

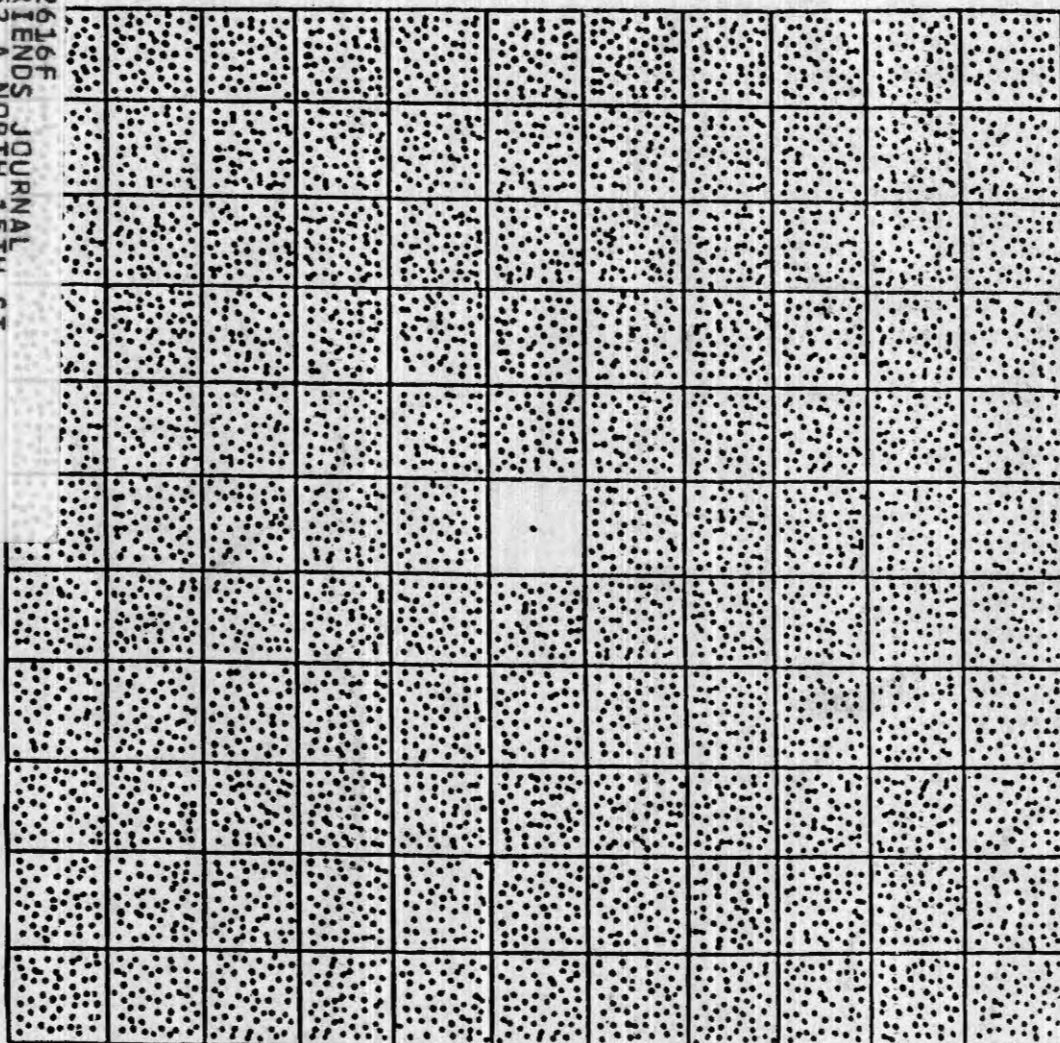
November 1, 1982

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

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FRIENDS JOURNAL  
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## Firepower to Destroy a World . . . Plus

The dot in the center square represents all the firepower of World War II—3 megatons. The other dots represent the firepower in existing nuclear weapons—18,000 megatons (equal to 6,000 WW IIs). About half belong to the Soviet Union, the other half to the U.S.

The top left circle represents the weapons on just

one Poseidon submarine—9 megatons (equal to the firepower of 3 WW IIs)—enough to destroy over 200 of the largest Soviet cities. The U.S. has 31 such subs and 10 similar Polaris subs. The lower left circle represents one new Trident sub—24 megatons (equal to the firepower of 8 WW IIs)—enough to destroy every

major city in the northern hemisphere. The Soviets have similar levels of destructive power.

Place a dime on the chart; the covered dots represent enough firepower to destroy all the large and medium-size cities in the entire world. What are you going to do with the rest of your coins?



# FRIENDS JOURNAL

November 1, 1982 • Volume 28, No. 16

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Front cover graphic by James Geier with Sharyl Green, from *Nuclear War in Vermont* by Parents and Teachers for Social Responsibility.

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## AMONG FRIENDS *Busing for War and Peace*

Facts and fantasies arising from nuclear and other threats to our globe have a dominant place in this issue of FRIENDS JOURNAL. I have recently been put in my "place" by experts from Oak Ridge National Laboratory for a Department of Energy study. They say that only older people should be sent out for food and water in the event of a nuclear attack. The idea is that we wouldn't have so much longer to live in any case. I admit that I have been enjoying my newly acquired "senior citizen transit identification card." Now I can expect young folks to ask me to take a free bus ride and bring back supplies to their shelter.

Well, I have it on no less authority than Trapper John, M.D., in a current TV drama that such silly planning only gets in the way of realistic thinking and action to avert disaster. I'll continue to use my bus pass to ride to peace rallies, soul-restoring museum visits, and Friends meetings.

\*\*\*

My biggest frustration as an editor has been in wishing for space to contain all the worthwhile material that comes to my desk. Incidentally, it is a tribute to our readers, who provide most of our contents, that we have such an abundance. But we are coping in quiet ways.

You may not have noticed that you have been getting more words in recent issues . . . and at no increase in price to you. With this issue we complete current revisions in space utilization—a little wider columns (narrower margins), more disciplined listings in the meeting directory (saving a column or so each month), more use of three-column rather than two-column format for articles (making each line shorter for easier eye-scan). All in all, you should expect at least 5 percent more reading matter. That's like a 60-cent bonus on a year's subscription!

\*\*\*

Spiritual and intellectual interests probably dominate in JOURNAL contents, with much space given also to putting beliefs into action. But the more physical side of life cannot be ignored in any balanced approach. Your response to recent articles on "Friends and Fitness," "Health Foods on Campus," and "Friends and the Vegetarian Way" has been strong. In fact, interest in the last article has led to the spontaneous generation of a Friends Vegetarian Society of North America with its own newsletter (see p. 21).

\*\*\*

Recent staff changes: Ruth Laughlin has become a full-time university student. Richard Sanders, on leave from teaching at Woolman School in California, is setting type for us (Richard is not related to the JOURNAL editor; he is the son of Ed and Marian Sanders, formerly at Pendle Hill.) Jean Beisel is our new secretary. After 14 faithful years as a daily office volunteer, Don Rose has left us to promote a game he invented.

*Olcutt Sanders*





# WHY I CAN'T BE STILL

by Erny Davies

**T**he roads down in Meigs County follow older paths that pass through some of Southeast Ohio's loveliest meadows and woods. As I drive them, the beauty and tenderness of God's creation often fills me with overwhelming joy. But one morning the joy turned to terror and grief. I experienced a nightmare in the daytime while I was awake. If it had happened in an earlier century, I would have called it a prophetic vision. But we don't talk that way in these modern times. So I just say I had a very vivid daydream.

I was on my way to Athens to do some carpentry. I had my head full of plans and my truck full of tools. It would be a good day. Then, all of a sudden, I saw a great mushroom cloud forming on the horizon to the north.

"Oh my God, that must be Columbus," I thought. "Columbus must be gone."

My mind filled with images of buildings and cars and people all melted together. I could almost hear the cries of those who had been on the fringes of the blast—who had been mortally wounded, but were not yet dead. I imagined them wandering about in a daze, seeking comfort they would never find.

"Maybe it's just one," I said to myself. "Maybe it's not really World War III."

I looked back over my shoulder to the left. There was another mushroom cloud.

"That must be Huntington. Huntington must be gone too."

I glanced over my right shoulder.

"That must be Parkersburg. Oh God. This is it!"

In my dream there were great mushroom clouds lined up all around the horizon, standing there like silent sentinels of doom. I knew that all the wild creatures I had been so delighted to catch glimpses of along the road would soon get sick from the radiation. They would soon be crawling off to their nests to die.

"I'd better go home too," I thought.

In reality I drove on to Athens. But in my dream I turned around and headed home. I was remarkably calm. There was no use denying it, no use raging against it. The end of everything was in sight.

I dreamt that the school bus drivers saw the clouds and turned their buses around to take the children home. My wife, Anne, also on her way to work, saw the clouds and turned around. When I got home, Anne and the boys were already there, standing in the yard huddled together, waiting for me. We all stood there silently, just looking at one another and wondering. The distant mushroom clouds were pressing in on us, compressing reality around us.

My youngest son, Ben, broke the silence. "We're all going to die, aren't we, Dad?"

"Yes, Ben, the radiation will be here in an hour or two and we'll surely die. If we're lucky it won't take too long."

"Dad, did you know this was going to happen?" he said.

