

January 1/15, 1982

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

JUST A WHISPER

*Like wind-swirled leaves
in black night
we whisper our loneliness.*

*God hears
and swaddles us
in starlit blankets of comfort.*

-Deus caritas est.

—Virginia A. Pleasants



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Vol. 28, No. 1

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AMONG FRIENDS:

New Wine and New Wineskins

Without getting into a temperance discussion, I recall Jesus' admonition (Lk 5:38): "New wine must be put into new wineskins, and both are preserved." That's the way I feel about the stronger, whiter paper to which the *Journal* returns with this issue. The content is the important thing, but it deserves a holder that is durable enough to get through the mail and last on library shelves. I am sensitive to that aspect of Quakerism that emphasizes thrift and simplicity. However, the cheapest is not necessarily "wise economy," which is how the dictionary defines thrift.

Paper prices today are relatively in line with other costs—as they were *not* two years ago when the "wise economy" pointed to newsprint as an expedient. Even now the paper we are using is somewhat lower in quality than previous *Journal* stock.

Reader response has been generally positive to the idea. Many have sent contributions to cover some of the increased paper cost, since we do not intend to raise subscription prices at this point. (The *Friend* of London has just raised its newsstand price by 17 percent. It costs \$45 a year surface mail!)

Many others have taken seriously the challenge of getting more subscribers to strengthen the *Journal's* economic base—and reach more readers with a worthwhile message.

One of my roommates at the annual meeting of the Friends Committee on National Legislation, Duane Magill, confirmed the good news that his Santa Monica (CA) Friends Meeting has put 50 subscriptions for *Friends Journal* into their budget, copies to go to members and attenders at their home addresses. (I'm sure they hope that recipients will increase their meeting contributions appropriately!) If your monthly or quarterly meeting would like to follow this example, I should add that for 50 or more subs paid at once the rate is \$10 each.

New Year

(senryu)

In expectation

I grab the door's smooth, bright knob.

Why don't I turn it?

With sadness I note the absence from the masthead of Nina Sullivan, who has served *Friends Journal* for 12 years as circulation and advertising manager—with wonderful efficiency and rare warmth. She and her husband, John Sullivan of AFSC, will be retiring to Washington. Our best wishes go with them.

Olcutt Sanders

January 1/15, 1982

FRIENDS JOURNAL

The Eleven O'Clock Special



Detail of William Turner's 1844 painting, "Rain, Steam, and Speed"

by Peter Fingesten

Meeting for worship is like boarding a train that departs every First-day at 11 sharp... destination: Infinity. Its passengers come from all sorts of directions and walks of life. Some are old and some are young, conservative and casually dressed ones, entire families with their children, as well as a few who just come for the ride. There are always a small number of passengers who would like to conduct the train themselves, while the more experienced travelers lean quietly back waiting for wherever this train will take them.

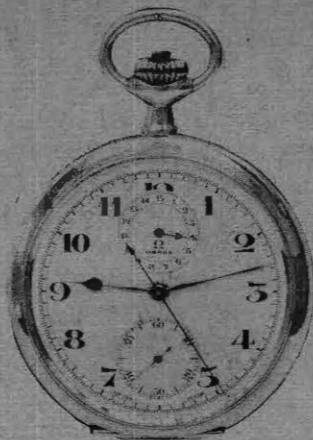
The first stop after a short ride is the *Self Station*. It is a very popular and centrally located station with a large assembly of experiences and remembrances clamoring to be heard. Pieces of baggage carried into this train are so heavy and numerous that there is the tendency of their falling all over the other riders. Some jump in late and,

Peter Fingesten is a professor and chairperson of the Art and Music Department of Pace University in New York City. Author of East is East and The Eclipse of Symbolism, as well as many essays, reviews, and articles, he is a member of 15th Street (NY) Meeting.

looking for a seat, step over several passengers, jolting them out of their quietness. If there are too many noisy passengers on this train, it cannot move forward. After a short while of waiting several of the quieter cars will detach themselves to continue the journey.

The next stop is the *Heart Station*. It bristles with feeling and love. Its riders are concerned with each others' welfare, as well as those without the train. As it slowly approaches this station, it passes several poor villages. Each time a few of the occupants descend to assist those in need, for few trains ever stop there. Occasionally one or the other passengers utters a few words of inspiration. The train becomes shorter and shorter and the cars almost empty as more riders leave to pursue their individual concerns.

With just one car left it enters noiselessly the *Soul Station*, its final destination. In there, total silence reigns and no movement, either without or within, can be discerned. Everything is bathed in a strange light. It makes the tracks glisten as their parallels merge in Infinity. The occupants in the last car feel that their seats, and indeed the entire car, become translucent as the light from above shines brighter. Then their individual bodies melt into the light as their inner light and God's light pulsate as one. □



TIME: Musings of a Quaker Philosopher

by Brand Blanshard

Time is a puzzle. Perhaps the best known remark about it is St. Augustine's that it is the most familiar thing in the world until one is asked to say what it is, and then one finds oneself tongue-tied. Try to define it, and you go round in a circle. You say: "Time is that form of being which—things happen in *succession*, or one *after* another, or in *temporal* order." But these all define time by itself. It is unique.

So we commonly talk about it in metaphors. Time is a river that carries events along in its current. As the old hymn has it:

Time, like an ever-flowing stream,
Bears all its sons away;
They fly forgotten as a dream
Dies at the opening day.

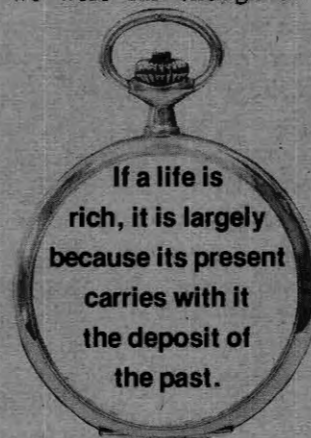
Isaac Watts at his best! But then time is not a stream, for it has no banks. The rocks and earth and trees that form the banks of a stream are themselves just long events that are also being carried away.

The more we think about time, the more puzzles we bring to light. We say that we live in time. But the past has gone and the future has not yet been born, so we are confined to a *now*. How long is now? We commonly talk about "this point in time." But a point has no duration, so if we are speaking correctly, we are not living in time at all, which is absurd. So we retreat a little, and say that now is a razor edge. But that can't be right either. To go

Brand Blanshard's article was given as a presentation May 3, 1981, at homecoming day at Swarthmore (PA) Meeting. The author of many books and articles, he is Sterling professor of philosophy emeritus at Yale University.

riding along on a razor edge would be as untrue as it would be uncomfortable; William James said that if we ride anything, it is a saddle-back, for our now is a "specious present" which always includes a bit of the past; it lasts a second or two. That suggested to Royce what God's eternity might mean—that the whole course of events was included in his specious present.

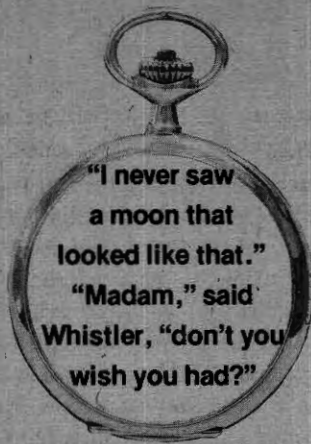
This brings me to another curious reflection: what we "see" is always a world that has passed. Light travels with great speed, but it does take time. We "see" a star exploding in the sky. That explosion may have occurred a century or more ago; what we see is not the explosion, but an image coming at the end of a long causal train which that event set off. And light travels in both directions. If we were far enough away, and had a



sufficiently powerful telescope, we could see at this moment the assassination of Caesar or the events on Golgotha. The same holds on a smaller scale when I look at you or you at me. The expression on your face is not what I see, or the words you speak what I hear; both are events of a recent past. And, of course, we never see or hear each other at all, for our thoughts and feelings are beyond sensing altogether. John Donne said, "No man is an island." Strictly he was wrong; everyone is an island that rises and sinks alone.

Out of a misty dream
Our path emerges for a while, then closes
Within a dream.

A queer controversy is going on in several of our states that has to do with time. When did things begin? Should we teach our children the view of Genesis or the view of current science? It is hard to see how either view can be correct. Archbishop Usher, if I remember rightly, calculated that the universe began on Friday, October 23, 4004 B.C. at 9 a.m. But if so, the creation was itself an event in time, and we can't help asking what happened at 8:59, or, as Mill did, when the Creator began. Nor is the scientific theory of the "big bang" better off. For we can quite sensibly ask what caused matter to coagulate into



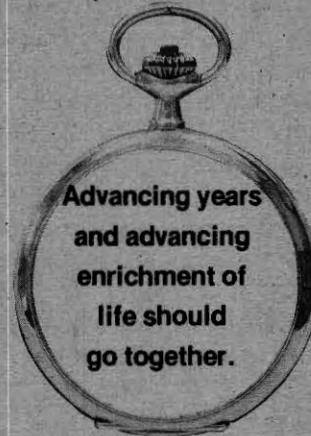
that big ball, and what caused the ball to explode when it did. The beginning of the world in time seems unthinkable, and equally so the beginning of time itself.

This suggests another odd thing about time: it is nothing apart from the events that take place in it. That is why as we look back, stretches in our lives that were filled with routine seem short, while stretches filled with varied events, such as a European tour, seem long. That is also why we can't measure a life by its years. Think of Schubert and Shelley dying at about 30; think of Keats dying at 26; and one sees that some people who live half as long as others by the clock live twice as long in experience. The most influential life of the last 2000 years lasted, so far as our records go, three years; the rest is lost in legend.

Again, if a life is rich, it is largely because its present carries with it the deposit of its past. A stone is about the same today as 50 years ago; a person is not, for a person is a mind, and a mind grows. Just to recognize something is to see it through the spectacles of past experience. And we never see the same thing through quite the same spectacles; as Heraclitus put it, we never step twice into the same river. One is fortunate if one can carry over a rich past and use it in present appreciation. You and I cannot see a daffodil as Wordsworth saw it, nor a symptom as a doctor sees it. It is said that Johns Hopkins' Dr. Osler could walk down a hospital ward and make diagnoses with a glance. "No, that is not ordinary jaundice; look more closely at the patient's color. It is jaundice, yes; but of a rare kind that won't respond to the standard treatment." A mind without a collection of applicable ideas is blind. A group of Indians was once brought to New York with the expectation that they would be thrilled with the sight of skyscrapers, buses, and overhead trains. Instead they gaped in stolid incomprehension. Then one of them saw a telephone repairer going up a pole with the little spurs that such persons wear. At once the group came alive in fascination. Here was someone doing what they had all tried to do and failed, namely to climb effortlessly up a smooth tree. That was really something.

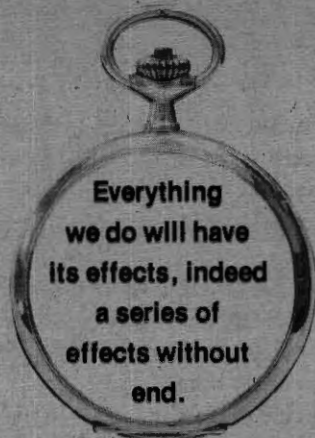
If "little we see in nature that is ours," that is because we lack the store of feelings and ideas to make what we

see significant. A lady in Whistler's studio once glanced at one of his nocturnes and said, "I never saw a moon that looked like that." "Madam," said Whistler, "don't you wish you had?" Many years ago I was staying for a while in Venice, where I had stumbled on the pension in which Ruskin had once lived; and still on the shelves was a worn copy of his wonderful *Stones of Venice*. It largely made my visit to the city. With the book open as I walked and gaped, I was able to look at Venice through perhaps the most remarkable pair of eyes that had ever gazed at it, and through a mind for which every column and cornice had meaning. Does this not have a bearing on education? Arnold thought that in youth we should store up in the back of our minds "the best that has been thought and said in the world." Such people will never be at a loss.



Was Milton wholly blind, or Beethoven deaf?

Many questions are raised about the best strategy for using time. "Dost thou love life?" said Benjamin Franklin. "Then do not squander time, for that's the stuff life is made of." Here opinions vary. As in El Salvador, there are hard-liners, soft-liners, and centrists. The hard-liners want every minute accounted for. That good biographer Gamaliel Bradford organized his day so that every moment would be used to purpose. You might know, for example, that at 8 he was sitting down to breakfast, from 8:30 to 9 reading the *Times*, from 9 to 9:30 reading French, from 9:30 to 10 reading German, and from 10 to 12 writing for the press. Against that regimen many surely would rebel, as they would against a straitjacket. The soft-liners are at the other extreme; they want to be free from all restrictions of time. William Hazlitt said he never owned a watch, for while he was in the city, he could hear the church bells striking, and while he was in the country, he could listen to the silence. I knew an academic of eminence who was always late to classes and appointments, and at last gave up carrying a watch. These practices continued till he arrived one day at the New York pier to see his ship for Europe steaming away in the middle distance. Punctuality, it is said, is the courtesy of kings, but should it not be part of the



courtesy of all of us?

