICK**—Quaker House, 33 Remsen Ave. Meeting and First-day school 10 a.m. year round. Call 201-469-4736 or 463-9271.

**PLAINFIELD**—Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5736. Open Monday to Friday 10 a.m. to noon.

**PRINCETON**—Meeting for worship 9:00 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Road near Mercer St. Phone: 609-452-2824.

**QUAKERTOWN**—Meeting for worship and First-day school, 10:30 a.m. Clerk: Hannah Wilson, Box 502, Quakertown, 08868. Phone: 201-995-2276.

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

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

**SALEM**—Meeting for worship 11 a.m. First-day school 9:45 a.m. East Broadway.

**SEAVILLE**—Meeting for worship, 11 a.m. Main Shore Rd., Rt. 9, Cape May County. Visitors welcome.

**SHREWSBURY**—First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.). Route 35 and Sycamore. Phone: 741-7210 or 671-2651.

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

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

**WOODBURY**—140 North Broad St. First-day school 10 a.m., meeting for worship 11:15 a.m.

Telephone 609-845-5080, if no answer call 848-8900 or 845-1990.

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

## New Mexico

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

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

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

**SOCORRO**—Meeting for worship, 1st, 3rd, 5th Sundays 10 a.m. 1 Olive Lane. Phone: 835-1238.

## 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 Phyllis Rantanen Glover, 12 Homer St., Union Springs, NY 13160. Phone: 315-889-5927.

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

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

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

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

**CLINTON**—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. Phone: UL 3-2243.

**CORNWALL**—Meeting for worship, 11 a.m. Rt. 307, off 9W, Quaker Ave. Phone: 914-534-9303.

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

**HAMILTON**—Meeting for worship, 9:30 a.m., Chapel House, Colgate University. Phone: Andy Young, 315-824-0700.

**HUDSON**—Meeting for worship, 10 a.m. first and third Sundays, 343 Union St. Margarita G. Moeschl, clerk. Phone: 518-943-4105 or 518-329-0401.

**ITHACA**—10 a.m. worship, First-day school, nursery: Anabel Taylor Hall, Sept.-May. Phone: 256-4214.

**LONG ISLAND (QUEENS, NASSAU, SUFFOLK COUNTIES)**—Unprogrammed meetings for worship, 11 a.m. First-days unless otherwise noted.

**FARMINGDALE-BETHPAGE**—Meeting House Rd., opposite Bethpage State Park Clubhouse.

**FLUSHING**—137-16 Northern Blvd. Discussion group 10 a.m. First-day school 11 a.m. Open house 2-4 p.m. 1st and 3rd First-days except 1st, 2nd, 8th, and 12th months.

**HUNTINGTON-LLOYD HARBOR**—Meeting followed by discussion and simple lunch. Friends World College, Plover Lane. Phone: 516-423-3672.

**JERICHO**—Old Jericho Tpke., off Rt. 25, just east of intersection with Rts. 106 and 107.

**LOCUST VALLEY-MATINECOCK**—Duck Pond and Piping Rock Rds.

**MANHASSET**—Northern Blvd. at Shelter Rock Rd. First-day school 9:45 a.m.

**ST. JAMES-CONSCIENCE BAY**—Moriches Rd. Adult discussion, 10:30 a.m. Phone: 516-261-6082 or 516-941-4678.

**SHELTER ISLAND**—10:30 a.m. year round. May-Sept., Circle at Quaker Martyrs' Monument on Sylvester Manor. In rain and rest of year in homes. Call 516-749-2286; 0555.

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

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

**WESTBURY**—550 Post Ave., just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone: 516-ED 3-3178.

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

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

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

Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn

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

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

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

**POTSDAM**—Call 265-5749 or 265-7062.

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

**PURCHASE**—Meeting for worship and First-day school 11 a.m. Purchase St. (Rt. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, 914-666-3524, and Fred Feucht, 88 Mountain Rd., Pleasantville, 10570. 914-769-1720.

**QUAKER STREET**—Unprogrammed, 11 a.m. Sundays from mid-April to mid-October, in the meetinghouse in Quaker Street village, Rt. 7, south of US Rt. 20. For winter meetings call clerk, Joel Fleck, 518-895-2034.

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

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

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

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

**SCHENECTADY**—Meeting for worship 11:15 a.m., Albany St. Methodist Church, 924 Albany St. Jeanne Schwartz, clerk, Galway 12074.