"Well, yes," I said reluctantly. "I guess I did. I knew they were making two or three nuclear bombs every day. I knew they were building more and more missiles every year. I guess in some part of my mind I knew we couldn't go on building weapons forever without stumbling into war. We always have in the past. Yes, I guess I did know it was going to happen."

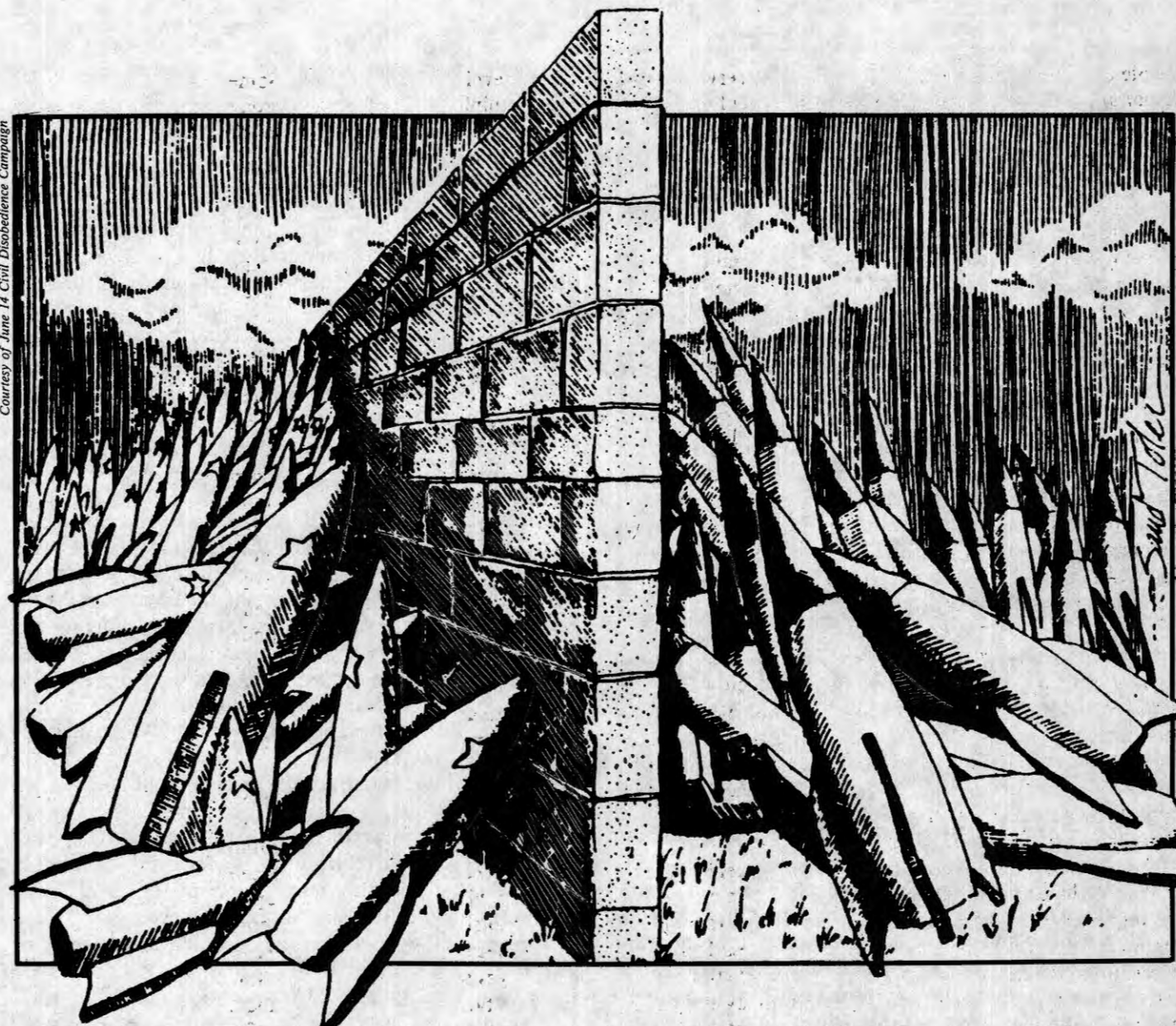
Then Ben, my baby, the one I had allowed to remain innocent and vulnerable (having worn out my parental ambition on my older son, Carl)—then Ben said to me, not with bitterness or reproach, but with innocent wonder, "Dad, what did you do about it?"

How can I tell you how it felt to be empty of an answer to that question? I cried. My body shook with grief and shame. Only now do I understand the real meaning of repentance.

I am now resolved that it will not happen as I dreamed it. If, God forbid, there has to be World War III, and if I'm not vaporized in the first flash, I want to have so conducted myself that I'll be able to say truthfully to my children, to all the children of the world: "I took every opportunity I could find to avert the holocaust. I did my very best." But on the other hand, if the world lasts long enough, and I have the good fortune to die of old age in my bed, those nearby will hear me say: "I did a good job. I helped the world to stand."

□

*Erny Davies is a member of Athens (Ohio) Friends Meeting.*



# 150 Pentagons & Kremllins

by Colin W. Bell

**A**bout a hundred years before Jesus said, "Blessed are the peacemakers, for they shall be called the children of God," a great Latin lyric poet, Horace, wrote, "*Dulce et decorum est pro patria mori*"—sweet and proper it is to die for the fatherland. For the first 300 years of what is called the Christian Era its adherents would have none of Horace's words. They interpreted Jesus' Beatitude

with a strong and courageous religious pacifism. But between then and now, how has humanity answered the claim of Horace and the message of Jesus?

What has happened in the human family, both inside and outside the so-called Christian world, during 1700 years? Obviously, many forms of violence have persisted among us all—in personal relationships, in tribal and group rivalries, in non-redemptive systems of punishment, in our reverence of the profit motive as an economic necessity, and in the proliferation of the nation state, to the tune now of 150 or so sovereign entities. Down the centuries the holders of political power, the major religious communities, and the little

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people of the Earth have paid all sorts of lip service to the dream of human peace and harmony as the goal of humanity.

Yet their actions have belied their aspirations. They have seemed to believe three things about themselves and reality:

- You can't change human nature.
- Sometimes war is the lesser of two evils.
- I can't do anything to stop it.

So the institution of war has prospered, wars and their evils have multiplied, and humanity now possesses not only 150 nations but 150 nationalisms and 150 war offices. I am no historian, but it seems to me that humankind's inexorable inurement to the inevitability of war and the need to prepare for it (in this most barbaric century we call it deterrence, though it has not deterred) has brought us all face to face with the historically sudden question: has humanity a future?

That question has only seeped into humanity's consciousness in the last few decades. When I was a small boy in the early days of this century, we fought wars to save democracy or "to end all wars." To me the oceans were unpollutable, the fragile ozone layer unknown, the great atomic scientists as yet undelivered of their atomic triumphs or their later warnings. I did not realize that important segments of God's creativity were dying—to meet human needs. I observed the sickening futility of trench warfare in World War I but continued to believe that the old, women, and children were not intentional war targets. Now I have lived long enough to know that the events at Hiroshima and Nagasaki are assuming the characteristics of a "brushfire war" by comparison with present and future destructive capabilities of science and engineering.

The brains of scientists, engineers, tycoons, generals, and think tanks have in these decades been very rich in cleverness, but very limited in those wisdoms that will look far beyond immediate advantage or gain in order to assess long-term effects upon the human family. One very simple but almost universal example of such self-centered thinking is the fact that, whenever international trade is the subject of discussion, the outlook of the industrialized world is concentrated on what we can sell to others. The needs of a rich exporting country for a "healthy arms industry" will surely result in the supply of the least desirable exports to the subsisters in a Third World nation.

Most of us know in our hearts that many of the world's urgent problems will not be solved until the vision of humanity's interdependence transcends the clutter of 150 national independences. Thus far in history, the demands of our pockets or our policies, personal or national, have denied to our hearts the vision of an interdependent human family.

I realize that much of what I say here may seem harsh and devoid of any Quakerly reconciling love. Partly this is because my mood is angry, partly it is because I know I am a tiny element in humanity's problem. Mostly it is because I believe that throughout this century the human family has undergone rapid inurement or habituation to many forms of violence in life, some long ago condemned, some recently recognized,

others new in our day and age. Some of us have lived to see the Unthinkable Evil of yesterday become the Worthy Deterrent of today, while many of the 150 war departments of the world stimulate the finest brains of science and business to research and develop the ultimate weapon.

Meanwhile, what of the global peace movement, religious and secular? It is agog with a new sense of living in a time of hope and opportunity, but I fear that it is not honestly facing three enormous facts of life in this century.

The first is the growth in size, power, and appeal of those who for differing reasons favor the militarization of global life. Leaders of new nations have assumed the virtue of a well-heeled war department, though numbers of them have been ousted by the military appointed to defend them. Each of these war offices, tiny or vast, accretes to itself a network of vested interests concerned to further its "most favored department" status. The earth is now stiff with weapons supplied by eager rival arms industries. Humanity's inurement to the costs of Pentagons and Kremlins round the world and our preparedness to pay for them has reached proportions undreamed of in the past. Deterrence looks better to many round the globe than peace. To underestimate the power of "all they that be against us" is foolishness in the peace movement, and it ignores Eisenhower's warnings to us. Few of us seem appalled that the head of the U.S. Arms Control and Disarmament Agency reminds us that we are in a pre-war, not a postwar, period!