It is the centrists who have the best of it. They are not afraid of habit. Indeed they are glad to surrender to it all the smaller decisions of life in order to have their freshest hours for the harder ones. It is surely a waste of time to decide every morning anew when one will get up, whether one will take exercise, what foot one will put first into one's trousers, in which pocket one will put one's keys. These issues are not worth rethinking. The creative life should grow out of a firm trunk of habit in order that every new bud should have its chance.

Of course, we always have pessimists with us to remind us that, do what we will, the enterprise will end in second childhood and death. I venture to question both predictions. The eyes that look out blankly at us from the rocking chairs in some nursing homes are often due to

All Said?

Surely by now it has all been said?

The joys of our loves, the goods of our sun?

Is the art not exhausted? Should not holy dread

Forbid the words run?

Surely by now it has all been sung?

The voice of the wind and the lash of the sea?

Is the art not exhausted? Can music be wrung

From the air that flows free?

Surely by now it has all been depicted?

The flower and the frost, the tree and the town?

Is the art not exhausted? Can it still be expected

Paint should put these things down?

Surely by now every sculpture's been fashioned?

Of gods and of beasts, of Adam and maid?

Is the art not exhausted? Can stone grow impassioned

Where the chisel is played?

O never shall word cease to speak or the song

Cease singing of love and of death and desire!

Never shall painter cease being the bringer

Of vision, of joy, of hope or of ire!

The world, inexhaustibly springing and falling,

Compels new creation, new building and breaking;

And each generation hears freshly the calling

The universe makes in its dying and waking.

—Frederic Vanson

failing brains; granted. But often what is behind them is a sad lack of interests that might have been acquired in earlier years. One recalls Heathcote Garrod's tart remark that only bores are bored. Advancing years and advancing enrichment of life should go together. I like to think of Oliver Wendell Holmes, senior and junior. The senior one wrote: "Build thee more stately mansions, O my soul/ As the swift seasons roll." Of the junior one, the justice of the Supreme Court, it is told that one of the first things Franklin Roosevelt did on assuming the presidency was to make a call on him. He found him reading Plato. "Mr. Justice, why are you reading Plato?" asked the President. "To improve my mind," was the reply. The point is that Holmes was then in his 90s.



But the pessimist persists. "Even Holmes died, didn't he?" In the obvious sense, yes. In a less obvious but still important sense, no. If the law of causation is to be believed, everything we do will have its effects, indeed a series of effects without end. The teacher struggling at midnight to comment rightly on a paper, the old Quaker telling the truth about his product, the parent encouraging a child's budding interest in good reading, good TV, honest play, may seem to be getting nowhere. Let him or her not lose heart. A timely nudge may change a life. I think of my friend Brightman, professor of philosophy at Boston University, who worked himself to a premature death. One of his students was a black youth whose unusual ambition was to achieve a doctorate in philosophy. Brightman decided to help him over the hurdles. Wasted effort? Hardly. Not many years later the young man got the Nobel prize; his name was Martin Luther King. Who can measure the effect on millions of people of Brightman's quiet strengthening of the hope and standards of one young man? The person I have called the most influential in history, Jesus, seemed a failure; there is some evidence that he thought so himself at the end. But his life and work have raised a circle of widening ripples in the sea of humanity to which we can set no boundaries. □

THE WINTER WOODS

JANUARY STORM

All day the sky hunched, gray,
at the January hill,
waiting.

At four we looked north.

It was time.

"Invade the woods!"

The storm shouldered forward.

We heard it coming,

hissing down the armored crust,
overtaking the racing maples,
slowing them to standing.

We became the exploding silence,
the vortex. Rotating, rotating
beneath raised arms
and glowing faces,
smiling, laughing, knowing
that through such white violence,
such white silence,
we become New.

—C. James

The winter woods beside a solemn
river are twice seen:

once as they pierce the brittle air,

once as they dance in grace beneath the stream.

In air these trees stand rough and raw,

branch angular in fixed design;

in water, shimmer constantly

and disconnect as in a dream

shadowy but more alive

than what stands stiff and cold before our eyes.

Our eyes at peace are solemn streams

and twice the world itself is seen:

once as it is outside our heads,

frozen hard and winter-dead,

once as it undulates and shines

beneath the silent waters of our minds.

When rivers churn or cloud with ice

the world is not seen twice,

yet still is there beneath

the blinded surface of the stream,

livelier and lovelier than we can comprehend

and waiting, always waiting, to be seen.

—Parker J. Palmer





When a "rude multitude" attacked George Fox after he spoke at the Tickhill steeplehouse in 1652, he did not prosecute.

Fishing in Troubled Waters

by Anne Farrer Scott

I feel like Pontius Pilate. I have got to obey the law. That law commands me. I would obey it if it meant my life. Never mind my feeling. I live within the law and uphold sentence as a judge. . . ." So spoke a federal judge as he sentenced a staff member of the American Friends Service Committee to a year and a day in prison for failure to register under the Selective Service and Training Act of 1940.

The judge was a Quaker, as was the attorney who represented the defendant. Their dilemma raises many questions about Quaker participation in the legal system. Should a Quaker always seek amicable resolution of disputes, or is a Quaker ever justified in bringing legal action? Should a Quaker practice law and enter a profession where contention rather than consensus is the norm? Should a Quaker serve as a judge, even if it involves imposing a sentence contrary to Quaker beliefs? The history of Quakers within and without the legal system and the thought of some contemporary Quaker lawyers may provide insight into these questions, if not answers to them.

Early Quakers were critical of what they saw in the courts of their day. So often was he hailed into court that George Fox early became disenchanted with the legal profession. He wrote:

...the Lord... shewed me also, that the lawyers were out of the equity, and out of the true justice, and out of the law of God...

Fox did, however, allow some hope of lawyerly redemption:

The lawyers might be reformed and brought into the law of God, which answers that of God which is transgressed in everyone, and brings to love one's neighbor as himself; and this teaches him to do unto others as he would they should do unto him.

James Nayler also criticized the legal profession, and what he wrote in 1653 may be true today:

And you who should instruct people in the ways of truth and peace, do not you by your wisdom teach lies and strife? Do not you advise your plaintiffs, as you call them, to declare in bills, things that are not true, and make small offences seem very great by false glosses? . . . Is this the way to make up the breach, and preserve peace and truth amongst people? O miserable fall from God, when that law which should preserve in peace, is used to aggravate offences beyond truth, and so make differences greater. And do not you delight to fish in troubled waters; and the greater dissension amongst the people, the more is your gain?

James Nayler also observed that laws which might benefit were often used to oppress:

And are not those laws which ought to be used to preserve people from oppression, by abusing, made the undoing of whole families, impoverishing towns and countries? The law, as it is now used, is scarce

A resident of Minneapolis, Anne Farrer Scott was a practicing attorney before the birth of her first child. She is a member of Doylestown (PA) Monthly Meeting.

serviceable for any other end, but for the envious man, who hath much money to revenge himself upon his poor neighbors, which may be, never did him wrong. Is there any appearing for the poor against the rich, although his cause be just; but by deceits, delays, and expenses, the remedy is worse than the disease?

Feeling that suing another only aggravated differences, early Quakers refused to go to law against those who had wronged them. When a "rude multitude" attacked George Fox after he spoke at the Tickhill steeplehouse in 1652, he did not prosecute:

And he that shed my blood was afraid of having his hand cut off for striking me in the steeplehouse, but I forgave him and would not appear against him.

Later that year, when George Fox and James Nayler were attacked on Walney Island, they did not prosecute their attackers. When a bundle of hides was stolen from the Philadelphia Quaker, William Savery, he did not prosecute the thief but placed the following notice in the newspaper:

Whoever stole a lot of hides on the fifth day of the present month is hereby informed that their owner has a sincere wish to be his friend. If poverty tempted him to this false step the owner will keep the whole transaction secret, and will gladly put him in the way of obtaining money by means more likely to bring him peace of mind.

The thief returned the hides to Savery, whereupon Savery invited him to tea, discerned his troubles, and employed him for many years in his tanyard.

The concern not to aggravate a grievance by prosecuting is in keeping with the Query, "Are love and unity maintained amongst you?" This Query dates from 1682, and, as noted by Howard Brinton in *Friends for 300 Years*, it is the Query which has been in longest continuous use by Quakers. Reflecting the concern of this Query, the Discipline forbade any Quaker to sue another. If a dispute arose, the parties were to appeal to the meeting.

Because Quakers were required to resolve disputes within the meeting, they were reluctant to use the courts. Legislation in early Pennsylvania reflects this avoidance of the court system. In 1683 the Pennsylvania General Assembly provided an institutional alternative to court action by appointing common peacemakers who would arbitrate disputes. The law stated that "the judgement of the peacemakers, shall be as Conclusive, as a sentence given by the County Court." The General Assembly passed another law in 1683 which provided that "if any man be indicted, proved, and Judged a Common Barrator, Vexing those with Unjust and frequent suits, it

shall be in the power of the Court, both to reject his Cause, and punish him for his barratry, by fine or imprisonment."

When Quaker harmony broke down in the 19th century, however, Quakers turned to the courts. Friends locked meetinghouse doors against one another and sued the opposing faction to determine the ownership of the meetinghouses. In the case of *Earle v. Wood*, in which



The thief returned the hides to Savery, whereupon Savery invited him to tea, discerned his troubles, and employed him for many years in his tanyard.

title to the Swanzy Monthly Meetinghouse was granted to the Gurneyite plaintiffs, the court described the Quaker practice of consensus and expressed skepticism as to its efficacy. The court opined that, if consensus had worked, the parties would not have ended up in court:

However well calculated this may be to promote the great spiritual objects of the society, unity of feeling, religious peace, it is little calculated to afford a practical rule of action, and stand as certain proof, where there is any actual conflict of opinion, and where, from any cause, controversy actually arises.

At the same time they were loath to use the courts for their own benefit, early Quakers recognized the power of the courts to correct injustice. Although he did not seek personal vengeance by going to the law, George Fox did petition the courts to attend to the needs of others: "I was sorely exercised in going to their Courts to cry for justice and in speaking and writing to the judges and justices to do justly..." George Fox experienced very strong leadings to petition judges on behalf of others:

At a certain time, when I was in Mansfield, there was a sitting of the justices about the hiring of servants: and it was upon me from the Lord to go and speak to the justices, that they should not oppress the servants in their wages. So I walked towards the inn where they sate; but finding a company of fiddlers there, I did not go in. . . . But when I came again in the morning, they were gone, and I was struck blind that I could not see. I inquired of the innkeeper where the justices were to sit that day. . . . My sight began to come to me again: and I went and ran thitherward as fast as I could. When I was come to the house where they were and many servants with them, I exhorted the justices not to

oppress the servants in their wages, but to do that which was right and just to them; and I exhorted the servants to do their duties and serve honestly, etc. They all received my exhortation kindly, for I was moved of the Lord therein.

Quakers also challenged the legality of the injustice and persecution they suffered. According to Mary Maples Dunn in *William Penn, Politics and Conscience*, the Meeting for Sufferings supported persecuted Quakers who turned to the law for relief. "Any Quaker who wished to protest in a court of law against unjust persecution could find counsel and aid in the Meeting for Sufferings." The most famous case was the Penn-Mead trial of 1670, which established the principle that courts could not punish juries for their verdicts. In this trial, William Penn, who had studied law at Lincoln's Inn, ably presented his defense. In the opinion of Mary Maples Dunn, "This trial, which received widespread publicity, was probably important in bringing Quakers to accept the proposition that persecution was an infringement of civil rights which could be defended in the courts."

The legal system today is much different from the one known by early Quakers. When James Nayler decried that there was no appearing of the poor against the rich, no legal services offices were sponsored by the crown. When George Fox exhorted the masters not to oppress their servants in their wages, no minimum wage legislation existed. May a Quaker participate in this contemporary legal system? As a litigant? As an attorney? As a judge?

One's answer to these questions may depend upon one's view of the law. Howard Vogel, a long-time attender of Twin Cities Meeting and professor of law at Hamline University School of Law in St. Paul, Minnesota, is dubious about Quaker participation in the legal system and says, "Whatever else it is, the law is a set of rules backed up by the state; it is fundamentally coercive." And he adds, "Coercion is not creative or redemptive."

Rosalie Wahl, a Quaker and the first woman ever appointed to the Minnesota Supreme Court, has a different view of the legal system and Quaker participation in it. "Law determines the patterns of our lives," she says.

We're dealing with a societal structure where we set up the way in which burdens can fall, for example, illness or accidents. In order to obtain workman's compensation for an injury arising out of your employment, you have to file a claim and may have to go to court. If you're in an automobile accident, it's foolish to say, "I know I'm hurt, but I am not going to do anything about it." We all carry insurance and have set up these systems of compensation.

One's view of the law may depend upon one's view of human nature. "It is difficult to imagine the human race without conflict," says Mulford Sibley, a Quaker and professor of American studies and political science at the University of Minnesota. "At its worst, law is better than physical violence. It may involve conflict, but all life involves conflict."

Going to law may serve as a nonviolent means of conflict resolution. Peter Brown has been attending meetings in North Carolina and Minnesota for many years. A former legal services attorney, he has often represented tenants in heated disputes with their landlords. "I hate to think what would happen if there were no court system to go to," he says of his cases where either side would gladly have torn the other apart.