**SYRACUSE**—Meeting for worship at 821 Euclid Ave., 10:30 a.m. Sunday.

## North Carolina

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

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

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

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

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

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

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

**GREENVILLE**—Unprogrammed, 1st & 3rd First-days, 11 a.m. Call Oris Blackwell 758-4247.

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

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

**WILKESBORO**—Unprogrammed worship 7:30 p.m. each First-day, St. Paul's Church Parish House. Call Ben Barr, 984-3008.

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

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

## Ohio

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

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

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

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

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

**DAYTON**—Friends Meeting FGC. Unprogrammed worship & First-day school 10:30 a.m. 1518 Salem Ave. Rm. 238. Phone: 513-433-6204.

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

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

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

**TOLEDO**—Allowed meeting. Meetings irregular, on call. Visitors contact Jan Suter, 893-3174, or David Taber, 878-6641.

**WAYNESVILLE**—Friends Meeting, Fourth and Hight Sts., First-day school, 9:30 a.m.; unprogrammed worship, 10:45 a.m.

**WILMINGTON**—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10 a.m., College Kelly Center. Sterling Olmstead, clerk. 382-4118.

**WOOSTER**—Unprogrammed meeting and First-day school, 10:30 a.m., SW corner College and Pine Sts. 216-264-8661 or 345-7650.

**YELLOW SPRINGS**—Unprogrammed worship, FGC, 10:30 a.m. Rockford Meetinghouse, President St. (Antlock Campus). Clerk, Ken Odiorne, 513-767-1039.

## Oklahoma

**OKLAHOMA CITY**—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 333 SE 46th. Information, 632-7574. Clerk, Paul Kosted, 525-2296.

## Oregon

**EUGENE**—Meeting for worship 10 a.m. Religious education for all ages 11:15 a.m. 2274 Qnxy.

**PORTLAND**—Multnomah Monthly Meeting, 4312 S.E. Stark. Worship 10 a.m. Phone: 232-2822.

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

## Pennsylvania

**ABINGTON**—Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care. Phone: TU 4-2865.

**BIRMINGHAM**—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 926, turn W. to Birmingham Rd., turn S. 1/4 mile. First-day school 10 a.m., meeting for worship 11 a.m.

**BRISTOL**—Meeting for worship and First-day

school, 11 a.m., Market and Wood. Clerk: Cornelius Eelman. Phone: 757-4438.

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

**CHELTENHAM**—See Philadelphia listing.

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

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

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

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

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

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

**EXETER**—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 6/10 miles W. of 662 and 562 intersection at Yellow House.

**FALLSINGTON (Bucks County)**—Falls meeting, Main St. First-day school 10 a.m., meeting for worship, 11 a.m. No First-day school on first First-day of each month. Five miles from Pennsbury reconstructed manor home of William Penn.

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

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

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

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

**HAVERTOWN**—Old Haverford Meeting. East Eagle Rd. at Saint Dennis Lane, Havertown. First-day school 10 a.m., meeting for worship 11 a.m.

**HORSHAM**—Rt. 611. First-day school and meeting, 11 a.m.

**KENNETT SQUARE**—Union & Sickle. First-day school, 10 a.m., worship 11 a.m. Joann Shoemaker, clerk, 215-444-2848.

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

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

**LEHIGH VALLEY-BETHLEHEM**—On Rt. 512 1/2 mile north of Rt. 222. Meeting and First-day school, 10 a.m.

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

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

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

**MEDIA**—125 W. 3rd St. Worship 11 a.m. except 1st Sunday ea. month, worship 10 a.m. bus. 11:15 a.m.

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

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

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

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

**MILLVILLE**—Main St. Worship 10 a.m., First-day school 11 a.m. Dean Girton, 717-458-6161.

**MUNCY AT PENNSDALE**—Meeting for worship, 11 a.m. Rickie and Michael Gross, clerks. Phone: 717-584-3324.

**NEWTOWN-BUCKS CO.**—Meeting 11 a.m. First-day school 9:30 a.m. except 1st First-day Family Meeting 10:45 a.m. Jan./Feb. First-day school



11:20. Summer, worship only. 968-3811.

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

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

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

**OXFORD**—260 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Mary Ellen Haines, clerk. Phone: 215-593-6795.

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

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

**Central Philadelphia**, 15th and Race Sts. Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:15 a.m. July & August 10:30 a.m.

**Chestnut Hill**, 100 E. Mermaid Lane. Fourth and Arch Sts., First- and Fifth-days.

**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 Rt. 23. Worship, 10 a.m. Forum, 11:15.

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

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

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

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

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

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

**SOUTHAMPTON (Bucks County)**—Street and Gravel Hill Rds. First-day school 9:45, worship 10:30 a.m. Clerk's phone: 357-3857.