The second great fact is that peace, not a nuclear freeze, is the aim of the peace movement. I signed the freeze petition, feeling that it would help large numbers of persons, newly sensitized concerning war, to face our current madness. However, virtually all the many appeals for a peace witness cry out solely against nuclear weaponry. They do not raise other aspects of radical religious pacifism, the core of which is a witness against humankind's almost total acceptance of the institution of war as a proper and indeed noble instrument of national policy and acceptance of war itself as appropriate on occasion to defend the national interests. Nuclear weaponry is one product of the war offices we the peoples of the world have set up to protect ourselves by striking fear in others. The recent interfaith conference organized in



Bas, Greece/News & Views

Moscow by the Russian Orthodox church issued an appeal to the world's nations (FJ 8/1-15) claiming that there is no issue which could justify a nuclear war; that "it is supremely a moral issue, on which all the nations together must make sure that no nation would, under any circumstances, for any reason, at any time or place, resort to the use of nuclear weapons." A splendid statement! Friends will be reminded by these final words of their own declaration of 1660, but there is one profound difference. The Quakers' "utter denial" was of all weapons, including the horrors they could not begin to imagine.

The third great fact is that the war/peace issue is indeed a moral one. War will not be outlawed until a large part of the human family rejects it as morally intolerable. Down the centuries, persons and groups of great moral integrity have made such a declaration out of the depth of their convictions. Yet, down those same centuries, the great bulk of humankind has made the greatest compromise in history, by acknowledging two opposed divinities, two sacred sets of commandments. One, of course, has been the Eternal, the Infinite, the Godhead, with many differing names and attributes among the Earth's peoples. The other is finite governmental authority, from Horace to Hitler and from dictators to democracies. Jesus used the name of Caesar as a generic term. The political Caesars of this century have been swayed by short-term exigencies rather than long-term visions of a nobler humanity, and in our streets cynicism has dimmed hope and increased the fears of little people.

All humanity seems to be in a moral quagmire. Let me take one example, which happens to be from this country although the human tendency to escape from our sins by making sloganized claims of virtue is universal. Whenever we in the U.S. exchange currency with fellow citizens, or with strangers, we make a brave and noble statement, "In God we trust." What do we expect others to understand about us from these words? How, as a nation, are we expressing that trust?

There is now a growing body of people in ten thousand streets and farms across the globe who live with a mounting distrust of the future, especially for their children. They fear that those in power are seeking a return to a "normalcy" which is not in fact going to be the shape of our tomorrows. There are remarkable stirrings throughout Christendom, and in other great religions of humanity, and among secular groups who hold precious the whole earth and its people, the life of its creatures, the beauty of nature, gentle fear-free living, and what Drinkwater called "the little, lovely things of home." The small global peace movement should be inspired by the influx of persons who for very differing reasons are being moved to look with new penetration at the future. But let us not be blind to the vast number of those who have some sort of stake in war-related activity. Many references are made by peace-minded persons these days to "nuclear insanity." It is not, however, the product of deranged minds. They are not mad but injured, as we are, to approval of the institution of war. We the people encourage

large numbers of our cleverest citizens to work for it, and we pay them.

Eisenhower told us in this country that the war problem was a moral one. Other great figures of our century have cast doubts upon the just war, the holy war or jihad, and modern crusades to reach righteousness through violence. At the end of World War II some 150 Orthodox and Protestant denominations declared at Amsterdam that "war is contrary to the will of God." Within the next decade many "Christian" nations were at war again. Caesar's will was paramount!

So the inurement goes on among us all, and the war departments are dutifully at work on future wars. A recent article in *Army Times* tells us that in a "protracted" nuclear conflict at the end of this century the forces in the field will likely need to be supplied with numbing drugs to uphold morale as they move among the carnage. That is one way of thinking about the unthinkable.

Has the global peace movement begun deep study of moral thinkables? Would we be prepared today to take concerted public action to interpret the Amsterdam statement, or even to buy expensive full-page spreads in ten of the world's largest newspapers spelling out that for us Amsterdam was talking the purest patriotism? If we do that, I hope we will make very

## How to Prevent Nuclear War—

- Be good to yourself. Forgive yourself your trespasses.
- Be good to your children, your neighbors, your friends, your enemies, and your politicians.
- Pursue sanity and compassion. Learn to be peaceful.
- Give up blaming.
- Bear witness, especially in your own community. You don't need to understand the global political situation or the details of the arms race unless that is your profession or your calling. Most of us will need to stay local. Get to know your local bomb, your local soldier, your local general, your local armaments manufacturer. Get to know the bomb in your own heart. Find a Russian and get to know her or him.
- Study the art/science of conflict resolution; practice and improve it.
- Join the peace movement, or the army, or the foreign service, or get yourself elected president or senator or school board member, and be peaceful there. Or go to Russia and be peaceful there. For one minute a day, or whatever you can manage; it isn't easy.

—from "Stopping the Unthinkable" by Alia Johnson in *Coevolution Quarterly*, No. 31, Fall 1981.



clear that we are including all violences, including the obscenities of brushfire wars, conventional arms, and all future horrors, like drugs for our gallant young soldiers assigned to protect us.

I think it would be exciting if FRIENDS JOURNAL and other Quaker publications invited readers, individually or in groups, to present a number of deeply considered "beneficent thinkables for the betterment of humanity." We who live with taxable obligations know what Caesar proposes to do with much of our money in the next years. Shall we declare that we shall pay our taxes according to our understanding of the will of God, and take the consequences? Is the *interdependence* of the human family a really valid concept, given our finite limits of affection and the "national interest" of 150 nation states?

The crises of our time are so serious that we who hold something of a perfectionist view of human potentiality must begin to speak and act out ideas we know will be thrust aside by the realpolitik folk as starry-eyed sentimentalism and romantic drivel. I must confess being internally ashamed of my own scorn for many policies and proposals now being advanced. Let me therefore lay out an example of what I would claim is the type of moral breakthrough I wish some

human communities could undertake now.

For several decades the two superpowers have been sparring together on the path to disarmament. It has been largely an exercise in futility, with the other side always the culprit. Both move with the superimpotence characteristic of giants. This is an opportunity for one or more of those smaller powers, hated or feared by none and high in the respect of others, to declare that they will not as nations go into the next century with armaments of destruction. Instead they will change their small military forces into an elite and highly trained body of women and men, bearing no arms, competent to be sent to any part of the world at short notice, in their own planes, when invited by a government recognized by the U.N., to give expert aid without discrimination in dealing with natural catastrophes or human suffering and need. When not serving elsewhere, they will be available for improvement of domestic social services, health needs, etc. Intervisitation with other similar national groups will take place regularly, for language and good neighbor relations. Finally, and most importantly, the powers making such a radical move will stress that they expect no other nation to take undue advantage of or abuse them by reason of their unarmed status. They do not wish others to take armed action on their behalf. At the same time they expect to maintain with all nations a relationship of mutual civilized trust, since trust must become an essential ingredient of those who really "seek peace and pursue it."

But can nations take massive moral steps unless significant numbers of their citizens demand such, as moral imperatives? A well-known U.S. columnist has written that detente is dead. That judgment, side by side with the statement that we are in a prewar era, is tantamount to declaring that the peace movement is dead. We have been gratified at the global response to the nuclear freeze petition. Are we not, however, inured to the much more far-reaching and long-term progenitor of nuclear weaponry—the world's institutions of war?

As I write, there are three events that are in a curious way related to each other. First, the Caesars in our national struggle for fiscal responsibility have lifted one budget item above the battle. The national intent is to spend trillions in the next years on defense, in order to catch up with the wickedness of the other power. Second, the superpowers are not alone—only bigger. Those other war offices recruit an army of able people to devise destruction in order to assure peace and goodwill. Third, a young man of 18 has been convicted in court of failing to register for possible draft. Is his action just a case of adolescent foolishness? Or is he trying to live up to what Christians have been saying and failing to demonstrate for 2,000 years—that God is love?

We Friends should remind ourselves of the unflinching word our forebears used when addressing the Caesar of their day in 1660—"We utterly. . . ." That Brethren lad in Virginia is witnessing utterly today, as are other courageous youth about to be indicted and sentenced for standing against the war system. □

## Some Suggestions



Courtesy of American Friends Service Committee

# RECESSIONAL 1982

Deafened by our inner noise and blinded by our greed,  
Numbed by rush and conflict, muted by the sight of need—  
Need we cannot answer when our spirits have been jarred  
By the subway's reeking tube and factory's iron shard—

Fretful dust, we choke on dust

And quell each other with our disregard.

Now from dune and headland see our missile silos rise;  
Generals and kings demand the same old sacrifice:  
Hearts and minds and bodies consecrated to the fire.  
Why should we concern ourselves with Nineveh and Tyre?

Ere we yield our pomp of yesterday,

We aim to make the world our pyre.

Through the drunken mist of power behold a tiny light;  
We have often glimpsed it in the stillness of the night.  
Now the light grows larger and becomes a rivulet,  
Now a mighty flood that shall engulf the nations yet—

Ocean of light, flow over us!

Connect us all, lest we forget

That Thou has given our heathen hearts the power to kill us all,  
Power to turn all earthly life to shadows on the wall.

Yet, despite our frantic boasts, a greater might is Thine;  
Still hast Thou dominion over prince and palm and pine.

Lord God of Hosts, join us together

In Thy far-flung battleline!