Going to law is no doubt preferable to going to war. But does it really resolve a dispute to litigate it rather than to slug it out? "Any lawsuit arising out of interpersonal conflict is an institutional recognition of failure," asserts Howard Vogel. "To sue is an admission of failure. The willingness of Americans to litigate reflects a lack of willingness to resolve disputes." Mulford Sibley quotes Paul: "To have lawsuits at all with one another is defeat for you. Why not suffer wrong? Why not rather be defrauded?"

Rebecca Knittle, a former legal services attorney who is now building a cabin in northern Minnesota, agrees with the early Quaker attitude that going to law "concretizes and perpetuates conflict. Going to law is antithetical to the Quaker way of being," she says. "Quakers believe that people can live together. If everybody were living as Quakers, there wouldn't be a misuse of one another."

Rosalie Wahl acknowledges that if there were no misuse, there would be no need to go to court to redress grievances. She says of contemporary Quakers, "We wouldn't sue each other. It's a family kind of thing. We would bring it to meeting, in the context of the beloved community where we dare to be vulnerable, dare to live what we hope for all humankind." Mulford Sibley speaks of the attitude of Quakers today in light of the traditional prohibition against going to law. "Most Quakers today wouldn't sue. They shouldn't unless some important issue is involved that transcends private gain."

It is those important issues transcending private gain that might motivate a Quaker to litigate. Rosalie Wahl sees advocacy for the rights of the underprivileged as integral to the Quaker tradition. "When George Fox saw injustice, he would go to the courts. When in prison, he said, 'Look what's happening to these people.' He expected the courts to do justice." Rebecca Knittle agrees. "There are few legal jobs I could conscientiously do," she states, but she continues, "Sometimes there is no choice about going to court. Welfare being cut off or neglect and dependency proceedings. It's a salutary role

for the Quaker lawyer, refusing to stand by while someone else goes down the tubes."

Rosalie Wahl believes that by addressing oneself to the needs of "those whose rights have been denied or infringed," one may be a judge and keep within the Quaker tradition. Upon her appointment to the Minnesota Supreme Court she asserted, "Every person, poor, or rich, black or red or brown or white, male or female, has the right to equal justice under the law. I will endeavor with the other members of this court to make this dream a reality."

*"I exhorted
the justices
not to oppress
the servants
in their wages."*



How does a Quaker lawyer maintain Quaker values while working in the legal system? "How can you contribute to building the kingdom while using the world's tools?" asks Peter Brown. Rosalie Wahl notes the benefit of deciding disputes in a legal context. "You don't have to fight to be heard. That's what due process is all about." She maintains that the lawyer need not be a litigious creature. "The best lawyers never get into court. As a practical matter the law provides a framework for conducting negotiations." Peter Brown agrees. "Sometimes in resolving situations as a lawyer, there is compromise available," he says. "Sometimes compromise is effected because of the win-lose threat."

In contrast to the view that going to law may facilitate negotiation, Rebecca Knittle sees those negotiations as the most contentious area of the conduct of law. "The easiest part of being a lawyer is going to court," she says. "It does the least violence to Quaker values because it is a highly stylized situation. Your role is defined. You can advocate without resorting to a style of anger. The hardest area is that between the extremes of a little bit of advocacy and going to court. Between those extremes you have to act differently from how you would act as a Quaker. You have to holler at people and harass them, which you don't have to do in court."

Finally, what is the effect on the practitioner of law of all this negotiation and litigation? "In learning to think like a lawyer, you define and haggle over small points," Rebecca Knittle laments. "How open can you be to what other people are trying to say?"

Should Quakers fish in those troubled waters denounced by James Nayler? There seems no simple answer. For the Quaker contemplating bringing suit the concern may be different from the Quaker deciding to practice law. "There may be more justification for being a lawyer than going to law," Rebecca Knittle points out. "A lawyer, at best, is a highly stylized role, being impersonal, providing a conduit for the vindication of rights. But to go to law brings the force of law into play against another." Rosalie Wahl defines the concern of the advocate of the rights of others, "You can't go out and say, would you please not do it." Peter Brown sees little difference in taking a dispute to meeting or into court. "A Quaker taking a matter to meeting is almost the same as taking it to court," he says. "You cannot take a landlord to the meeting authority. Court alone is available."

Should Quakers go to law? Mulford Sibley is troubled by this issue. "The basic question," he says, "is what does turning the other cheek mean in everyday life? There is no pat answer. On the one hand there is the right to defend your own integrity. On the other hand, in the act of defense, you must make sure you aren't injuring the other person." □

QUAKER MESSAGES

Silent



QUERY 20.
GOOD TASTE.



DOES YOUR MEETING
STRIVE TO CARRY OUT
ALL FUNCTIONS IN
GOOD TASTE?



DO MEETING FURN-
ISHINGS REFLECT
QUIET ELEGANCE AND
MATTER THE COST?



DO MEMBERS TAKE
CARE TO OWN ONLY
WOOD FURNITURE?



PREFERABLY ANTIQUES...
PREFERABLY INHERITED?



DO MEMBERS TRY TO
ELIMINATE ALL SYNTHETICS
FROM THEIR WARDROBES?



IS SIMPLICITY EXTENDED TO
ALL OUR POSSESSIONS - ELIMI-
NATING ALL CHROME AND FINIS
FROM OUR VOLVOS?



Parts of this
were used
in '93 July
issue



just as our mighty oak spreads its
leaves in God's wonderful sense of
design, so, too, should Friends
order our lives in good
taste and....

Signe Wilkinson is a free-lance cartoonist and a member of Willistown (PA) Friends Meeting.



Neo-Evangelicals and Peace

by Norman MacGregor

One of the most important constituents of the present Evangelical resurgence is the Neo-evangelical movement, which emerged out of the original Fundamentalism following World War II. It was spearheaded by individuals and institutions such as Carl F.H. Henry, Edward John Carnell, Billy Graham, Wheaton (Illinois) College, Youth for Christ, and the National Association of Evangelicals. The positive approach of this new movement, in contrast to the prevailing negativism of prewar Fundamentalism, has enabled it to influence and organize large numbers of people, including many within the "mainline" liberal Protestant denominations. On the other hand, the Neo-evangelicals have failed to satisfy the more conservative Evangelicals, such as Carl McIntire, Dallas Theological Seminary, and Bob Jones University, who continue to regard them as compromisers.

A renewed commitment to Christian social responsibility is an important aspect of Neo-evangelicalism, but without an unequivocal call to Christian nonviolence. The position of the Neo-evangelical movement toward peace and war, can, however, be discovered by surveying articles in *Christianity Today* magazine, which was founded to be the mouthpiece of the Neo-evangelical movement. This study is based upon abstracts of approximately 300 articles, editorials, book reviews, and letters to the editor which were originally made for *Peace Research Abstracts*, published by the Canadian Peace Research Institute.

For the Neo-evangelical, the Christian's attitude toward war and peace is determined entirely by the teachings of the Bible as the Word of God and the only sure source of guidance for the Christian, in public as well as private concerns. What the Neo-evangelical finds in the Bible is peaceableness in personal affairs, but controlled violence as an unfortunate necessity at the community and national levels, as the God-appointed means to suppress evil. Thus, an aggressive war against Communism might actually be more "Christian" than



Billy Graham has been a worldwide evangelistic leader for decades.

Courtesy of Philadelphia Bulletin

current defensive strategies. The violence and warfare in the Middle East, for example, is regarded as part of the real fulfillment of biblical "prophecy" and is actually welcomed by some writers as sure evidence of the imminent return of Christ. Masada soon may again become the site of final Jewish resistance against the forces of evil. In one article, national military preparedness is even equated with preparedness for the return of Christ! It is the triumphant Christ *himself* who will overthrow the Antichrist and usher in an age of peace and prosperity not dependent on human effort.

In this interpretation of scripture, it is easy to recognize the "just war" theory of St. Augustine, elaborated more or less rigorously according to the attitude of the writer. The Christian, however, is urged to follow the hostilities with earnest efforts at relief and reconstruction, for the enemy as well as friends. Soldiers and political leaders (such as John Foster Dulles) who exemplify the just use of force are extolled, as are also the military chaplains dedicated to serving the spiritual needs of the troops.

Another very important underlying theme is an overwhelming fear of Communism, especially as it exists in Russia and mainland China. Communism is regarded as the absolute antithesis of Christianity; monolithic, unchanging, relentlessly expanding, demonic, with which

Norman MacGregor, a member of Whitewater (IN) Meeting, serves as pastor of Friends Chapel, Rockford, OH. He is the author of several books and numerous articles and reviews.

no communication is possible. It can be restrained *only* by force. All other forms of political repression, terrorism, and religious strife are also condemned. Christians should denounce tyrannical regimes of the left or right, and work toward reconciliation of all races and social classes. Even Roman Catholic clergy who have been killed in Latin America because of their liberal activities are given positive recognition. Violence begets more violence, which can be stopped only through justice and reconciliation, although the root cause of the present upswing in violence is the modern erosion of ethical absolutism. Abortion, euthanasia, and experiments on living fetuses are condemned; capital punishment is a horror and should be inflicted only under the guidance of the Old Testament. Above all, Christians should *pray* for peace.

An attitude of mistrust toward human government in general pervades *Christianity Today*. St. Augustine's "two cities" theory of Christian society emerges as the basic underlying concept, with secular government regarded as incapable of acting on Christian moral principles. Democratic-capitalist nations, however, are usually analyzed less harshly than Communist nations. Schemes for world disarmament and world government will inevitably lead to world Communist dictatorship. Missionaries *should* assist the C.I.A.

As true world peace is entirely a future hope, and as the proper role of the Christian is to participate in just warfare to suppress evil, the Neo-evangelicals tend to view pacifist organizations with suspicion. Mennonites *within* the Neo-evangelical ranks are accepted as true Christians, and their pacifist views, though rejected as erroneous, are nevertheless respected, since they are based on the Bible. Pacifist activities which are regarded as unbiblical, including those of liberal Quakers and the National Council of Churches, are repeatedly denounced. Such activities, including attempts at Christian-Communist dialogue, are seen as helping insure an eventual Communist takeover and loss of democratic freedoms, and suspicions are raised that they are being "used" by the Communists to further their own totalitarian ends. Although anti-Vietnam War protesters are denounced as left-wing totalitarians, whose very existence is evidence of the catastrophic decline of authority in the country, religious conscientious objectors are esteemed for exercising their rights of conscience.

In the more recent volumes of *Christianity Today*, especially since the Vietnam-Watergate era, there appears



Courtesy of Philadelphia Free Library

a new softening of tone and an attitude of soul-searching. Greater emphasis is placed on spiritual and moral strength, rather than armaments, as the ultimate defense. Peace begins at home, and the U.S. should repent of its own social sins before criticizing those of other nations. Fascism, Nazism, and the Ku Klux Klan are discovered to be no less evil than Marxism, Christian-Communist dialogue *is* possible, and a cold war thaw is desirable. *All* nations stand under God's judgment, and even the "just war" theory is re-examined and found valid only if it is the *very least* evil which can be done in the situation. Evangelicals should respond to acts of violence with positive acts of love, not merely endurance, and they are reminded that suffering people in the Middle East are more important than millennialist maps and charts showing how the world will end. After all, the ultimate goal of biblical prophecy is not war but peace. A major factor in this change of tone is undoubtedly the rise of a younger, vocal, socially-sensitive class of recent college and seminary graduates.

This new sensitivity toward the Christian rejection of violence indicates a fresh opportunity for the peace movement to witness to Neo-evangelicalism. The key factor is the Bible. As Neo-evangelicals are often defensive about their faith in a verbally-inspired Bible, the attempt to have them re-examine critically the interrelationship between their Biblicism, Premillennialism, and the "just war" theory must be approached with considerable tact. As the Mennonites and Evangelical Friends within the larger Neo-evangelical movement have arrived at their peace position through a conservative interpretation of the Bible, distribution of their literature and other works documenting the fact that absolute nonviolence was integral to the New Testament and the early church, and was lost only as the church gradually compromised with the Roman Empire, should be relevant to the interests of the Neo-evangelicals. Were the peace movement to base its witness on a deeper understanding of the Bible, it would not only make a more effective witness to the Neo-evangelicals but also correct some of its own spiritual shallowness. Additional "bridges" may be *Sojourners* and *The Other Side* magazines, plus the New Call to Peacemaking.

All their "better dead than red" rhetoric notwithstanding, the Neo-evangelicals' main underlying motive is to overcome the world's war and violence through the power of the Spirit of God. Against the cruelties of both Communist and anti-Communist regimes they witness to the new life which blossoms as persons become one with Christ. It is from our common opposition of the spiritual life to worldly power that Christian pacifists may begin to move the vital Neo-evangelical movement toward a total renunciation of force and violence, political as well as personal. □

RAGE, SHAME, AND FAITH IN EL SALVADOR



by Kara Cole

One week ago yesterday our delegation arrived in Miami, having left the United States for El Salvador only five days before. A week ago I was full to overflowing with the sights, sounds, senses, and feelings which had bombarded me during those few remarkable days.

I returned more confused about the political interplay and maneuvering than I was before I left, and I thanked God and the NCC that our visit was pastoral. I came home with a new urgency to use my imagination in global and redemptive ways, from a place where image and reality are easily and often confused.