**SPRINGFIELD**—N. Springfield Rd. and Old Sproul Rd. Meeting 11 a.m. Sundays. Phone: 544-3624.

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

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

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

**UNIONTOWN**—R.D. 4, New Salem Rd., off Rt. 40, West. Worship, 11 a.m. Phone: 437-5938.

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

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

**WEST CHESTER**—Harmony Rd. Meeting for worship, 10 a.m., followed by adult class 2nd and 4th First-days.

**WEST GROVE**—Harmony Rd. Meeting for worship, 10 a.m. followed by adult class 2nd and 4th First-days.

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

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

**WILLISTOWN**—Goshen and Warren Rds., Newtown Square, R.D. 1. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

**WRIGHTSTOWN**—First-day school, 9:30 a.m.; worship, 11 a.m. Rt. 413.

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

## Rhode Island

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

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

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

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

## South Carolina

**COLUMBIA**—Worship, 10:30 a.m. at Children Unlimited. 2580 Gervais St. Phone: 776-7471.

## South Dakota

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

## Tennessee

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

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

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

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

## Texas

**AUSTIN**—Worship and First-day school, 10:30 a.m. Forum 12:00. 3014 Washington Square. 452-1841. Margaret Hofmann, clerk, 512-444-8877.

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

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

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

**HOUSTON**—Live Oak Meeting. Worship and First-day school, Sundays 10:30 a.m. Temporary meeting place, Chocolate Bayou theater, corner Hamilton & Lamar. Clerk: Joan T. Libby, 783-2876.

**LUBBOCK**—Unprogrammed worship group 1 p.m. Sun. Call Michael Wenzler, 762-8950 or write 2606 22nd St.

**MIDLAND**—Worship 10:30 a.m., Trinity School Library, 3500 West Wadley. Clerk, Allen F. Smith. Phone: 683-8561 or 337-8894.

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

**TEXARKANA**—Worship group, 832-4786.

## Utah

**LOGAN**—Meetings irregular June-Sept. Contact Mary Roberts 753-2766 or Cathy Webb 752-0692.

**MOAB**—Worship group Sundays 10 a.m. Sometimes irregular. Call 801-259-8561, 259-7013 or 259-6857.

**SALT LAKE CITY**—Unprogrammed meeting and First-day school, 10 a.m., 232 University Street. Phone: 801-487-1538.

## Vermont

**BENNINGTON**—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp. museum. Mail P.O. Box 221, Bennington 05201.

**BURLINGTON**—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone: 802-862-8449.

**MIDDLEBURY**—Worship, Sundays 10 a.m., St. Mary's School, Shannon St. Elizabeth Colman, 802-388-7840.

**PLAINFIELD**—Worship 10:30 a.m., Sunday. Phone Gilson, Danville, 802-684-2261, or Hathaway, Plainfield, 802-454-7873.

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

**WILDERNESS**—Meeting for worship, 10:30 a.m. Sunday, Farm and Wilderness Camps near Plymouth; N. entrance, Rt. 100. Kate Brinton, 228-8942.

## Virginia

**ALEXANDRIA**—1st & 3rd Sundays, 11 a.m.; Unprogrammed worship and First-day school. Woodlawn Meeting House, 8 mi. S. of Alexandria, near US 1. Call 703-765-6404 or 703-960-3380.

**CHARLOTTESVILLE**—Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11 a.m. Phone: 804-973-4109.

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

**McLEAN**—Langley Hill Meeting, Sunday 10 a.m. First-day school and adult forum 11 a.m. Junction old Rt. 123 and Rt. 193.

**RICHMOND**—First-day school 10 a.m., worship 11 a.m. 4500 Kensington Ave. Phone: 358-6185 or 272-9115. June-August, worship 10 a.m.

**ROANOKE**—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-6769, and Blacksburg Preparatory Friends Meeting, clerk: Judy Heald, 544-7119.

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

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

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

## Washington

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

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

**TACOMA**—Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10:30 a.m., First-day discussion 11:30. Phone: 759-1910.

**TRI-CITIES**—Mid-Columbia Preparative Friends Meeting. Silent worship and First-day school 11 a.m. Clerk: Leslie Nieves, 582-5598.

## West Virginia

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

**MORGANTOWN**—Monongalia Meeting. Unprogrammed meeting for worship and First-day school Sundays 11 a.m. Bennett House, 221 Willey. Contact Lurline Squire, 304-599-3272.

## Wisconsin

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

**EAU CLAIRE**—Meeting for worship and First-day school, 11 a.m. Call 832-0094 or 235-5892, or write 612 13th St. Menomonie, WI 54751.

**GREEN BAY**—Meeting for worship and First-day school, 12 noon. Phone: Sheila Thomas, 336-0988.

**MADISON**—Sunday 9 and 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

**MILWAUKEE**—10 a.m. worship sharing; 10:30 meeting for worship, YWCA, 610 N. Jackson, Rm. 502. Phone: 963-9730, 332-9846.