For only as we work together will Thy Kingdom come,  
Only as we seek together shall we find our Home;  
Only as our inner noise is stilled may there be heard  
Messages of truth and right from Thine eternal Word.

Judge of the nations, spare us yet;

Thy mercy on Thy people, Lord!

—*Esther Greenleaf Murer*  
(with gratitude to Kipling)





# Pedro Montengón, 18th-Century Spanish Jesuit, and the Quakers

by Mary-Ann Reiss

Ever since I read *Eusebio* by Pedro Montengón, I have been fascinated by the fact that a Spaniard born in 1745, educated by the Jesuits, should choose the "Quaker way of life" as an inspiration and example of "true virtuous upbringing." Most of us are at least familiar with Jean Jacques Rousseau's *Emile* (1762), but how many people ever heard of Montengón's *Eusebio* (1784)? Both *Emile* and *Eusebio* deal with the upbringing and education of a young man. Montengón, although influenced by Rousseau, developed his theme in a very original manner.

Pedro Montengón was born in Alicante, Spain. While little is known of his life, we know that at age 14 he was educated by the Jesuits and that a few years later he became a teacher in the Society of Jesus. He almost completed

the vows necessary to become a priest but apparently changed his mind, because in 1769 he asked Rome to be released.

The Jesuits were expelled from Spain in 1767 and again in 1800. Despite the fact that Montengón had never been ordained, he was forced to leave his homeland because of his former association with the Jesuits. Both times he fled to Italy, where he lived for many years. He died in Naples in 1824.

*Eusebio* is a four-volume moral-didactic work, extremely popular and widely read in late 18th century Spain. The novel begins with the shipwreck of a Spanish boat on the eastern coast of America. Only two persons are saved, a six-year-old child, Eusebio, and Gil Altano (who had been a servant in Eusebio's family). Clinging to the mast, they are spotted by a Quaker couple, Henrique and Susanna Mayden, who happen to be taking a walk along the New Jersey seashore. The Maydens immediately take the two survivors to their summer cottage (their home is in Philadelphia), give them shelter, and eventually adopt Eusebio as their child and heir.

Eusebio is clothed as a Quaker and

becomes accustomed to Quaker traditions and ways. When Eusebio is 13 years old he comes under the tutelage of a Quaker man named Hardyl. It is through Hardyl that Montengón presents his ideas regarding the moral education of a young boy. Hardyl places his pupil in situations where he must learn and experience things for himself, and Hardyl serves as an example of perfect moral conduct.

After completion of Eusebio's education, teacher and pupil undertake a voyage to Europe. Since they are dressed in Quaker fashion throughout their travels, they are recognized and addressed as Quakers by all the people they meet. During their sojourn in Europe they have many adventures and setbacks. Here Eusebio comes in contact with "society" and learns something of the happiness and pain of daily life. Faced with all kinds of misfortunes, Eusebio finds that the philosophy and religious beliefs taught to him by Hardyl sustain him in poverty as well as prosperity.

After a stay in London and Paris, they arrive in Seville, Spain, Eusebio's birthplace. Hardyl becomes mortally ill and on his deathbed confides to Eusebio

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that he was a Spaniard by birth, brought up in the Catholic religion, but had left Spain for America, where he became a Quaker. After overcoming the grief caused by the death of his teacher, mentor, and friend, Eusebio decides to return to Philadelphia. There, according to Montengón, he will live in perfect harmony and happiness with his beloved wife, the Quaker girl Leocadia, whom he marries.

Rousseau blamed society for having corrupted human beings and felt that by separating the child from the bad influence of society and developing his intelligence and observation by experience, the child would keep his basic goodness. Montengón, on the other hand, developed the theme that if society is represented by an American Quaker environment, hence not corrupted, and if the child is taught by experience and observation, the child will also retain or, in this case, develop and amplify his basic goodness. Rousseau believed that under the guidance of a carefully selected tutor the child would learn physical facts and fundamental moral principles. Montengón chose the Quaker Hardyl to represent that tutor.

The fascinating question is: Why did a Spanish Jesuit describe an American Quaker environment in order to represent all that is fine in a human being? Throughout the work, the reader can sense Montengón's tremendous admiration for the Quaker way of life. Unfortunately, we do not know how or where Montengón became acquainted with Quakerism. His knowledge is superficial, and the time frame and geography are often incorrect. Nevertheless, it is interesting to read some of his descriptions.

In Volume I when we meet Susanna Mayden for the first time, Montengón says that she was "well versed in the sacred Scripture and endowed with a sweet eloquence, which made her one of the best preachers of her sect." Later, Hardyl and Eusebio meet an old shepherd, who upon recognizing them praises the Quakers. Did you know George Fox? asks Hardyl, and the shepherd replies: "Not only did I know him, but I heard him preach when I was a child in Lancaster. I saw him dressed in a coat of cowhide, and he had a hat which he did not take off for anyone.

I also saw how some Quakers were tormented in London. I assure you that the patience and constancy with which the Quakers suffered all kinds of injuries and bad treatment was a spectacle worthy of admiration." When discussing urbanity versus the simple life of the country, Hardyl says to his pupil: "Who is there who prefers the affected manners of a Frenchman or the ceremonious or base ones of an overdressed Italian to the rustic integrity of a Quaker who goes before the king with his pulled-down hat?"

In Volume II when Eusebio first returns to Europe, a new world appears before his eyes. "The confusion, luxury, and ostentation in the homes, clothes, and behavior of the foreigners made a great impression upon him, and he could not help comparing it with the calm circumspection and modesty of the Quakers among whom he had spent his life." In this same volume, a man first takes in the two "Quakers" but then betrays them by accusing them of having robbed him. The two are taken prisoner. The whole town is in an uproar. The coaches stop in the streets and the windows are filled with the curious who come to see the two Quaker prisoners, "a strange novelty in London, because of the good opinion and reputation which this sect had always earned." Later when they are taken to Newgate Prison, the people again surround them because "it seemed impossible that such men as Quakers could be thieves." After the matter is cleared and they are declared innocent, some start to shout: "Long live the Quakers! Long live the Quakers!" and throw flowers from the windows.

In Volume III Eusebio's uncle asks questions about the Quakers, of whom he had never heard before. Eusebio explains: "The English call a certain sect the Quakers, a group which was formed in England and many of whom came to Pennsylvania, a province of America, bought from the savages by a certain William Penn. Two of these [Quakers] took us to the city of Philadelphia, capital of the province." Speaking later of the Maydens, Eusebio says: "My new parents, whom I shall always love, wishing to give me an education, sought a teacher. Another Quaker friend of theirs, knowing of their desire, told them that if they wanted a perfect

teacher, they should seek a basket-maker in the city [Hardyl] whose virtue and fine character is well known."

In the final volume Eusebio is married by a priest (since he is a born Catholic), but many Quaker friends of the Maydens attend the ceremonies in the church. Montengón then explains that Quaker weddings are civil ceremonies in which "the parents and children go together to the temple, at whose doors they deliver their children, calling as witness to their vows on God and those present."

Since *Eusebio* was clearly influenced by the work of Rousseau, it is not surprising that it came under the surveillance of the Inquisition. The first censure appeared in 1790, six years after the initial publication, and after it had achieved great popularity. Montengón was accused of exalting natural virtues acquired by human rather than divine power. He was especially censured for the marriage of a born Catholic (Eusebio) to a Quaker girl (Leocadia), which was considered null and void. The censor stated that this work should be forbidden, since it "contains wicked, erroneous, scandalous doctrines and that it favors paganism, heresy, and especially the Quaker sect."

During the next seven years, Montengón tried to make revisions of his work so that the censors would approve it, but it was censored many more times until finally in 1798 it was totally condemned and all publication thereof was forbidden. Later Montengón attempted to rewrite certain passages, but it was not until 1807 that all volumes met the approval of the Inquisition. In 1808 the *Eusebio, corregido y enmendado* (*Eusebio, corrected and revised*) was finally published, but this work never had anywhere near the popularity of the original. Today the four volumes of *Eusebio* are long out of print and only a few copies remain of the original. Montengón is a forgotten author whose name is familiar only to students of 18th century Spanish literature. I wonder how many thousands of Spanish readers first became acquainted with Quakerism by reading *Eusebio* and how many agreed with the author that the Quakers were worthy of respect, admiration, and even emulation if one was to be a good Christian living a good life. □



# A FRIEND IN THE MAKING

by Larry Spears

"Nothing is better for thee than me."

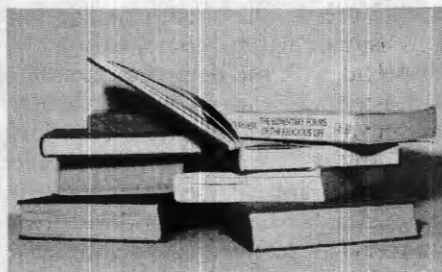
That my introduction to Quakers should come as a child of five watching a Quaker Oats commercial on TV is probably not surprising. The commercial represented the image of Friends that many non-Friends still hold today—a gentle soul, wearing funny clothes and speaking in archaic language.



Courtesy of Larry Spears

I was brought up in a fundamentalist Baptist church in Detroit. Looking back on that experience, I can see there was a lot of love within the church. However, I also remember that at the age of 11 I started thinking seriously about what I was hearing at church. The emphasis on fearing God, combined with the literal interpretation of the Bible, talking in tongues, and the pervasive certainty that the end of the world was at hand all contributed to my feeling of bafflement and fear about this unknown God. I decided then to stop going to church. If that was what God and religion were all about, I wanted nothing more to do with them.