My imagination was stretched to its limits, and beyond, as I began to experience the chaos of El Salvador. Imagine a country in which the legal system seems to have utterly broken down. No matter the legal means suggested, such means are unavailable or perceived by the people to be unavailable. Imagine a country in which the educational process is suspect—where teachers, even at the primary level, are targets for assassins' bullets—no reason given. Imagine a country in which one should not be surprised to see a dead body in nearly any public place. Imagine a country in which the very few very wealthy ride in bullet-proof cars and live in homes which are armed and guarded, while the mass of very poor people have only survival as their daily task. Imagine hearing a bomb go off (as we did) two or three blocks away, knowing that another building has been utterly destroyed, and praying that no or few

Kara Cole represented Friends on the National Council of Churches of Christ team visit to El Salvador in late October. She is general secretary of Friends United Meeting.

persons died in the blast. Imagine being awakened at any time of night by automatic weapons fire, living with the daily and pervasive presence of uniformed and armed countrymen whose power seems omnipotent.

In the midst of trying to imagine such a country while standing on its soil and being the recipient of its people's hospitality, my emotions were awakened.

Involuntary tears came as I stood in a refugee camp with men, women, and children—many, many children—in a shelter singing songs of praise and hope and prayer—expressing faith in God, a level of faith which made me wonder about my own faith, seemingly as yet untested. As people sang, one small boy with mischievous eyes played hide and seek with several companions, between and around Jim Andrews' legs (we assumed that children gravitate to Jim because of his resemblance to Santa Claus)—and I smiled amid my tears.

I felt rage coupled with overwhelming helplessness as I heard stories of atrocities to innocents—fathers, mothers, children. Why is it not enough to destroy those who are playing the political and military games? Why must the poor, the women, the children, be violated and victimized? We heard cold statistics—10,000 dead in 1980 alone, 2,500 unidentified bodies, 200 deaths a week—and my emotions were unaroused. But then I heard a 20-year-old widow with two children tell the story of her husband's disappearance. I heard, from members of their community of faith, of three students who disappeared while taking food and clothing to people in an outlying area, and felt relief when I heard that they reappeared five months later. I saw a dead body in the back of a pickup, the skin white, the belly bloated, and the face covered with blood. And I held in my hand black and white pictures, one at a time, of some of the

2,500 unidentified (and seemingly unidentifiable) bodies. As I held a picture of a male body from which the head had been blown apart by a sophisticated weapon, I was swept by nausea and rage when I realized he might have been my husband, my father, my brother, my son. And in that moment, statistics took on emotion, life, and individuality. These, one by one, were people, God's creatures, with families and cares and humor and goals. How dare anyone take the life of another.

With my rage came shame, for as an American I represent a country whose government is perceived by Salvadorans as providing the technology which makes such "sophisticated" violence possible.

In the midst of these emotions, when my temptation to discouragement and helplessness seemed nearly complete, I was ministered to by various individuals and groups of Salvadoran Christians, whose courage and hope surprised me again and again. In a country where the church in general is under attack, these brave Christians continue to gather, to worship, to sing, to pray, to study the Bible, and to help one another. Their joy and sense of purpose gave me hope for their future. Their humor and spontaneous smiles helped me to relax. And as we hugged or shook hands or ate together, we ministered to one another equally, sharing our common faith in this most uncommon situation. The very presence of our delegation seemed an encouragement to these sisters and brothers, and I felt gratefulness.

I was touched by the energy of young people, members of the Student Christian Movement, who prepared and shared with us a meal and much conversation at a small Lutheran church. Several university students, unable at present to receive their

education at closed or barricaded schools, nevertheless continue to learn in the university of life. I was touched by their determination, their willingness to mount a cause, their courage in even meeting with us.

And I wondered: Why do not these people give up? Why does not fear utterly immobilize them? As I sat at that dinner table with my back to the windows open to the street, I heard footsteps and wondered if their bearer carried a weapon which might be the means to my end. In fact, fear was my companion. As I sat in our "cozy" nine-passenger van, filled with nine large North Americans, I occasionally wondered if the window would be shattered by a stray (or intended) bullet and we, too, would share intimately the tragedy of this "state of seige." As I imagined such, out of my fear, I would admire even more the seeming fearlessness of people who go to work each day, who love their children and cook their meals and share their lives. Could I do that as a way of life?

And I readily came to understand the paranoia which perceives a hidden microphone in every room, a plot in every conversation, an informer in every group, and a common morning greeting: "I'm happy you've lived to see another day."

I've not finished sorting my emotions or the experiences we had in El Salvador. One of the small surprises was the humor which we developed—no doubt as an escape valve for the tensions which every day brought. One of our delegation, a six-foot, five-inch Episcopal bishop, was advised to "keep a low profile"; three of us were encouraged by a UPI man to "keep our heads down." And the most memorable landmark of El Salvador for me was the large billboard advertising cemetery plots in a place called the Resurrection. It was when we saw that sign that we knew we were nearing our hotel; we would all tell our driver, Mark Schomer, to "turn left at the Resurrection," and the phrase became our theme, the catchy title of our report!

From that phrase I have thought much about the Resurrection and its meaning in my own life, especially in response to Christians in El Salvador who live each day in a resurrection freedom from within—a daily demonstration of faith. I pray each day for their external liberation, and in praying I find new unity with them in our shared commitment to Jesus Christ, the resurrected liberator of us all. □

Alice Cope Willis



Friends have urged me to put in writing reflections shared with them during my recent painless, drug-and-nausea free experience of dying, and my subsequent awakening to a second gift of life. This I shall now do with diffidence but also considerable enthusiasm, for it was a wonderful experience.

My wife, Edith, and I had just arrived for our vacation on an island off the coast of Maine last July when weakness began developing on my left side. At first it took the form of stumbling on the dirt roads and rough paths, then falling when reaching for berries or tying my shoestrings, with difficulty in getting up again. When I required help to get back on my feet, I had to admit something was really wrong. Heretofore, such things as strokes and brain tumors happened only to other people—not fit, athletic me—so it was with some confusion that I put in a call to my doctor and was told to "get to a

good-sized medical center" as fast as possible.

Thus, on the third day of our vacation, we took the noon boat to the mainland and headed for the Penobscot Bay Medical Center in Rockland, where I had my first experience of being rolled in a wheelchair to an awaiting room, and tests were started. Now, realizing I was in deep trouble, I instinctively felt the need to get in touch with family and friends. A series of long distance telephone calls were made, alarming all I talked with, as the paralysis now affected my tongue and speech. Nonetheless, their reactions of concern were somehow very satisfying to me—evidence that I was of value to them.

Soon I drifted in and out of consciousness and then passed out completely, in which state I remained for two days while extensive tests were conducted in three different hospitals.

Before total darkness fell, however, I knew I was dying. It was an easy experience, with no strong feelings of any kind. It did occur to me that 67 was a bit early

Richard D. Cooper, a member of Scarsdale (NY) Meeting, is assistant to the president of Berea College. He was a longtime YMCA worker in India and the U.S.

A SECOND GIFT OF LIFE

by Richard D. Cooper

to die; I had always assumed that I'd get well into the 70s at least, but I remembered quite a few of my good friends who had already passed on, and I had to admit I had had a good life, so I really had no complaint. I felt a bit guilty that two or three things I had planned to do for Edith to make her widowhood a bit easier I had not done, but it was too late now, so not to be fretted over. I also felt sorry for my boss, for whom finding a replacement for me would be an additional burden, but I was comforted in the thought that the college I worked for would be able to go right on, even without Dick Cooper. That was all I can remember thinking about, but it was all so peaceful that I think I shall never again be apprehensive about my final death.

Then, out of a timeless void, I awoke in a clean, white room, connected up to many wires and tubes but feeling fine. A lovely nurse came and asked if I knew where I was. I answered, "Yes, in Rockland, Maine." She said, "No, you are in Portland, at the Maine Medical Center, and have just had an operation for a sub dural hematoma," something I had never heard of. I later learned that it was a mass of blood building up

pressure inside my skull for two months, following an automobile accident in which my head had smashed the windshield of a friend's car in which I was a passenger.

Though I had faced death with quiet acceptance, I now found myself delighted to be alive again. Through a window I could see an old brick tower, and I thought of the hard work and dedication of the masons who had built it. It was raining, but through it in the distance were trees and houses, all beautiful and wondrous creations. Nurses and doctors kept dropping in and trying their little tests, then exclaiming over my remarkable recovery. I was deeply moved and felt overwhelming gratitude to God, who—through the study, hard work, skill, and dedication of so many, some of whom I had never seen—had given me back the incomparable gift, the many-faceted bundle of miracles, of human life. I vowed never again to take that gift for granted.

Then, and during the next days and weeks, Edith's devotion and loving watchfulness appeared in dramatic clarity, and my love for her expanded tremendously. Meanwhile, telephone calls, letters, cards, and flowers from wonderful people warmed my

heart, and I decided that herein lay the secret to meaningful living. I recalled how hard I had worked trying to climb the organizational ladder for 38 years, how I never quite made it to the top, and how depressed I had been when I was passed over at the time appointments for higher positions were made. I now saw that all that energy was wasted, and I shall never again strive for such goals.

Two conclusions emerged from these reflections, and I decided that the remaining time allotted to me should be concentrated on these. First, so far as possible I shall try to be always aware of the marvels, mysteries, and beauties of God's world and to thank and praise God for the privilege of conscious enjoyment of them all. Second, I shall try to spend my days in caring helpfulness for all God's creatures, as I had been cared for in this crisis.

That's it. Later it occurred to me that this is what the New Testament—all great religion for that matter—is all about. Praise God and serve your neighbor. Nothing about making it to the top of your organization or being elected president of your professional society. Just love God and all God's works, and your neighbor as yourself. □

WORLD OF FRIENDS

The name of the late Martin Luther King, Jr. still stirs anger and disagreement in some quarters. At issue in the last congressional session was a proposed memorial to Dr. King in the Capitol building—the first such memorial there to a black man.

Before approving an appropriation of \$25,000 for the monument by a vote of 386-16, members of the House participated in a heated exchange. Rep. Larry P. McDonald (R-GA), for instance, was quoted by Religious News Service, saying that while King talked nonviolence, he "was in fact wedded to violence."

Overwhelmingly, however, the House affirmed King's valuable contribution to the cause of peace and nonviolent change—a small but important step by a congress which has cut domestic programs and increased military spending.

The 50th Anniversary of the Swarthmore College Peace Collection was celebrated September 25, 1981. Included in the festivities was a round table retrospective of the peace movement featuring E. Raymond Wilson and Mildred Scott Olmsted. Raymond is



Raymond Wilson and Mildred Scott Olmsted

executive secretary emeritus of Friends Committee on National Legislation; Mildred is still active with the Women's International League for Peace and Freedom, which she served as executive director for many years. Both are Friends. Moderator of the discussion was Katherine L. Camp, also a Friend

and former national and international president of WILPF.

Former Attorney General Ramsey Clark also addressed the anniversary celebration. He gave his blessing to young men who choose not to register for the draft, saying they are "saints on earth." He also said that the proliferation of weapons itself is a danger and that "the idea that it is a deterrent is mad." Discussing President Reagan's budget cuts, he said: "We'll deprive children of lunch programs, we'll terrify the elderly... while we build the B1 bomber and missiles."

The Peace Collection is the world's largest and most comprehensive repository of the papers, manuscripts, and other records of the peace movement.

The Commission on Wartime Relocation and the Internment of Civilians hearings were held September 23, 1981, in Chicago. Harold Flitcraft, a Quaker from Oak Park, IL, was invited to participate as one of the panelists. Harold's invitation stems from the experience he had in Chicago in the 1940s with the resettlement of Japanese-Americans who were released by several internment camps. In the third year of such relocation approximately 6,500 were said to be living and working in Chicago. The joint Midwest efforts of the AFSC and Baptist Home Mission Society (with help from other agencies) assisted some 3,500 resettlers with housing and employment.

Four volunteer community service projects in Mexico have been announced by the AFSC and the Mexican Friends Service Committee for the summer of 1982.

These projects are for a period of seven weeks—end of June to mid-August. Participants will be between 18 and 26 years of age; they must be able to communicate comfortably in Spanish. The units will be located in rural villages, and approximately half the participants in each unit will be from Latin America. Applications should be submitted by March.

Four to six co-leaders for these projects will be recruited from the U.S. Persons interested and potentially qualified with fluent Spanish, some experience working with young people, and preferably some exposure to Latin America would be welcome to apply.

Contact AFSC Personnel Dept., 1501 Cherry St., Philadelphia, PA 19102.

A world peace march was begun in California October 24, 1981, the first day of the U.N. International Week of Disarmament. The march was initiated by Buddhist monks in Los Angeles and will arrive in New York in May 1982 in support of the U.N. Special Session on Disarmament. Groups and individuals



are invited to join the monks for specific parts of the walk; local groups will be organizing support activities along the way. David Edinger (Pasadena AFSC Disarmament Program staff, and a member of Whittier Meeting) has helped in the planning and encourages Friends' involvement. For details contact World Peace March, 632 N. Britannia St., Los Angeles, CA 90033.