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

## Wyoming

**SHERIDAN**—Silent worship Sundays, 10 a.m. For information call: 672-6368 or 672-5004.



# Bill Cosby, blood donor, talks to L.C. Vaughn, two-gallon blood donor.

Bill Cosby:

"Why donate so *much* blood, L. C.? Two gallons!"

L. C. Vaughn:

"Honestly, I *like* doing it. In the end you could say it's for a selfish reason. Helping save lives makes *me* feel good. And let's face it: the need for blood is continuous. Every



type is needed every day. That's why I donate on a continuing basis."

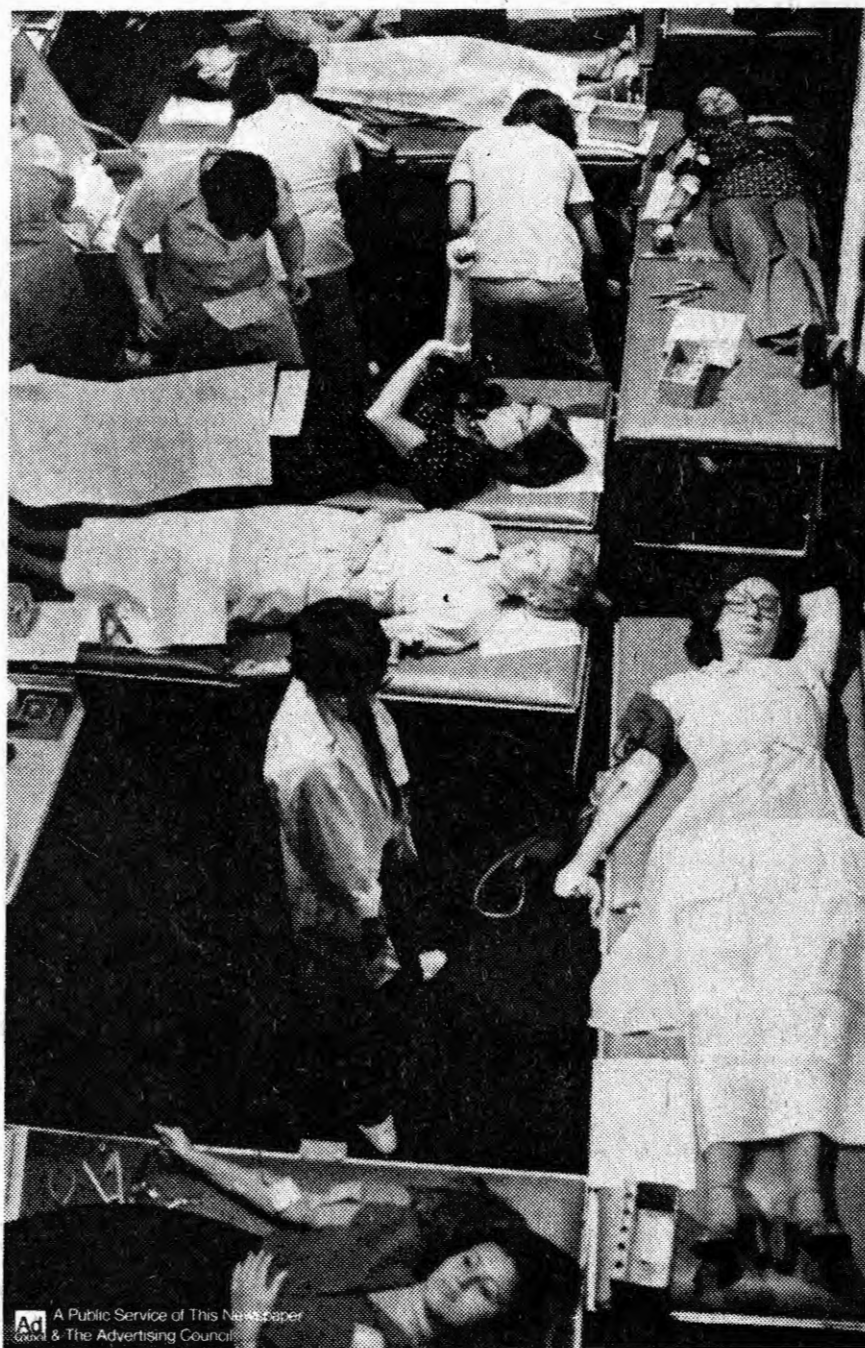
Bill Cosby:

"You said it all, L. C."

Vaughn. Except for one thing. Tell everybody how they, too, can donate blood."

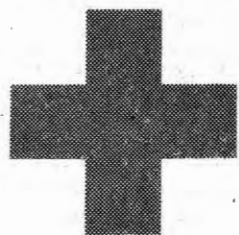
L. C. Vaughn:

"Simple. Just call your American Red Cross Chapter... and make an appointment."



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