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I began to read books on world religions and philosophy. I became fascinated with Bertrand Russell's *Why I Am Not a Christian* and read his other works on religion. This led me to read anthropology books which explained how well-established religions are always replaced by newer ones. I learned that the worship of tree and water spirits was once the accepted belief. Later, the worship of multiple gods held sway. I began to see that although we now look with amusement upon those former religions, there was no reason to think Christianity was anything other than the most recent attempt by humans to explain the unexplainable.

At 14 I read about existentialism and decided that this best represented my personal beliefs and understanding of life. I concluded that there was no God and that any further search for a spiritual meaning was useless. The best we could do was to try to improve the world and live as full and joyful a life as possible.

By this time our family had moved to rural Indiana. I entered high school and began to develop an understanding and involvement in political activism. I felt that major social reforms were needed and was angered by the Vietnam War and the assassinations of Robert Kennedy and Martin Luther King. It seemed my particular misfortune to be a lonely voice for change in an extremely

conservative environment. Eventually I came to know a couple of other students and teachers who shared my views and with whom I felt some kinship. Maybe there was some hope for people to make sane and reasonable decisions, even in a conservative rural town.



After high school I went to DePauw University—also in Indiana—and discovered a more diverse population of students and faculty. College can be a most liberating time. It was certainly that for me. I got involved with Young Democrats—a tiny group at DePauw in comparison with College Republicans. I learned about the difficulties of maintaining integrity and commitment to social change—especially as a liberal Democrat.



GLCA PHILADELPHIA URBAN SEMESTER

During my junior year I participated in the Philadelphia Urban Semester, sponsored by the Great Lakes Colleges Association. In this education program you work full time as a volunteer with some business or organization, setting

up a learning plan of goals which you hope to achieve through this experience. You also learn about the city through evening classes in urban studies—and through simply living in the city.

It was my good fortune to decide to work with the American Friends Service Committee for five months in 1977. Thus, my second contact with Quakers began a full 15 years after my encounter with the Quaker Oats man.

I wanted to volunteer my help to a program that was working for the reduction of military spending, which is how I came to be involved with the AFSC's national campaign to stop the B-1 bomber. I gained a lot, including a greater understanding of the incredible scope of military spending and the many weapons systems it supports. I learned about the daily operations of a national campaign. Perhaps most importantly for me, I got to know many Friends and learn more about what the Society of Friends stands for.

I returned to Philadelphia immediately after graduation to work for the Central Committee for Conscientious Objectors. During 3½ years as the coordinator of CCCO's Counter Recruitment Program and the Conscientious Objectors Campaign I had the opportunity to associate with many Friends. I gradually became intrigued by the philosophical and historical basis for Quakerism.



Today, I consider myself a Friend in the making. Through my work commitments I have tried to aid the cause of peace and understanding. I continue to explore the unique situation of group decision-making by consensus. I am impressed with the degree of commitment I see in Friends to put their beliefs into practice. Friends, more than any other group I know, continually bend over backward to be fair in their personal and work relationships. This commitment to social reform and social justice is what initially attracted me to Friends, and I feel certain that it continues to have that effect on others.

The one obstacle to my wholeheartedly embracing the Quaker beliefs remains my uncertainty concerning the existence of God. My doubts remain, although I no longer consider myself an atheist. I concluded long ago that it is impossible to prove one way or the other anything about a divine purpose. This personal inability to accept the reality of the spiritual makes it difficult for me to

go that final step toward full acceptance of Friends' beliefs.

I have been told by some Friends that you *can* be both an agnostic *and* a Quaker. I've spoken with one Friend who considers himself to be both. However, my reading and understanding of Friends thus far tells me you cannot.

I have found the worship meetings I have attended to have a marvelous restorative effect upon me. To simply have an hour during the week for silent contemplation in the company of other seekers is very satisfying. However, I know that there is supposed to be some greater depth of understanding and feeling taking place around me. I wonder what people are experiencing when motivated to speak by the Inner Light. Is it really any different from just wanting to say what's on your mind? To have the feeling that everyone around you knows something you don't is disconcerting.

Whether or not I'll ever move beyond my skepticism concerning a spiritual existence is, of course, unknowable. Still, I am grateful for the openness of Friends that enables them to accept individuals of very different backgrounds and beliefs. It is this responsiveness and sensitivity that engenders my commitment to Friends.

I wonder, can someone be uncertain of God's existence and still be a Friend?

□



Margaret Reynolds

## Fall Sonnet

*The many-colored avalanche descends  
As if in tribute to the summer dreams,  
And leaves a carpet rotting earth redeems  
As she creates beginnings out of ends;  
For as the shrinking summer sun suspends  
Its better warmth for winter's bitter schemes,  
The promise will survive in crystal streams  
That flow eternally, while death pretends.*

*Now naked trees stand shivering amid  
The once green finery gone gold and red,  
And icy wind cuts ever deeper thrusts  
Into sheltered valleys, where summer hid  
A little longer from assaulting gusts,  
Which for a time make earth seem cold and dead.*

—Don W. Badgley



# The First And Greatest Commandment

by Thomas H. Jeavons

**H**ave you ever really thought about what it means that we are commanded to "love God"? How are we supposed to respond to such a commandment? At an emotional level, at least, I was never sure what "loving God" meant, yet this notion has always been at the heart of our faith and our spiritual heritage. When asked by the Pharisees, "Which is the greatest commandment?" Jesus affirmed that the first and greatest commandment is to "love the Lord your God with all your heart, and with all your soul, and with all your mind" (Matt. 22:37). The love of God, and the love of neighbor—which Jesus said is the second commandment and "like unto" the first—are the center of the faith and practice of both Christian and Jew. How then do we, in fact and in deed, love God?

Part of my confusion in the past about how to respond to this has had to do with the fact that the love being spoken of here is so clearly intentional. This is, after all, a commandment—in fact "the greatest commandment." Yet, as I was growing up I never learned to conceive of "loving" as something one could be commanded to do.

I mean I was truly unable to figure out how I could obey a parent who told me I would "not only finish my brussels sprouts, but like them!" Now if I could not figure out how to obey a parental admonition to like something, then the scriptural admonition to love something, even something I supposed should be lovable like God, could hardly make sense. Recently the reasons for a lingering confusion about these things became clearer to me.

When I was introduced to all this "love of God" talk as a child, my conception of love was admittedly very narrow. Being told that I should love God was the equivalent of being told that I should feel something, and something very special at that. I loved my parents, my brothers (at least sometimes), and maybe a few other people, but I did not feel towards God what I felt towards members of my family, and I did not know how I could do so.

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As I grew older this narrow conception of loving fortunately grew less narrow. I came to understand something of how one loves persons other than just those from whom one receives nurture and comfort, how love is the expression of a desire for harmony or intimacy in relationship that does not have to be reciprocal in nature, nor primarily responsive in character. Still my conception of love, which I am sure was a product of the surrounding culture, was centered around matters of feeling, and feelings were not for the most part intentional.

I still did not understand how to respond to a commandment to feel something, in this case love for God. I could not decide to love God if love is primarily a feeling, for I cannot decide what I feel. What finally needed to happen, of course, was for me to recognize the inadequacy of the general notion of love in our secular culture and to see the shallowness in its focus on "feelings."

The love of which Jesus spoke when he affirmed we are commanded to love God and love our neighbors is as much or more an act of the will as it is feeling of the heart. The kind of love spoken of here is more profound, more difficult, but ultimately more fulfilling than the warm glow of romance, or even friendship. It is love as a volitional attitude and action rather than as an emotional response. The love of which Jesus spoke here is love as the intention of caring for another for the sake of the other. This love expresses itself in practice in service or prayer which seeks to provide for the realization



## What's Said Of Love

*What has been said of love ten thousand times  
by feathered pen and following device  
in lightly chosen words and surface rhymes  
is sterile script that does not now suffice.  
Spelled out and posted in the marketplace,  
emptied of meaning by the careless song,  
the name of love has neither glow nor grace,  
its letters painted and the colors wrong.*

*Cannot another treatment soon be heard  
in tones that deeply honor what is rare,  
the gentle and authentic terms preferred  
and love described with dignity and care?  
What era can this be, that dares to speak  
so recklessly of what we all must seek?*

—Darrell H. Bartee

of the greatest good for the one who is loved.

This love to which we are called and exhorted in faith is committed in character. While it may be easier to practice and more evident externally in situations where warm feelings are present, it is marked by perseverance and patience where those feelings are absent.

There is an irony in all this, which is that while the love born of faith is volitional, our love of God and neighbor is finally also emotionally rewarding because it is the fitting response to God's love for us. In our doing what the Lord commands we realize the greatest fulfillment of our own hopes and desires as well as God's. In our willing love of God and neighbor we create the situations where we can discover how much we are raised up by the love of others.

Surely this is also why the second commandment, "loving our neighbor," is like unto the first, "loving God." If we would simply do what the Lord requires of us, which is what Jesus told his disciples loving God means (and, incidentally, how we come to be called "friends"), we would "do justice

and love kindness" (Mic. 6:8). In doing so we would be lending ourselves to the creation of a world of greater promise for our neighbors and ourselves.