The Pomona Valley (California) New Call to Peacemaking Committee is sponsoring Timothy L. Smith, nationally known religious historian and peace leader, in three meetings with ministers and church people in the Pomona Valley over the weekend of January 8-10, 1982. Dr. Smith, a Nazarene and a professor at Johns Hopkins University, has been keynote speaker recently at national conferences of the New Call to Peacemaking, the National Association of Evangelicals, and the National Conference of Jews and Evangelicals. He has taken issue with the so-called Moral Majority with respect to its support, on Christian grounds, of nuclear armaments. The local NCP Committee, of which Truman Northrup, Church of the Brethren, is chairman and Norval Hadley, founder of NCP, is a member, includes Friends,

Brethren, Mennonites, and Brethren in Christ.

At 7 p.m. Sunday, January 10, Smith will speak at a NCP rally at the Brethren in Christ Church, 845 W. Arrow Hwy., Upland, CA.

The issues of death and dying have become a concern of Friends of Wilmington (NC) Meeting. Betty Stone reports that the meeting has prepared a simple two-page flyer, "When Death Comes," which includes information on a hospice program, pre-planning with a memorial society, living wills, bequest of bodies for education, eye and ear banks, and other useful material. The meeting has circulated the leaflet widely. "Helping the blind to see and the deaf to hear is so rewarding and a project like this so easy and cheap to do that we hope other small meetings may wish to send for our flyer," Betty writes. Send 10 cents and a stamped envelope to Wilmington Friends Meeting, Box 441, Wilmington, NC 28402.

Fritz Elchenberg, noted Quaker artist, was presented the 1981 Governor's Arts Award October 29 by the Rhode Island Council on the Arts for his outstanding achievement in visual arts.



Courtesy of Fritz Elchenberg. Self-portrait, 1983, from The Wood and the Quarry, © 1987.

"A prayer chain" of Friends has been planned by Friends United Meeting for the period of January 1 through Easter Sunday, April 11. FUM and FGC meetings alike are cooperating in this venture. Meetings are being asked to take a 24-hour period within this time and to have someone in prayer (in meetinghouse, at home, or wherever convenient) throughout the 24 hours. According to the *Bulletin* of Cambridge (MA) Meeting, their meeting has approved participation and has chosen January 21 as a possible date. "This can be a time of knowing that we are indeed 'members one of another' and that, with love and faith, we can endeavor to hold up our hearts and the whole world to the 'ocean of light that flows over the ocean of darkness.'"

Meetings desiring to join the "prayer chain" should contact FUM, 101 Quaker Hill Dr., Richmond, IN 47374.

LETTERS

What Matters Is the Words

I really don't care, and I doubt if many other readers do, whether *Friends Journal* is on white paper or gray, printed in black ink or blue, on thick paper or thin.

What matters is the words on the pages. There are plenty of glossy finished, multicolored media marvels now being published with little or nothing to say. *Friends Journal* is unique in its simple black and white sketches and photographs, some of them stunning in their impact.

But it is the content that really matters, the world of ideas it opens up, the spiritual nourishment it offers. Its very difference from the gaudy magazines with their multicolored ads that flaunt our materialistic society under our noses is what gives *Friends Journal* its character.

Never mind about the colored ink. Give us ideas, crisply stated. Give us many points of view. Give us depth of thought. Give us an escape from the gaudy, greedy side of the world. Help us to understand what it all means and how to cope.

I love *Friends Journal* the way it is. I can roll its thin pages into a tight cylinder and stick it in the bottom of my purse so it will be handy when I have a spare minute to read. But I will manage to fold it and take it along somehow no matter how glossy or thick the pages.

Amy Weber
Bordentown, NJ

Remembering Norman Morrison

I write as an elderly Friend of the Framingham, MA, Meeting, in memory of the death on November 2, 1965, of Norman Morrison, the Quaker who burned himself alive on the steps of the Pentagon in protest against our country's involvement in the unspeakable Vietnam war. Many Quakers and non-Quakers were horrified by the violent means chosen by Norman Morrison, but he was so passionately ashamed of what our country was doing that he felt that only an act of extreme violence could move the heart of those working in the Pentagon.

I feel strongly that although the act itself may be condemned the intent must be honored and the name of the Quaker who gave his life in protest against war be forever kept green in Quaker records.

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I do not know who may be the keeper of such records, or where they may be filed, but I write to urge that Norman Morrison's name be inscribed on the Quaker Honor Rolls and that he be not forgotten.

Margaret Welch
 Framingham, MA

Finding the Good Within Us

I love the *Journal*, always read it, and find things in every number by which I profit, including the verses, and occasionally a true poem. One such appeared in the issue of Nov. 1, 1981, called "Arise," (page 15).

If we are lucky, our own lives meet seldom with lying or hypocrisy, malice, bigotry, or cowardice. Perhaps we do not have to associate with those who are undisturbed by violence or even cruelty, torture, and murder, if they are distant enough. But we know well that these things exist and are prevalent in the society of our own country, in ourselves and in the world. It is terrible and disheartening.

But even worse and as dangerous, I think, are those who are so dismayed by all this that they become cynical. Feeling that the human race is so base and mean that it is not worth worrying over, they opt out of the struggle for a better world and do nothing to help us stand up, find, and use the good that is in us.

I should like to thank the author of the poem, Rusty North (previously unknown to me), and *Friends Journal* for printing it. It is a powerful poem, good for moments of discouragement, and speaks to a central Quaker belief.

Margaret N. Morrison
 W. Hartford, CT

Another View on Hunting

I object to the intrusion on our farm—at this moment—of one more van of hunters asking for directions. But I object far more to lumping a group of human beings into a classification (*FJ* 11/15/81)—whether it be Germans, Jews, Iranians, teenagers, parents, or hunters—and condemning "them" with generalizations.

Some hunters hunt for "sport"; some hunt to feed their families. They are not all "insulated from suffering." They do not all participate in "conscienceless murder." They do not all see animals as inferior.

I cannot respond to the idea of the "preciousness of the soul" technically nor philosophically. I can only respond from experience. I have driven a tractor to plow fields to plant grains. I have seen rabbits running, mice overturned, toads smashed, snakes cut in half—all so a human can grow grain to eat. Is the toad less my equal than the dog? I

confess I do not know where on the human-rock continuum the soul is extinguished.

I hope the next article on hunting sheds more light on the issues.

Sharon Hoover
 Arkport, NY

Prayer for Peace

Our meeting (Southampton, PA) has prayed for all humankind endangered by nuclear weapons, particularly the Soviet people and ourselves, who are most endangered. We feel that this prayer would tend to lessen popular tensions if voiced widely around the country.

Richard Post
 Quoque, NY

Focus on Vision, Not Problems

I find the articles on poverty by Aurora Schmidt and Jim Dudley (*FJ* 10/1/81) curiously unsatisfying, as is usually the case for me in reading such articles. They are often an effort to politicize my religion, that is, to make me feel guilty or recognize that things are awful, or to raise my consciousness. And the relief they offer is to the problem as a Sunday school picnic is to the question of, say, evolution or abortion or war—or poverty.

I hesitate to make a suggestion of my own, since I am not in a program or director's relation to the problem, but perhaps I can inquire about a direction without putting too many people on the defensive or seeming unduly naive. With all due respect to Lucretia Mott, I don't believe in her "wisdom" that poor people have the answer to poverty; nor do I find wise the AFSC's response in affirmative action, which may, indeed, give a few deserving people jobs but is not designed to affect the problem. Nor do I find El Centro de Paz's main work of encouraging communications between Spanish-speaking poor and English-speaking rich much more than circumlocution. I undoubtedly miss the subtlety.

Does it not seem reasonable that poor people need jobs in decent circumstances, which will give them dignity and a modest living? Is it not possible for people who write and worry about these problems to formulate what a reasonable work situation would be in the areas of which they complain so much, for example, the *maquiladora* industry? It is always easy to carp, but where is the imagination to set forth how it ought to be? Or do we leave that to the utopians, whose name suggests that it never comes to pass? And then where is the initiative, the force, the drive, the dedication to start and run the enterprise, under AFSC auspices, if you

will—even one demonstration model—that will show forth the vision and deal, even in a small way, with the problem?

Can it be that the AFSC and the academics have only what it takes to complain—in a carefully religious vein, of course?

Robert R. Schutz
Santa Rosa, CA

Help for Victims of Autism

"The Chosen Ones" by Dee Roof, (FJ 11/1) makes my heart ache for the autistic children and Dee. There have been many breakthroughs in the treatment of autism in the last few years. Interested persons can write to The Huxley Institute, 1114 First Ave., New York, NY 10021 for information on treatment and physicians that prescribe the treatment.

Zelia M. Jensen
Grandview, TN

Taking a Lead in Peace Education?

All my life I have heard Friends talk about peace, and I always assumed that they would be leaders in that field. When I recently became interested in the United Nations University for Peace, I was surprised to learn how widely diffused is the interest in peace concerns and especially in peace education.

I would certainly have expected that Friends would be in the forefront of peace education. In fact a number of Friends' colleges do offer peace courses and even a peace major may be possible—but so do more than a hundred colleges in the United States alone. When the International Association of University Presidents (meeting in Costa Rica June 21) focused its program on curriculum for the U.N. University for Peace, not a single Friends' college was represented. There were persons there from the U.S., according to the official list, including six from Pennsylvania colleges, but none from Swarthmore or Haverford. Do Friends want a leadership role in peace education?

Worldwide interest in peace education, recent demonstrations in Europe and international communications about the problems of developing nations, plus the specter of nuclear bombs add up to a potentially stronger peace movement than ever before. It is the time for a supreme effort.

Why are not more members of the Society of Friends more involved? Why are our universities and colleges not more active?

Elizabeth P. Ridgway
Harrisburg, PA

BOOKS

Letter of Paul, Hebrews, and the Book of Psalms, by Arthur S. Way. Kregel Publications, Grand Rapids, MI, 483 pages. \$12.95

This is the latest of editions and reprints beginning in 1901. Arthur S. Way (1847-1930) was a prolific translator of ancient Greek and medieval classics. His renderings of Paul's letters are not, he says, literal translations, but an attempt to "convey what he meant." These letters are presented in their probable chronological order. An introduction to each letter is given, Old Testament quotations are capitalized and given their chapter-verse references. The word "Messiah" is used instead of "Christ." Verse numbers are not given. The 150 Psalms, which occupy nearly half the volume, have no introduction and are all done in rhyming poetry. The book is attractive and convenient.

Ralph H. Pickett

Woman, Earth and Spirit—The Feminine in Symbol and Myth by Helen M. Luke. Crossroad, New York, 1981. 102 pages. \$8.95

This book is a collection of seven papers written for study groups at Apple Farm, a center for rediscovering the relationship between daily life and living symbol and myth. Drawing on biblical tales, the I Ching, Greek mythology, folklore, and the poetry of Charles Williams, Helen Luke attempts to reconnect us with the images and symbols of the feminine. She approaches this task from a Jungian perspective.

The book has difficulties in four areas. First, a reader must accept Jung's belief in and definitions of the archetypal feminine symbols and be familiar with ancient mythology to approach the author's arguments favorably. Second, her word choice is confusing. She switches from sexist to non-sexist language and from the currently accepted definitions of words to their archetypal meanings unpredictably. It is difficult to know when she is speaking from which vantage point. Third, her writing style is uneven from chapter to chapter. Some are too dense in concepts as well as mythological and symbolic referents to be easily grasped while others are more spacious. Fourth, each chapter stands thematically independent, thus depriving the reader

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of a cumulative understanding of her ideas.

And yet her beckoning us back to the necessity of image making in our own lives rings true. Several chapters, especially "Money and the Feminine Principle of Relatedness," are spacious enough to convey her ideas thoroughly to the average reader. But I am left feeling the need to talk about this book with others in order to understand it better. Perhaps this is the best that can be said for a collection of study papers.

Metta L. Winter

Matters of the Heart, by W.D. Ehrhart. *Adastra Press, Easthampton, MA, 1981. 23 pages. \$2.50*

A poet shares his or her heart whenever sharing a poem with a reader. W.D. Ehrhart's *Matters of the Heart* evokes that truism from its first poem to its last in the slender volume by that name.

The reading of these 22 pages takes little time, but the reflection upon them comes at a slower pace and gives pause for contemplation.

The universal disappointments and the simple joys which life brings spill forth poetically in "Again, Rehoboth":

I am a teacher now;
I live alone.
I am anchored to this world
by all cold necessity
holds sacred; water, salt,
the labored rhythms of breathing...

One of the nine poems presented cannot be forgotten. "Brianna" tells the inner awe of a man in the presence of an infant daughter whose mother has died. He says most poignantly:

Death comes knocking and the silence
descends
like a blackbird alighting on the
windowledge
on a black night with no candles.
You can't know the blackbird will sit
for a lifetime in your father's heart...
Years will pass before you understand.
...Don't trouble your dreams
with wondering. Be what you are:
Your mother's daughter. Be a candle.
Light the awful silence with your
laughter.

The fabric of these poems reflects Ehrhart's acquaintance with the destructive forces of modern life as well as his perceptive awareness of the forces of modern life caught in technology.

Catherine B. Larmore

FILMS

Close Harmony. *Produced and directed by Nigel Noble. Distributed by Learning Corporation of America, 1350 Avenue of the Americas, New York, NY 10019. Purchase \$450. Rental \$100. Color, 30 minutes.*

Most of the media coverage of aging is depressing. We see old people sitting in dingy nursing home wheelchairs mumbling to themselves, vacant and afraid. So for me this joyful film which celebrates the relationship between a group of fourth and fifth grade students at Brooklyn Friends School and the chorus at a Senior Citizens Center was a special treat. Arlene Symons is both the music teacher at Brooklyn Friends and a volunteer at the Senior Citizens Center.

It was Symons' idea to combine the two groups into one big chorus. The filmmaker follows both groups at the regular separate practices. To prepare for their eventual meeting with the seniors, the youngsters talked about their notions of old age. The comments are amusing and sometimes poignant: "old people are nasty to kids," "they don't remember what it was like to be young," etc. To ease the embarrassment of first meeting, the children started a correspondence with the seniors. In one very touching sequence Arlene Symons hands out the letters at a rehearsal of the seniors' chorus. Letters are shared and commented on.

Finally the big day arrives when the two groups meet together for the first joint practice. Initially the children stand hesitantly at the door, then introductions are made, and hugs and excited conversations follow. The two groups join in working out the presentation of songs and business.

In the final sequence we watch the audience gather for the concert. The students process into the hall with the senior citizens, in some cases providing support for those with some physical difficulties. Then the concert begins.

The filmmaking throughout concentrates on the faces of both students and seniors. The editing is fast paced and smooth; there is little extraneous footage. For meeting use this film would be helpful in many different discussion groups—on family relationships, problems of aging, etc.

One Generation Is Not Enough. *Produced, directed, and distributed by Tony De Nonno, De Nonno Pix, Inc., 7119 Shore Road, Brooklyn, NY 11209. Sale \$395. Rental \$55. Color, 23½ minutes.*

For groups using *Close Harmony*, this film might well be shown on the same program or later as a way of opening up other issues on intergenerational interest.

This is a filmed portrait of two generations of master violin makers who work in the same shop. Max Frisz is a European who came to the U.S. as a young man and set himself up in business, following the trade he had learned from his father and grandfather.

Most of the film is shot in the small workshop the two men work in. Young Nicholas is shown in selecting the wood he will use to make a viola. Max observes the various stages of shaping, sanding, gluing, decorating, etc., which Nicholas must do precisely. Max is highly critical and prodding.

Nicholas, on the other hand, talks about his enormous admiration for his father's skill and his conviction that he is the finest violin maker in the world. He also speaks of the difficulties inherent in working with a relative in close quarters. For relaxation Nicholas likes to play jazz guitar with friends, much to his father's consternation.

In one sequence the two men share a simple lunch together. Though they eat in almost total silence, their sharing reveals a strong sense of family and mutual respect.

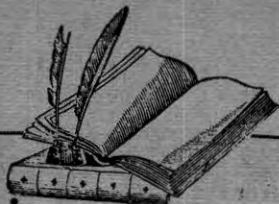
Max speaks of his hopes that Nicholas will follow him but expresses some doubt that this will happen. He feels that the old European devotion to craftsmanship is hard to maintain in this country.

There is one sequence towards the end of the film, in which a violinist, Toby Appel, comes to the store to pick up an instrument that he ordered. He plays as father and son watch. Unfortunately he appears to be acutely uncomfortable in the situation, which spoils the generally very high quality of the work.

The filmmaker has managed to avoid the "talking head" interview technique. What one gleans of the relationship between the generations comes from observation of them as they go about their daily routine. One senses their tensions and also their shared pride in the instruments they produce.

For groups interested in music the

Poets & Reviewers



Esme Dick, a member of Stamford/Greenwich (CT) Meeting, is former director of the American Film Festival. Charles James teaches American history at Oakwood School. Catherine B. Larmore, a former English teacher, belongs to London Grove (PA) Meeting. Esther Murer is an attendee of Central Philadelphia (PA) Meeting. Parker Palmer is a teacher at Pendle Hill. Ralph Pickett, a retired history teacher, is a member of Providence (PA) Meeting. Virginia A. Pleasants is a member of Doylestown (PA) Meeting. Frederic Vanson, from Essex, England, is a regular poetry contributor to a number of publications. Metta L. Winter, teacher, writer, and journal keeper, lives in Ithaca, NY.

film has an obvious esthetic appeal. It also could be used in a discussion of family relationships.

These two films are concerned with generational problems in one way or another. There have been a number of other fine productions released on this subject. Meetings might also enjoy:

Part of Your Loving, also by Tony De Nonno, which tells of the life style of a neighborhood Italian baker in Brooklyn.

Murita Cycles. Director, Barry Braverman. Distributor, Direct Cinema Ltd., Box 69589, Los Angeles, CA 90069. Sale \$440. Rental \$40. Color, 28 minutes. Filmmaker Barry Braverman's father runs a broken-down bicycle repair shop in his house. He also collects all kinds of junk and lives contentedly in the middle of the mess. Barry has a great deal of ambivalence in his relationship with his father, and one suspects that making the film was for him a way of resolving some of these tensions.

Old Fashioned Woman. Directed by Martha Coolidge. Distributed by Films, Inc., 733 Green Bay Road, Wilmette, IL 60091. Sale \$575. Rental \$40. Color, 49 minutes. In interviewing her grandmother about the major events of her life, the filmmaker creates a moving portrait of an independent Yankee lady. Although Martha Tilton Coolidge at 87 suffers some physical disabilities, she remains active in various church and club activities. Her enthusiasm for life and her stoic philosophy are engaging.

Esme Dick



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MILESTONES

Birth

Snyder—On November 13, 1981, in Pullman, WA, *Sophia Macleay Snyder*, daughter of Joseph and Jane Snyder. Joseph and Jane are members of Multnomah (OR) Monthly Meeting, and Jane is presiding clerk of North Pacific Yearly Meeting.

Marriages

Thron-Weber—On September 26, 1981, under the care of Mountain View (CO) Friends Meeting, *Bruce Hodel Weber* and *Penelope Helen Thron* were married. The bride is a member of Mountain View Meeting, and the groom is a member of Community (OH) Friends Meeting. Bruce and Penny have both taken the new last name of Thron-Weber.

Deaths

Bradfield—*Landis R. Bradfield*, 84, on August 22, 1981. A member of Cleveland (OH) Monthly Meeting, Landis was an active Friend throughout his life. In his youth he taught at the Friends school in Paullina, IA, and in Church of the Brethren home mission projects. In middle years he was active in meetings in Pittsburgh, PA, and Baltimore MD. Landis is survived by his wife Antoinette.

Burgess—*Jackson Burgess*, of cancer on October 22, 1981, at the age of 54. The author of two novels and several plays, he taught writing and modern literature and, more recently, Shakespeare and Milton at the University of California, Berkeley. Jackson was a member of Strawberry Creek (CA) Meeting. He brought humor, kindness, and a passion for clear observation to his activities. Jackson's wife Elena and sons Tony and Thomas Andrew live in Berkeley, CA.

Kendig—At Long Beach, CA, on November 2, 1981, *Mary Passmore Kendig*, aged 87. She attended George School and later taught in the Chester County, PA, public schools. Mary was active in the American Friends Service Committee and held deep interest in peace and Quaker education. She was an involved member of Marloma (CA) Monthly Meeting. Mary is survived by her husband Raymond C. Kendig, sons Thomas Passmore and Edwin Walton, daughter Ellen Cope Kendig Lewis, and five grandchildren.

Pearson—*Edna Walton Pearson*, a resident of Pennswood Village, Woolman House Nursing Care Center in Newtown, PA, on August 18, 1981. She was a 1907 graduate of George School, a member of Newtown (PA) Meeting and the Highlands Park Club, Lake Wales, FL. Edna, who had been a teacher, was a generous supporter of

Quaker education at George School and Newtown Friends School. She is survived by three daughters, Deborah P. Brennan, Barbara P. Walker, and Ellen P. Sutton, ten grandchildren, and 11 great-grandchildren.

Stanislowski—Doris Bar Stanislowski, a member of Berkeley (CA) Meeting, in Berkeley on November 6, 1981, at the age of 80. She was active in Women's International League for Peace and Freedom and many Friends programs, giving her talents toward world peace and order. Doris also helped establish a halfway house for paroled prisoners while living in Tucson, AZ. She leaves her husband Dan and two children, Michael and Anna.

CALENDAR

February

5-7—Fifteenth General Reunion of Friends in Mexico, in Mexico City. Details from Margarita Orozco, Bellavista 306 Col. Campbell, Tampico, Tamp., Mexico.

Position as Dean at Pendle Hill Available September 1, 1982

The Dean at Pendle Hill is a member of the Administrative Staff with special responsibilities both for the selection, nurture, and oversight of the teaching staff and for the curriculum. It is desirable that the Dean should have had previous experience of teaching, preferably including adult education, and should have an obvious delight and competence in scholarly pursuits and exchange. The Dean has also had general oversight of the academic and personal counseling of students. A Dean's previous training and/or practical experience in these fields is helpful. Since Pendle Hill is a closely knit residential community, the Dean should be able to live easily in community and still make room for personal study and growth. Preference will be given to candidates who are active members of the Society of Friends or who have a working knowledge and sympathetic appreciation of Friends' religious beliefs, testimonies, and practices. A modest cash salary with perquisites that include housing, meals, and utilities. Final selection is planned for mid-April. Applications and inquiries should be addressed to T.S. Brown, Dean's Search Committee, Pendle Hill, Wallingford, PA 19086.

Too Late to Classify

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

Wanted to rent: garage suitable for commercial auto repair shop in South Jersey or Philadelphia area. Tom Hill, 4722 Baltimore Ave., Philadelphia 19143.

CLASSIFIED ADVERTISEMENTS

CLASSIFIED RATES
MINIMUM CHARGE \$6.00. 30¢ per word. Please send payment with order. (A *Friends Journal* box number counts as three words.) Add 10% if boxed. 10% discount for 3 consecutive insertions, 25% for 6.

Appearance of any advertisement does not imply endorsement by *Friends Journal*.

Copy deadline: 30 days before publication.

Accommodations

Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays 11 a.m. Phone 535-2752.

London? Stay at the Penn Club, Bedford Place, London WC1B 5JH. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone 01-636-4718.

Books and Publications

Wider Quaker Fellowship, 1506 Race Street, Philadelphia, PA 19102. 241-7230. Quaker oriented literature sent 3 times/year to persons throughout the world who, without leaving their own churches, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their Meetings.

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

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

New—The Truth is Christ by Lewis Benson. Contains his first pamphlet, "Prophetic Quakerism," and three other very important papers. Cost \$3.00. Reprinted—**What did George Fox Teach About Christ?** Selected from the transcript of a weekend gathering with Lewis Benson in London in 1974. This has been so popular that previous reprints have been sold out before they could be advertised. Cost \$3.00. Each available from Friends Book Store, 156 North 15th Street, Philadelphia, PA 19102.

Camps

Friends Music Institute, 4-week summer camp for 12-17 year olds. Music, Quakerism, caring community. Meets during July at Olney School, Barnesville, OH. Write P.O. Box 427, Yellow Springs, OH 45387. Phone: 513-767-1311.

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

Man, 25-years-old, incarcerated past five years seeks correspondence. Can't explain the loneliness in prison. I need to hear from and write to new friends. Roberto Brown, Box 43, Norfolk, MA 02056.

Positions Vacant

Friends Select School seeks new Lower School Head for 1982. Communication and leadership skills, teaching experience important. Friends Select is a center city Quaker school; Lower School is 200 students, 25 faculty, grades K-4. Write Lower School Search Committee, Friends Select School, 17th and The Parkway, Phila., PA 19103.

Position open: General Secretary, Friends General Conference. FGC has initiated a search for a General Secretary. The applicant should be a Friend with demonstrated management skills, experience in the areas of finance and budget, and ability to interpret the role of FGC to its constituents and to outside organizations. Duties will include managing the office in Philadelphia, coordinating the work of the office and field staff, seeing that the Program Committees are staffed and supported, and providing liaison with other Friends' bodies and religious organizations. Salary range starting at \$20,000 commensurate with experience. Application deadline: 3/1/82. Anticipated beginning date: 7/1/82. Send inquiries and suggestions to Sylvia Perry, 40 Pleasant Street, Dover, MA 02030.

Director: Conference and retreat center. We are seeking a Quaker married couple or single person to provide spiritual and administrative leadership at Powell House, New York Yearly Meeting conference center. Position entails program direction, staff supervision, maintaining friendly atmosphere. Please submit resumes and applications to Helen Angell, 131 Popham Rd., Scarsdale, NY 10583; phone 914-723-6907.

Financial Records Staff Person—Friends World Committee for Consultation—Section of the Americas is seeking a qualified person to handle its financial records and transactions, beginning in February, 1982. Duties: Bookkeeping; pay roll; billing; preparation of all statements, balance sheets, and records needed by the Finance Committee, auditors, and others. Assistance to other office functions as needed. Qualifications: Accuracy, versatility, experience with modern financial records and office practices. Some experience or training with computerized record keeping desirable. Knowledge of Friends. Apply by January 22, 1982 to Friends World Committee for Consultation, 1506 Race Street, Philadelphia, PA 19102.