This then is the first and greatest commandment, along with the second like unto it: "To love the Lord our God with all our heart, all our soul, and all our mind, and our neighbors as ourselves." These should still be at the center of our faith and practice. We will understand better how to respond to these commandments when we see them as exhortations to live and act in continuing openness to divine guidance and fidelity to the divine will, rather than as an order regarding how we should feel about the Deity.

Even so we may discover a very human warmth growing in us towards the Creator of our world, if we discover in serving as an expression of love we find our own fulfillment in this creation. We may discover, as St. Benedict promises his monks, "As we run on the path of God's commandments, our hearts will be overflowing with the inexpressible delight of love." □

Friends Church in La Paz  
Courtesy of FWCC



## Bolivian Friends Prepare Themselves To Be Friends of All

In many parts of the world Friends have witnessed to their convictions through social service. Latin American Friends have tended to witness in other ways as an expression of being centered in their own church organization. This is the case among Bolivian Friends who belong to INELA (Iglesia Nacional Evangélica Los Amigos), the National Church of Friends in La Paz. This body has grown out of the missionary endeavors of Friends from Oregon.

Today, as an independent yearly meeting, Bolivian Friends want to add to their evangelical emphasis the dimension of social service as another expression of the nature of Friends. Besides being friends of Friends, they want to be friends of all.

In a poor country like Bolivia where Friends are drawn from the Indian population, social service must be focused on the improvement of living conditions of the Aymaras and Quechuas, facing economic conditions, health, education, housing, and recreation within their particular cultural context.

Bolivian Quaker youth are conscious of the need to be prepared to meet the technical demands required by this kind of service, but social and political conditions in their country make it very difficult for them to get

proper training. Thus, INELA has presented to the Organizing Committee for Latin American Friends (COAL) a long-term project for training young Friends to establish a social service program within INELA. The general idea is to provide professional training at the middle and higher education levels for young men and women who speak the language and come from within the culture of the indigenous groups. Training would be in such fields as agronomics, health, education, cattle raising, food technology, fishery operation, arts and crafts, and cooperative organization.

As the technical knowledge is shared with Friends in local congregations, they will attain a better standard of living and offer a further Christian witness. Bolivian Friends expect that help for this project will come from Friends in other countries. Mexican Friends, members of the church in Victoria, Tamaulipas, have already offered housing for two or three students and will try to arrange for their enrollment in the local university, which can provide courses in veterinary medicine, dentistry, and nursing.

Victor Orozco, a medical student in his fifth semester, has come to Mexico City to enroll in the Polytechnical Institute of Mexico, since the university in Bolivia has

been closed by the military government, thus interrupting his preparation to work in the clinic that INELA sponsors for Bolivian Friends. It will cost \$2,000 a year for his schooling, and Mexican Friends and COAL are helping him with these expenses.

Javier Tito Espinosa, INELA;  
adapted and translated by Jorge  
Hernandez (presiding clerk, COAL).

*COAL, the Organizing Committee for Latin American Friends, grew out of the Round Table of Friends that convened in 1977 within the Meeting of Friends in the Americas in Wichita, Kansas. Today it is formally structured with representatives from Mexico, Cuba, Guatemala, Honduras, El Salvador, Costa Rica, Colombia, Bolivia, and Spanish-speaking Friends from the southeastern and southwestern United States. Under the sponsorship of the Section of the Americas of Friends World Committee for Consultation, COAL has a semi-autonomous program to facilitate communication among Friends of different practices—pastoral and nonpastoral, programmed and unprogrammed meetings—to bear the Quaker witness of mission and service.*



# Alcoholics Anonymous and Friends: A Kindred Need

by Hal

"Oh God," he cried, "if there is a God, show me. Give me some sign. . . ." As he formed the words, in that very instant he was aware of a great white light that filled the room. He seemed caught up in an ecstasy he would never find words to describe. Everywhere now there was a wondrous feeling of Presence. . . . Nowhere had he ever felt so complete, so embraced.

From Bill W., by Robert Thomsen

In this manner, according to the late Bill Wilson, one of the co-founders of Alcoholics Anonymous, a long period of degeneration—physical, mental, and spiritual—due to alcohol addiction was finally brought to an end. In the months ahead, after relating his story to another suffering alcoholic, he began the formation of Alcoholics Anonymous.

As a recovered (or "recovering") alcoholic with some 13 years of



abstinence, and a newly "convinced" member of the Society of Friends, I am often awe-struck by what I feel are the similarities between the Quakers and AA—and by what draws me to both. No AA member is qualified to speak for anyone but himself or herself in regards to the organization, so in this case the judgments are completely my own.

Years ago during my teens and after a dissatisfaction with mainline Protestant affiliation, I had attended a Friends meeting at college but at the time lacked the motivation to join.

What seems to me in retrospect as a restlessness and an egocentric personality eventually led me into the

At the request of the writer, who is a Friend, and in the spirit of Alcoholics Anonymous, the full name of the author is withheld.

solace of heavy drinking, and within a short time I was a prime candidate for AA. Surrender did not come easily, and when I stumbled into the halls of an AA group out West, I began to feel from the very start the love and caring I had found from Quakers of my acquaintance years ago.

Is Bill's accounting of the white light in any way more than coincidence with George Fox's "inner light"? And is the absence of a creed or statements of beliefs arrived at experimentally in the same manner as those of our Quaker founders? Step 11 of AA's "12 Suggested Steps" may be words formed by a group of recovering alcoholics that most Friends could arrive at from their own beliefs: "Sought through prayer and meditation to improve our conscious contact with God as we understand him, praying only for knowledge of his will for us and the power to carry that out." (Now, years later, I hesitate only at the masculine pronoun used for God.) Many more instances of similarity could be cited, but it was the 11th step of the AA group that led me back to the Society of Friends.

In many ways, I must keep my two "programs" separate. AA is only in part a "spiritual" program. And there are many more dimensions to being a Quaker than recovery from a life ill-spent. But here from two separate experiences certain personal feelings remain. I wish I could impart to every

suffering alcoholic the inner peace I have found through the Friends and the sense of "oneness" I have experienced through Quaker worship.

And to Friends who may not have had to overcome great adversity in their lives, I yearn to interpret the indescribable camaraderie of those of us who have escaped our own personal hell.

We are all, indeed, human beings first, ahead of Christians and Quakers and white and black and men and women. And humiliation and suffering may be blessings in disguise if they force us to surrender the excess baggage of self-centeredness.

There is not one of us who may not at one time or another slip back into negative ways. Alcoholics are aware that a full reversion could mean a return to drinking and death or insanity. For others not so disposed, it could mean merely a temporary return to a life that is devoid of the spirit. Upon recognition of it, neither should fill us with undue remorse. There are others here to show us the way back into the Light. □



Jean Price Norman

# MIDDLE EAST UPDATE

A day after the massacres in two Palestinian refugee camps in Lebanon, Gail Pressberg and Ron Young of the AFSC Middle East Program walked through the narrow winding streets of Shatila, counting 37 bodies in 20 minutes. These included two families with young children still gathered over partially eaten meals. Single sandals lay in the dirt several yards behind victims murdered as they tried to flee.

For the AFSC staff, the tragedy was especially appalling because it had been predicted. In a report prepared by former AFSC staff member Jim Fine in August, the potential for such a catastrophe had been pointed

out. After interviewing many people in southern Lebanon as part of a special AFSC assignment, Jim had written: "Lebanese militia forces, operating with Israeli consent in Israeli-occupied areas of Lebanon, are committing numerous and serious violations of basic human rights. Many people remain fearful of militia harassment and abuse." Prophetic words.

At the time of the massacre, Gail Pressberg was in Lebanon to travel with Ron Young and Anne Nixon, an AFSC worker seconded to the Middle East Council of Churches, in order that the three of them might assess reconstruction needs in the war-

ravaged country. Sent to West Beirut shortly before the Israeli invasion, Anne played a key role in programs of emergency relief, including the distribution of food and medical supplies. AFSC contributed some \$25,000 toward emergency relief and later gave another \$10,000 to equip a clinic in Sidon and to resupply a hospital in Tyre, as well as for emergency food and relief efforts.

"Human suffering in this battered country is enormous, and the situation will remain critical for some time," AFSC staff have written, in appealing for support for their humanitarian efforts. □

## NON-USE OF FORCE by James M. Read

A year ago I reported on the work of the United Nations Special Committee on Enhancing the Effectiveness of the Principle of Non-Use of Force in International Relations. (See *FJ* 10/15/81, "The Best Kept Secret.")

Essentially the same 35 states were represented this year as the Special Committee took up where it left off last year. The chairman, Ambassador Ellaraby of Egypt, was asked to serve again.

The committee began with three documents before it. First was the draft treaty to outlaw the use of force. This was the essence of the original Soviet initiative. Second was a five-country (United Kingdom, France, Belgium, Italy, Federal Republic of Germany) set of proposals principally concerned with the peaceful settlement of disputes. Finally there had been submitted to the committee a set of 17 principles by ten nonaligned countries (Benin, Egypt, Cyprus, India, Iraq, Morocco, Nepal, Nicaragua, Senegal, and Uganda).

The U.S. seat was not vacant as it had been at the third session of the committee, which followed the Soviet invasion of Afghanistan. It was evident, however, that the U.S. was present primarily to stalk the Soviets and to keep reminding the committee what a futile exercise the whole procedure allegedly was in general and how hypocritical its major sponsor was in particular.

After a general debate on the three main proposals, the committee turned itself into a working party which made a detailed critique, item by item, of the 17 principles put forward by the nonaligned states, as had been done with the treaty proposal. The principles included the following:

1) a definition of the use of force and the

threat of force;

2) prohibition of the use and threat of force;

3) the forms of coercion the sponsors considered as coming under the head of the use of force;

4) the consequences ensuing from the use and threat of force;

5) a definition of the duties of states in the case of legitimate recourse to force by the U.N. (e.g., in peacekeeping operations and support due a victim of the use of force);

6) exceptions to prohibition of the use of force (to eliminate colonialism and retain the right of self-defense);

7) links between non-use of force and related principles such as disarmament, peaceful settlement of disputes, and noninterference in the internal affairs of other states.

Aside from the improvement in the language and drafting of these principles since they were first drawn up at the second session, the committee did not move forward very much. On one of the last days of the session the chairman laid out a set of proposals which he hoped would find general agreement. Many of these proposals were taken from the three documents already before the committee; others were taken from the Charter itself or resolutions already passed by the General Assembly.

In one round of comments, which is all the committee had time for, all the speakers except those of the U.S., France, and the U.K. gave some measure, however guarded, of approval of the chairman's proposals.

Next year the Special Committee, after having its mandate reviewed by the Sixth Committee this fall, will presumably start with the chairman's proposals. The nonaligned group, all developing countries, have a real stake in getting some kind of commitment out of these deliberations. They are fully aware of how tenuous such agreements turn out to be, but they are willing to take the risk. They feel so

vulnerable in face of the power of the big, developed states that they desire to build every kind of wall, even if it is only of good intentions, to defend themselves.

At present the nonaligned group, which has taken the initiative in the committee's deliberations, is leaning toward the Soviet approach, which calls for a treaty, the tightest kind of binding document. Given, however, fierce resistance by the U.S., the U.K., and France, it may be necessary for the non-aligned states to give in on the treaty idea and settle for a "declaration of principles."

The chairman's proposals contain a number of items from all three documents, without taking any position on the nature of the instrument into which they will be framed. It is my guess that it will take several more years to come to an agreement. If the political atmosphere is by then improved between the two superpowers, it may be possible to work out a set of principles to be framed in a declaration that will be less than a treaty but more than a set of pious wishes. If such a declaration is to enlist the support of the Western states, perhaps even including the U.S., it will have to include a number of provisions for the peaceful settlement of disputes (confidence-building measures, third-party intervention, etc.) and improvements in peacekeeping machinery. In the legal parlance of the Special Committee these are "substantive" items and are much to be preferred in Western and U. S. eyes over the "normative" items which lay the emphasis on general rules and exhortations to observe high standards of conduct.

If the political work can be done to bring about agreement on a combination of the normative and substantive elements, the only remaining problem will be the knotty one present from the beginning: treaty or declaration. History dictates that in that case the majority will opt for a less formidable instrument than a treaty. □

*James M. Read is former United Nations deputy high commissioner for refugees and continues to follow developments at the U.N. He is a member of Dayton (Ohio) Friends Meeting.*



# REPORTS

## Sarver Ends 24 Years In California Post

California Yearly Meeting met in annual sessions June 23-27 at Rose Drive Friends Church, Yorba Linda, California. For the first time in 24 years the yearly meeting had a change of superintendents. Keith Sarver retired as of July 1. He was honored with a special program at the Saturday evening banquet. A highlight was the appearance of Elton Trueblood as the guest speaker.

The 24 years of Sarver's leadership have seen numerical growth among the churches and on the mission field. He directed the establishment of two new yearly meetings in 1970—Alaska and Central America.

Sarver brought the message at the concluding session of the yearly meeting. The new superintendent, J. Earl Geil, was the speaker for the three weekday evening sessions. He emphasized the leadership of the Lord in the work of the church. At the final session Geil was welcomed to his new position with a ceremony and a reception. Gordon Browne, secretary of Friends World Committee for Consultation—Section of the Americas, spoke during one of the business sessions.

The report of the Board of Spiritual Life emphasized the call to be witnesses "in Jerusalem, in Judea, and to the uttermost parts of the earth." Reports from new meetings in Bakersfield and Chino were given. A new congregation has been organized in Santee under the care of San Diego Meeting.

*Sheldon Jackson*

## Irish Friends Attempt Fresh Approaches in Conflict

Ireland Yearly Meeting met April 29-May 1 under the shadow of an international crisis that challenged us to re-affirm our Peace Testimony. The consequences of the potential conflict in the South Atlantic will be more serious on a world scale than the continued violence in our own country. We feel that peace is indivisible and have sent a protest to the leaders of the countries involved.

To our own situation of conflict in Northern Ireland, Quaker Peace and Service has responded through its Northern Ireland Committee with the establishment of a Quaker House in Belfast, where William and Joan Sinton are to live and continue the task

of reconciliation. The impact of the visit of Quaker Peace Action Caravan both North and South has been of great value, and we are grateful for the fresh approach they have generated.

We considered the problems arising from the role of elders and overseers. We were encouraged by the words of Helen Keller: "Life is an adventure or it is nothing." We were challenged to respond to the Light and to spread the Light. Disciples must also be missionaries. In particular we were reminded of the need for a ministry of listening and compassion to those who are bereaved as well as those suffering from a terminal illness.

John Punshon in the public lecture warned us against the danger that overcame the Society in the 18th century when the overemphasis on discipline and rules inhibited growth, spontaneity, and the outgoing missionary energy that possessed the first Friends. We must be prepared to be surprised by God and to have the confidence to try to change the world rather than to avoid it.

The current situation of Irish Friends, north and south of the border, was discussed. There are, in fact, two borders: one geographical and one in the mind, the problems and solutions of one being dependent on the other.

*Rosemary A. Calvert*

## Carolina Conservative Friends Pursue "Speaking Truth"

"Speaking Truth to Power" was the theme that has centered our thinking as we gathered in yearly meeting July 7-11 at Guilford College. To know the truth is to have shared it, to have lived it and not merely spoken it. To speak truth to power, we must discover the truth each of us is meant to be, and then we can help others to do likewise.

Bob Gosney of Quaker House, a military counseling center in Fayetteville, told of a young soldier who discovered for himself what the army was really like, and then could not be deterred from telling others, so that through the integrity of his own truth, he convinced a military chaplain of his sincerity as a conscientious objector, leading the chaplain to a deeper examination of the truth within himself.

Mardie McCreary told us how her work with the American Friends Service Committee's Women's Employment Project has helped women to get in touch with the "good" part of themselves, enabling them to become more effective speakers of truth to others. Marilyn Braun, coordinator of the Guilford County Office of Emergency Planning, discovered through honest

research that no protection from nuclear disaster is possible, and in speaking truth learned to pity and to accept those who attacked her, without responding in kind. By speaking the truth of no hope in nuclear war, she led others to take hope.

We were uplifted by the work of Judy Upchurch and Tony Lowe of Suffolk, Virginia, who alone have established a transition program for prison inmates because of the concern they have come to share as Friends, and we united with them in their work. We heard of the ways in which Guilford College and our other Friends schools are enabling people to be honest in relationships and to refuse to be falsely "realistic."

We were reminded by our representatives to the New Call to Peacemaking of the truth that the nation-state can no longer protect us from destruction, and that something else is needed: the disarmament of the world. We were called upon to consider the suffering that each of us may have to face if that truth is to become known as the world's truth, and the threat of annihilation is to be turned into the reality of one human society. We began by taking the step of asking ourselves and other American Friends to make some sort of statement against the use of tax money for military purposes, through coordinated activity in filing our tax returns next April.

We heard, too, from Bill Channel of the AFSC that its work and ours is not "faith and practice," but rather "the practice of faith" (Lou Schneider), and that faith is "uniting people with that which is deepest in themselves" (Pierre Teilhard de Chardin).

Truth is strong and powerful among us in the person of our risen Lord who dwells within each of us.

*Damon Hickey*

## Visitation Under Religious Concern Theme of McNabb Gathering

"Therefore I desire that you may all improve your gifts and talents, and not hide them in a napkin, lest they be taken from you; and not put your candle under a bushel, lest it go out..." These words of George Fox, read by Howard McKinney, were



appropriately quoted during the opening worship period during the Friends World Committee for Consultation Regional Conference held June 11-13 at McNabb,

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## EARLHAM COLLEGE

### President

The Presidential nominating committee of Earlham College invites nominations and applications of qualified persons for the position of President. Consideration of resumes will begin in November. It is hoped that the new President will assume duties in June, 1983, or as soon thereafter as possible.

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Thomas Newlin, Convener

Presidential Nominating Committee

Earlham College

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Illinois, on the theme "Visitation Under Religious Concern—Quaker Heritage and Present Need."

In her major address, Van Ernst, of Ashland, Oregon, expertly outlined the conference's concern in its historical context and raised a number of challenging questions for contemporary Friends. Fox and the Friends who followed him, Van said, met together to wait upon the Lord; they listened, they heard the teaching, they were empowered to do what the Holy Spirit willed for them. They felt called upon to travel great distances to support one another in their experience and witness to the power of the Seed of God within them. They came together to affirm their openings of the Lord among them: an equal code of behavior for rich and poor, plain language to all, hats off for God alone, honesty in trade, temperance in food and drink, justice to hired help, justice in the courts, one standard of truth, no swearing (taking of oaths), and an insistence that God did not dwell only in temples made by hands.