Interpretation Staff Person—Friends World Committee for Consultation—Section of the Americas is seeking a qualified person for a part-time position handling interpretation and publications responsibilities, beginning as soon as possible. Duties: to develop printed, audio-visual and other interpretive materials; to organize interpretation at yearly meetings; to assist all programs and committees with necessary publications or exhibits; to work closely with the Interpretation Committee and other relevant committees; such other duties as may be assigned. Qualifications: knowledge of the Religious Society of Friends and interest in interpreting Friends to Friends; writing and editing ability; good taste in layout and design; organizing skill and ability to meet deadlines; speaking skill. Apply by February 1, 1982 to: Friends World Committee for Consultation, 1506 Race Street, Philadelphia, PA 19102.

Position opening: General Secretary, Philadelphia Yearly Meeting. Applications are being accepted for the position of general secretary of Philadelphia Yearly Meeting. An applicant should be a Friend of demonstrated spiritual depth; preferably a member of Philadelphia Yearly Meeting; an experienced executive able to provide leadership to Friends, and skilled at human relations. Duties: (1) To work closely with monthly and quarterly meetings to produce more effective interaction among Friends; (2) To serve as chief staffperson to Yearly Meeting, and as secretary to the Representative Meeting; (3) To represent the Yearly Meeting among Friends and other religious and community organizations. Salary range: \$25,000 and over, commensurate with experience. Application deadline: 2/1/82. Anticipated hiring date: June 1982. Send resume to PYM Search Committee, 1515 Cherry, Philadelphia, PA 19102.

Positions Wanted

Certified artist teacher seeking position, children or adults, in setting where individual enrichment and encouragement is emphasized. Box W-759, Friends Journal.

Quaker Centers

Welcome to a Quaker community! Make your home at Southeastern YM Quaker Center and enjoy central Florida. Write 847 Highland Ave., Orlando, FL 32803. Phone 305-422-8079. One and two-bedroom unfurnished apartments available on year-round basis.

Schools

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

Peace Studies—Juniata College offers a \$1000/yr., renewable merit scholarship every year to an incoming freshman with a commitment to promoting peace. Please make inquiries to: Peace and Conflict Studies Committee, Juniata College, Huntingdon, PA 16652.

Friends School, Mullica Hill, NJ offers a Quaker alternative to public education in the Greater Philadelphia area. Rural South Jersey setting (20 minutes from the Walt Whitman Bridge); a co-ed day school; K-12; college preparatory with emphasis on academic excellence and social concern. Headmaster: Alex Horsley. Woodstown Road, Mullica Hill, NJ 08062. 609-478-2908.

Services Offered

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

Typing in my home. 17 years experience. \$1/page (double-spaced). Lisa Kuenning, 1509 Bruce Rd., Oreland, PA 19075. 215-576-1450.

Calligraphy.

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

Summer Employment

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 24 to August 22. Quaker directors. See page 23. Write for further information and application. Regis Camp, 107 Robinhood Road, White Plains, NY 10605. Telephone: 914-997-7039.

Study Tour

Is your son 13-16? We seek adventurous, sturdy lads to join small co-ed group for horse drawn cart expedition through southern Greece, January-March, 1982. Students pursue special projects to earn school credit while undertaking a rigorous overland trek through the language, culture, and history of the Greeks. Grassroots Educational Expeditions, Freedom, MA 04941. 207-342-5422.

Travel

Young at heart? Join us for two weeks horse drawn expedition through Eastern Peloponnese, April 1982. Small group of adults will share outdoor life while exploring archaeological sites, isolated villages, remote beaches. Prerequisites: sense of humor, willingness to immerse oneself in Greek culture. Grassroots Educational Expeditions, Freedom, ME 04941. 207-342-5422.

Wanted

Babysitter in our home for two children, occasional days and evenings, especially weekends. Friendly, responsible adult with good references. Welcome to live in or out. Lovely suburban home, Fort Washington, PA. Call 628-3687 or write Box K-757, Friends Journal.

Quaker literature, specifically doctrinal writings published before 1900. Contact Stuart Banister, CR #13 66624, Goshen, IN 46526.

I would like to have correspondence with "plain" Friends. Stuart Banister, CR #13 66624, Goshen, IN 46526.

MEETING DIRECTORY

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

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

Argentina

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

Canada

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

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

Costa Rica

MONTEVERDE—Phone 61-18-87.

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

Mexico

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

Peru

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

Alabama

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

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

Alaska

ANCHORAGE—Unprogrammed meeting, First-days, 4:40 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: 967-6040.

ARE YOU MOVING? Please tell us promptly.

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. W. Russell Ferrell, clerk. Phone: 602-886-1874.

Arkansas

LITTLE ROCK—Unprogrammed meeting, First-day school, 10 a.m. Call 661-9173, 225-8826, 683-8283.

California

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

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

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

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

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

GRASS VALLEY—Discussion period 9:30 a.m. Meeting for worship, 10:40 a.m. John Woolman School Campus (12585 Jones Bar Road). Phone: 273-6485 or 273-2580.

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

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

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

LONG BEACH—Meeting for worship, 10 a.m., Huntington School, Orizaba Ave. at Spaulding St. Call 434-1004 or 831-4066.

LOS ANGELES—Meeting, 11 a.m., 4187 S. 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. 682-5364.

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

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

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

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

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

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

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

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

SONOMA COUNTY—Redwood Forest Meeting. Worship 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 798-3456.

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. Universally YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 478-9576.

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

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

Colorado

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

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

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

DURANGO—Friends Meeting. 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: 232-3831.

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

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

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

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

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

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

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

WOODBURY—Litchfield Hills Meeting (formerly Watertown). Worship and First-day school, 10 a.m., Woodbury Community House, Mountain Rd. at Main St. Phone: 283-5321.

Delaware

CAMDEN—2 miles south of Dover. First-day school 10 a.m.; worship 11 a.m. Phones: 284-9636; 687-7725.

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.

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

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

District of Columbia

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

Florida

CLEARWATER—Meeting 10 a.m., YWCA, 222 S. Lincoln Ave., October through May. In homes June through September. Dorothy Ann Ware, clerk, 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.

KEY WEST—Worship First-days 10:30 a.m. at Sheridan Crumlish, 802 Eaton St., 3rd Fl. For information phone Virgie Hortenstine, 294-8612 or Sheridan Crumlish, 294-1523.

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LAKE WORTH—Palm Beach Meeting, 10:30 a.m. 823 North A St. Phone: 585-8060 or 848-3148.
MIAMI-CORAL GABLES—Meeting 10 a.m., 1185 Sunset Drive, 661-7374. Doris Emerson, clerk, 661-3868. AFSC Peace Center, 666-5234.
ORLANDO—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32803. Phone: 305-425-5125.
SARASOTA—Worship 11 a.m., 240 N. Washington Blvd. (at 3rd St.) Park and enter in rear of building. Room 704. Phone: 371-7845 or 955-9589.
ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave., S.E. Phone: 813-896-0310.

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

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

Georgia

ATLANTA—Worship and First-day school, 10 a.m. 1384 Fairview Rd., N.E. 30306. 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 10:30 a.m. 110 E. Taylor. Phone: 232-0571 or 236-2056.

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

Hawaii

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

MAUI—Friends Worship Group. Please call Mr. and Mrs. Blaine Treadway, 878-6552, 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 945-1774.

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

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

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

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

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

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

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

SPRINGFIELD—Meeting in Friends homes, unprogrammed, 10 a.m. Jeanne Thomas and John Arnold, co-clerks, 217-789-1321.

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

Indiana

BLOOMINGTON—Meeting for worship 10:15 a.m., Moores Pike at Smith Rd. Call Norris Wentworth, phone: 336-3003.

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

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

INDIANAPOLIS—North Meadow Circle of Friends. 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 a.m. Forum 11, Collegiate Methodist Church, Room 218. For information and summer location, call 515-232-2763, write Box 1021, Welch St. Sta., 50010. Welcome.

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

IOWA CITY—Unprogrammed meeting for worship 11 a.m. Sunday. (9:30 a.m. June-August). 311 N. Linn. Barclay Kuhn and Ruth Dawson, co-clerks. Phone: 351-4823.

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

Kansas

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

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

Kentucky

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

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

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

Louisiana

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

Maine

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

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

ORONO—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—2303 Metzertott, near U. MD. Prayer group 9 a.m., worship 10, First-day school 10:20, adult 2nd hour 11:30. 445-1114 anytime.

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

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

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

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

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

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

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

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

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

Massachusetts

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

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

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

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

FRAMINGHAM—841 Edmonds Rd. (2 mi. W of 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, 7679, 2282.

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

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

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

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

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

WORCESTER—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.

Michigan

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

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

BIRMINGHAM—Phone: 313-646-7022.

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

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

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

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

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

Minnesota

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

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

Missouri

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

KANSAS CITY—Penn Valley Meeting, 4405 Gillham Rd., 10 a.m. Call 816-931-5255.

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

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

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

Montana

HELENA—Meeting for worship, Sunday 10:30 a.m. 1214 8th Ave. Phone: 443-5155 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 535-8442.

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—141 Central Ave. Unprogrammed worship 10:30 a.m. Sharing at noon. Lydia Willits, clerk. Phone: 603-868-2629.

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

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

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

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

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

New Jersey

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

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

CROPWELL—Old Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m. (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 584-4574.

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

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

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

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

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

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

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

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

MULLICA HILL—Main St. Sept.-May FDS 9:40, 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.

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

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

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

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

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

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

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

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

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

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

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

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

New Mexico

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

LAS CRUCES—10 a.m. Sunday, worship, First-day school. 2425 Jordan. 382-5475; 523-1317.

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

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

New York

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

ALFRED—Meeting for worship 9:15 a.m. at The Gothic, corner Ford and Sayless Sts.

AUBURN—Unprogrammed meeting. 1 p.m. 7th-day worship. By appointment only. Auburn Prison, 135 State St., Auburn NY 13021. Requests must be processed through Phyllis Rantanen Glover, 12 Homer St., Union Springs, NY 13160. Phone: 315-889-5927.

BROOKLYN—110 Schermerhorn St. First-day school and adult discussion at 10; meeting for worship at 11 (child care provided). For information call 212-777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

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

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

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

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

CORNWALL—Meeting for worship, 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 La. Phone: 516-922-0468.

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

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

MANHASSET—Northern Blvd. at Shelter Rock Rd. July and August, 10 a.m.

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

SHELTER ISLAND—10:30 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. Call 516-ED3-3178. June through Labor Day 10 a.m.

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

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

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

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn

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

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

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

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

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

POTSDAM—Call 265-7062 or 386-4648.

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

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

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

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

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

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

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

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

North Carolina

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

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

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

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

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

FAYETTEVILLE—Unprogrammed. Phone 323-3912.

GREENSBORO—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., 11 a.m. except vacations; summer at Friends' homes, 10:30 a.m. Contact Bob Welsh, 273-4222.

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

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

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

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

WINSTON-SALEM—First-day unprogrammed meeting 10:30 a.m. in parlor of Winston-Salem Friends Meeting House, 502 Broad St. N. For information call 725-8501 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 Windling May, 45229. Phone: 513-861-4353. Edwin Moon, clerk.

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

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

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

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, Barbara Olmsted, clerk, 513-382-4118.

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

YELLOW SPRINGS—Unprogrammed worship, FGC, 10:30 a.m. Rockford Meetinghouse, President Street (Antioch campus). Clerk, Barrett Hollister, 513-767-7443.

Oklahoma

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

Oregon

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

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

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

Pennsylvania

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

BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 926, turn W. to Birmingham Rd., turn S. ¼ mile. First-day school 10 a.m., meeting for worship 11 a.m.

BRISTOL—Meeting for worship and First-day school, 11 a.m. Market and Wood. Clerk: Cornelius Eelman. Phone: 757-4438.

BUCKINGHAM—At Lahaaka, 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.

DOWNINGTON—800 E. Lancaster Ave. (south side old Rt. 30, ½ mile east of town). First-day school (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

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

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

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

GYWENEDD—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 ½ miles west of Lancaster. Meeting and First-day school, 10 a.m.

LANSOWNE—Lansdowne and Stewart Ave., meeting for worship, 10:30 a.m., First-day school 11 a.m.

LEHIGH VALLEY-BETHLEHEM—On Rt. 512 ½ mile north of Rt. 22. Meeting and First-day school, 10 a.m.

LEWISBURG—Vaughan Lit. Bldg. Library, Bucknell U. Worship 11 a.m. first and third Sunday of each month. Clerk: 717-966-2334.

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

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

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

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

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

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

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

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

NEWTOWN-BUCKS CO.—Meeting for worship 11 a.m. First-day school 9:45 a.m. Summer worship only. Contacts 966-5143 or 968-2217.

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, 11:30 a.m. July & August 10:30 a.m.

Chestnut Hill, 100 E. Mermald Lane.

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

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

Frankford, Unity and Wain Sts., 11 a.m.

Germantown Meeting, Coulter St. and German-

town Ave.

Green Street Meeting, 45 W. School House Lane.

PHOENIXVILLE—Schuylkill Meeting. East of

Phoenixville and north of 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

Elisworth Ave.

PLYMOUTH MEETING—Germantown Pike & But-

ler Pike. Adult class 10:15 a.m. Meeting for

worship and First-day school 11:15 a.m.

POTTSTOWN-READING AREA—Exeter Meeting.

Worship 10:30 a.m., Meetinghouse Rd. off 562, 1

and 6/10 miles W of 662 and 562 intersection at

Yellow House.

QUAKERTOWN—Richland Monthly Meeting, Main

and Mill Sts. First-day school and meeting for

worship, 10:30 a.m.

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. Adult discussion group 10:15 to 11 a.m.,

Oct.-June. Meeting 11 a.m. Sundays. Phone:

544-3624.

STATE COLLEGE—611 E. Prospect Ave., 16801.

Adult discussion 9:30 a.m. Meeting for worship

and First-day school 10:45 a.m.

SUMNEYTOWN—Pennsburg Area—Unami Monthly

Meeting meets First-days at 11 a.m. Meeting-

house at 5th and Macoby Sts., Pennsburg. Bruce

Grimes, clerk, 234-8424.

SWARTHMORE—Whittier Place, College Campus.

Meeting and First-day school, 10 a.m. Forum, 11

a.m.

UNIONTOWN—R.D. 4, New Salem Rd., off Rt. 40,

West. Worship, 11 a.m. Phone: 437-5936.

UPPER DUBLIN—Ft. Washington Ave. and Meet-

inghouse Rd., near Ambler. Worship and First-day

school, 11 a.m.

VALLEY—West of King of Prussia, on old Rt. 202

and Old Eagle School Rd. First-day school and

forum, 10 a.m. (except summer); meeting for

worship, 11:15 (summer, 10). Monthly meeting

during forum time 2nd Sunday of each month.

WEST CHESTER—400 N. High St. First-day

School, 10:30 a.m., worship, 10:45

WEST GROVE—Harmony Rd. Meeting for worship,

10 a.m. followed by adult class 2nd and 4th

First-days.

WESTTOWN—Meeting for worship 10:30 a.m.

Sunday, Westtown School Campus, Westtown, PA

19395.

WILKES-BARRE—North Branch Monthly Meeting.

Wyoming Seminary Day School, 1560 Wyoming

Ave., Forty-fort. Sunday school, 10:15 a.m., meet-

ing, 11 a.m., through May.

WILLISTOWN—Goshen and Warren Rds., New-

town Square, R.D. 1. Meeting for worship and

First-day school, 10 a.m.

WRIGHTSTOWN—First-day school, 9:30 a.m.;

worship 11 a.m. Summer months worship-only 10

a.m. Rt. 413.

YARDLEY—North Main St. Meeting for worship 10

a.m. First-day school follows meeting during

winter months.

Rhode Island

PROVIDENCE—99 Morris Ave., corner of Olney St.

Meeting for worship 11 a.m. each First-day.

SAYLESVILLE—Meeting, Lincoln-Great Rd. (Rt.

126) at River Rd. Worship 10:30 a.m. each First-

day.

WESTERLY—57 Elm St. Unprogrammed worship,

11 a.m., except June through Sept., 10:30 a.m.

Sunday school, 11 a.m.

South Carolina

CHARLESTON—Worship 9:45 a.m. Sundays, Book

Basement, 263 King St. 556-7031.

COLUMBIA—Worship, 10:30 a.m. at 6 Woodspring

Cl., 29210. Phone: 803-781-3532.

South Dakota

SIOUX FALLS—Unprogrammed meeting 11 a.m.,

2307 S. Center, 57105. Phone: 605-338-5744.

Tennessee

CHATTANOOGA—Worship, 10:30, discussion

11:30. 607 Douglas St. Larry Ingle, 629-5914.

MEMPHIS—Unprogrammed meeting for worship,

discussion following. 10 a.m. Sundays. Phone:

901-452-4277.

NASHVILLE—Meeting and First-day school, 10

a.m. 2804 Acklen Ave. Clerk: Judy Cox,

615-297-1932.

WEST KNOXVILLE—Worship and First-day school,

10 a.m. D.W. Newton, 693-8540.

Texas

AUSTIN—Forum 10 a.m. Worship 11. Supervised

activities and First-day school for young Friends.

3014 Washington Square, 452-1841. Margret

Hofmann, clerk, 512-444-8877.

CORPUS CHRISTI—Unprogrammed worship 10

a.m., discussion, 11 a.m. 1015 N. Chaparral,

512-884-6695.

DALLAS—Sunday, 10:30 a.m., Park North YWCA,

4434 W. Northwest Highway. Clerk: Kenneth

Carroll. Phone: 214-368-0295 or 214-361-7487.

EL PASO—Worship 10 a.m. Phone: 519-592-3478.

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

GALVESTON—Galveston Preparative Meeting. Un-

programmed worship Sundays 8:30 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 5:30 p.m. Mennonite Church,

1231 Wirt Rd. Clerk: Yvonne Boeger, 664-8467.

RIO GRANDE VALLEY—Winter worship group. For

time and place call 512-687-2457.

LUBBOCK—Unprogrammed worship group 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: Shannon 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. Nes-

bit, clerk, 4815 Casa Manana, 78233.

Utah

LOGAN—Unprogrammed worship, Sundays, 10:30

a.m. Logan Public Library. Contact Mary Roberts

753-2766 or Allen Stokes 752-2702.

SALT LAKE CITY—Unprogrammed meeting and

First-day school 10 a.m., Seventh Day Adventist

Church, 2139 Foothill Drive. Phone: 801-466-2723

(evenings).

Vermont

BENNINGTON—Worship, Sundays, 10:30 a.m.

Monument Elem. School, W. Main St. opp.

museum. Mail P.O. Box 221, Bennington 05201.

BURLINGTON—Worship 11 a.m. Sunday. 173

North Prospect St. Phone: 802-862-8449.

MIDDLEBURY—Worship Sundays 10 a.m. 3 miles

out Weybridge St. at Weybridge School. Phone:

802-388-6453.

PLAINFIELD—Worship 10:30 a.m., Sunday. Phone

Gilson, Danville, 802-684-2261, or Hathaway,

Plainfield, 802-454-7873.

PUTNEY—Worship, Sunday, 10:30 a.m. The

Grammar School, Hickory Ridge Rd.

SOUTH STARKSBORO—Worship and hymn sing,

second & fourth Sundays, June-October, 10:30

a.m., off Route 17. Phone Whites 802-453-2156.

WILDERNESS—Meeting for worship, 10:30 a.m.

Sunday, Farm and Wilderness Camps near Ply-

mouth; N. entrance, Rt. 100. Kate Brinton,

228-8942.

Virginia

ALEXANDRIA—1st & 3rd Sundays, 11 a.m.;

Unprogrammed worship and First-day school.

Woodlawn Meeting House, 8 mi. S. of Alexandria,

near US 1. Call 703-765-6404 or 703-960-3380.

CHARLOTTESVILLE—Janie Porter Barrett School,

410 Ridge St. Adult discussion, 10 a.m.; worship,

11 a.m. Phone: 804-973-4109.

LINCOLN—Goose Creek United Meeting for

worship and First-day school, 10 a.m.

MCLEAN—Langley Hill Meeting, Sunday 10 a.m.

First-day school and adult forum 11 a.m. Junction

old Rt. 123 and Rt. 193.

RICHMOND—First-day school 10 a.m., worship 11

a.m. 4500 Kensington Ave. Phone: 358-6185 or

272-9115.

ROANOKE—Salem Preparatory Friends Meeting,

clerk: Genevieve Waring, 343-6769, and Blacksburg

Preparatory Friends Meeting, clerk: Judy Heald,

544-7119.

VIRGINIA BEACH—Meeting for worship 11 a.m.

(Based on silence) 1537 Laskin Road, Virginia

Beach, VA 23451.

WILLIAMSBURG—Worship group (unprogram-

med). Phone Len McMaster 804-253-2208; or Carol

Crownfield (evenings) 804-229-3480.

WINCHESTER—Centre Meeting, 203 North Wash-

ington. Worship, 10:15 a.m. Phone: 662-2973.

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

11 (Clearbrook). Unprogrammed meeting for

worship 10:15 a.m., First-day school 11 a.m. Clerk:

703-667-1018.

Washington

SEATTLE—University Friends Meeting, 4001 9th

Ave., N.E. Silent worship and First-day classes at

11 a.m. Phone: ME 2-7006.

SPOKANE—Unprogrammed worship, Sundays, 10

a.m. W. 804 Carlisle. Phone: 327-4086.

TACOMA—Tacoma Friends Meeting, 3019 N. 21st

St. Unprogrammed worship 10:30 a.m., First-day

discussion 11:30. Phone: 759-1910.

WALLA WALLA—9:30 a.m. 522-0399.

West Virginia

CHARLESTON—Worship, Sundays 10-11 a.m.,

Cenacle Retreat, 1114 Virginia St. E., Steve and

Susie Wellons, phone: 304-345-8659.

MORGANTOWN—Monongalia Meeting. Unpro-

grammed meeting for worship and First-day school

Sundays 11 a.m. Bennett House, 305 Willey.

Contact Lurline Squire, 304-599-3272.

Wisconsin

BELOIT—Unprogrammed worship 11 a.m. Sun-

days, 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.

ROUND For Martin Luther King, Jr.

words and music by Esther Murer, 1980

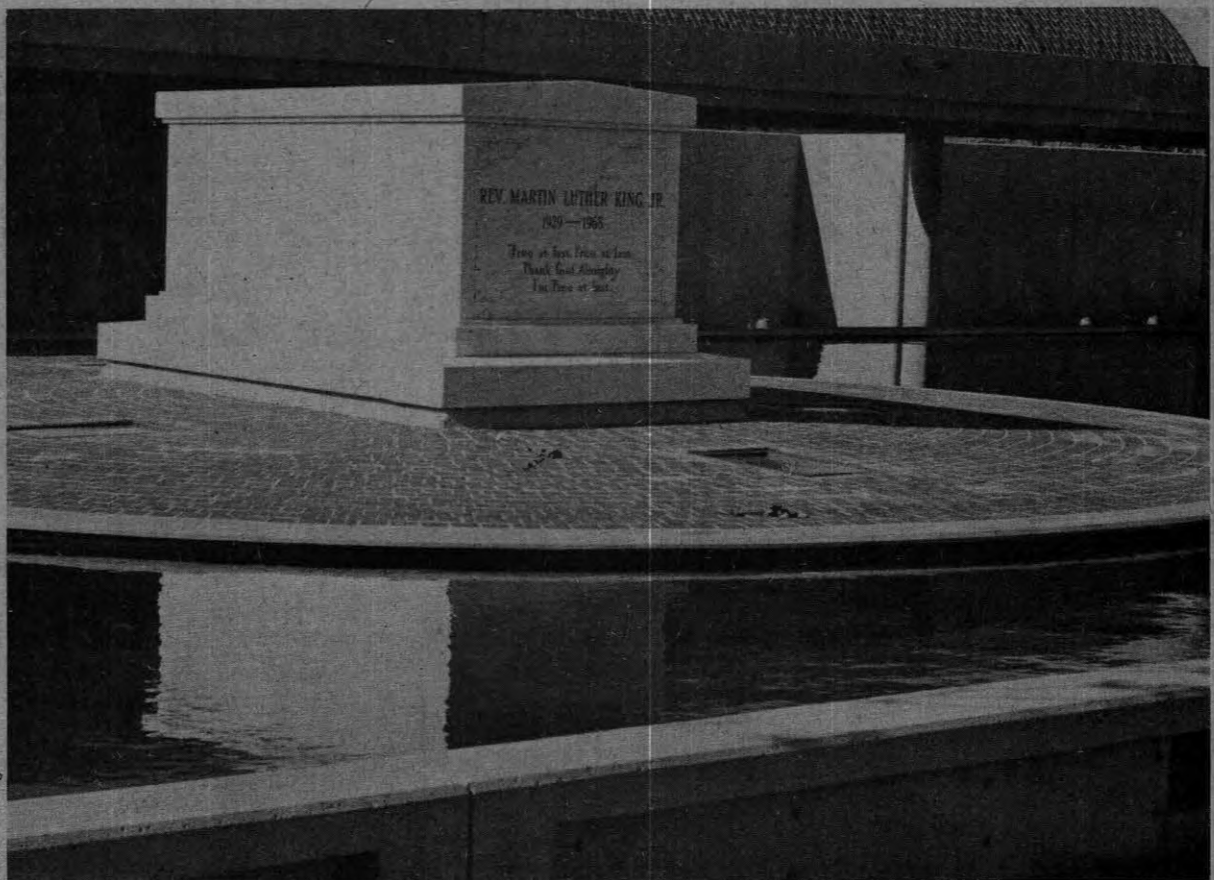
Ending*

1. *1. Go ye hence and climb the mountain, go.*

2. *2. Mid the lightning and the thunder, go.*

3. *3. If ye would be-hold the sun, then go.*

*All parts join in unison at end of round.



Vinton Deming