Van Ernst concluded by asking, "Where are we today on travel under religious concern? What is the condition of the 1982 soil that is to give birth to a concern that must be shared? I would suggest that the soil is choked with weeds and thorns that make it all but impossible for roots to reach to water, stem and leaf to light." A possible remedy is that we recognize those among us who can teach Quaker history, the Psalms, Old Testament prophets, the Sermon on the Mount, the Parables, and very important, those who can share the root and fruit of their witness to the needs for social reform, peace, and community.

Four small groups—Day Star Rising, Mind the Light, Let Your Lives Speak, and Speak Truth to Power—each met twice to consider the implications and implementation of the conference theme and reported their finding to a final plenary session. It was felt that visitation is the life line of Friends, but that unless persons feel called, needs will not be met. Is there any intermediary stage? Short of traveling in the ministry, could many people be encouraged to circulate, as with Servas, possibly with the help of such aids as the FGC *Directory*? Can we learn from our teachers? Are there some who are resisting the call to prophetic ministry who could be encouraged to give in to it?

The conference was attended by representatives of five adjacent yearly meetings (Western, Illinois, Northern, Iowa FUM, Iowa Conservative) as well as Ohio Valley, North Carolina FUM, Canadian, and Nebraska Yearly Meetings. It was the second in a series of Western Midwest Regional Conferences.

Robert J. Rumsey



## Friends Medical Society Addresses Global Issues

Members of the Friends Medical Society held an open meeting of physicians, their spouses, and non-physicians September 10-12 in Woodstock, Vermont. The meeting was hosted by FMS Secretary J.H. Westover and his wife, Jane. Addressing the urgency of interpersonal and international affairs under the shadows of threatening nuclear war and of accelerating disintegration of communities everywhere, we gathered to increase our knowledge and deepen our understanding. The thrust of the meeting was illumined by discussion of the implications for societies everywhere of nuclear physics and of Middle East political instability.

The group heard Robert Bento, professor of physics at Southeastern Massachusetts University, discuss the present and foreseeable impact of the nuclear industry, military and civilian, on the community of nations.

Ambassador William Porter, career diplomat of 40 years in the United States Foreign Service, largely in the Middle East, provided a provocative and informative insight into the art, difficulties, and dangers of international dialogue and negotiation.

There were brief presentations by FMS members on the spiritual imperative of our times; chemical and biological warfare; its re-emergence as a contemplated weapon; and the efficacy of private prayer: a personal testimony. These and their general discussion were valuable contributions. A program of expanding membership, bold testimony, and visible witness was designed for the next year.

*Donnell W. Boardman*

## Nebraska Yearly Meeting Observes 75th Anniversary

"My Father Is Still at Work and Therefore I Work Also" was the theme of the 75th annual assembly of Nebraska Yearly Meeting. Once again we met in Central City, Nebraska, during the final, rainy weekend in May.

Of particular interest were the Saturday evening events, which included a pageant



*Arabelle Patrick, Evelyn Schutz, and Ruth Bennett also attended the first Nebraska Yearly Meeting.*

about the history of NYM and Nebraska Central College. Among Friends who regaled us with tales of past years and experiences were three women who had been at the first sessions of NYM in 1907.

At the Ministry and Counsel business meeting Kara Cole, executive secretary of Friends United Meeting, began our worship by speaking on living a functional, "back to the basics" life. She listed our four basic needs as security, commitment, living in a community, and growth.

Friday morning saw the beginning of two full days of business and reports. Dave Kingrey, pastor at University Friends Meeting in Wichita, Kansas, and Howard McKinney, former pastor at Central City, led the opening worship service on the two days. During the afternoon there were small discussion groups to hear reports from the various Friends agencies. E. Raymond Wilson was the representative from Friends Committee on National Legislation, Kara Cole from Friends United Meeting, Bob Rumsey from Friends World Committee for Consultation, Milton Ream from the Associated Committee of Friends on Indian Affairs, Mikel Johnson from the regional office and Wilmer Tjossem from the national office of American Friends Service Committee.

After supper E. Raymond Wilson brought for our consideration his 14 points on the world—peace, politics, and the relations of the Society of Friends to all this.

*Miriam Mesner*

## Danish Friends Confront Problems of Small Numbers

When Danish Friends gathered for their 107th Yearly Meeting May 7-9, at the Hanna-School, Bagsvaerd, about 35 Friends were present, of whom 12 were foreign visitors. The many visitors brought in different ways inspiration to us, and underlined the difficulties that we have been considering lately: the problems of maintaining a "living" group and living silence in meeting for worship with so few members (we are now fewer than 50).

Rosalind Priestman, who has lectured at Woodbrooke College in England for some years, talked about spiritual roots: "The fruits can be seen more clearly, and they are what we are looking for—but they will not come if the roots are not good." She also said that we often want to be like the well-known Quaker personalities through history, but we forget the difference between the roots they had and the roots we have. We in our small group need people to carry the torch—carry the light, not try to be the light.

*Stephen Clausen*

## Quaker Families No Less Violent, Lake Erie Friends Are Told

In comparing incidents of violence within Quaker families in Lake Erie Yearly Meeting with violence reported in a national study of American families, a Cleveland Friend found no significant differences. Judy Brutz presented this challenge in her keynote address on "Peacemaking—the Inner Connection" at Lake Erie Yearly Meeting, when 112 persons gathered at Defiance College in Ohio, June 17-20.

Stating her beliefs that true peacemaking in the world can come only from steady peacefulness inside, Judy asked us to examine ourselves in the light of inner peace or inner violence. She detailed the results of her recent master's degree thesis, which in fact indicate that Quaker families show more of certain kinds of violence than in the national study. Her results caused much soul-searching within our gathered group and deserve prayerful consideration by Friends everywhere.

The overall theme, taken from one of George Fox's epistles, was "Stand Still in the Light." It involved searching for the connection between waiting quietly in the Light for guidance in our daily affairs and our efforts at peacemaking. One session featured Gordon Browne, executive secretary of Friends World Committee for Consultation—Section of the Americas. Also present were Richard and Marguerite Tirk, enthusiastic representatives of Friends Committee on National Legislation, and Dwight Spann-Wilson, secretary for nurture of Friends General Conference.

Among issues faced in business sessions were: continued explorations within monthly meetings about war-tax resistance, expressed objection to the death penalty in Ohio and Michigan, a plea for monthly meetings to consider alternatives to violence in our families and our daily lives, and a prayer vigil August 6-9 at the Piketon, Ohio, nuclear plant, which has the capacity to manufacture weapons-grade uranium.

Saturday evening's program centered around an article by Thomas Jeavons in FRIENDS JOURNAL called "Simplicity In These Times." In small groups, we explored still more deeply whether our busy-ness and great sense of responsibility were in fact making us pressured and anxious, and therefore handicapping our efforts to be real peacemakers in our own families and meetings. Developing a true sense of our own vocation, our personal and individual mission in the world, takes much prayer and awareness of our individual gifts and limitations.

*Connie DeVore  
Meredith Vinson*



#### Residential Setting

A handsome fieldstone house on a 100-acre campus is providing a home-like setting for psychiatric patients with continuing illness. Greystone House offers a specialized program which promotes each resident's independence and skills. The program is under the guidance of Friends Hospital, America's first private nonprofit psychiatric hospital, founded by members of the Society of Friends in 1813. \$80 per diem. For information write Barbara Hines, R.N., Greystone House, Friends Hospital, 4700 E. Roosevelt Boulevard, Philadelphia, PA 19124.

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## WORLD OF FRIENDS

In three court hearings, attended by as many as 40 supporters, tax resister Robin Harper, member of Southampton (Pa.) Meeting, testified recently that he could not be compelled against his religious beliefs to participate in the collection of taxes for war purposes. In the final hearing, Edwin Bronner, Haverford College history professor, appeared as an expert witness to spell out the 300-year history of the Friends Peace Testimony.

The government apparently considered the arguments presented, including an excellent brief prepared by volunteer attorneys, as too compelling. Department of Justice lawyers abruptly withdrew their subpoena issued to Harper a year earlier to force him to present documents and answer questions in federal court in Philadelphia. By withdrawing their subpoena the government has avoided a possibly unfavorable opinion on the merits of the case.

Copies of Harper's legal brief are available for \$2 from War Tax Concerns, Philadelphia Yearly Meeting, 1515 Cherry St., Philadelphia, PA 19102.

"Peaceable Kingdom" ginger cookies (lions and lambs) were sold along with Quaker stationery, pillows, and quilts at this summer's Quaker Day Craft Festival at Orchard Park (N.Y.) Meeting. Dozens of paper peace cranes were also made and given away to passing children.

Friendly outreach across the Atlantic has been undertaken by Gwynedd (Pa.) Friends. Meeting members donated \$175 in funds earmarked for the Bangor Meetinghouse fund to help build a meetinghouse for Bangor Meeting of Gwynedd, North Wales, U.K. In addition Gwynedd (Pa.) will be sending a corporate gift of \$1 per member (\$356) for a total gift of \$531. Hope was expressed in a recent meeting newsletter for continued dialogue between the two Gwynedd's!

As government prosecution of non-registrants begins, efforts are underway both to support individual resisters and to challenge other signs of the growth of militarism in our society.

By early October there had been 11 indictments, most of the men coming from Brethren or Mennonite backgrounds. Large gatherings of support were mounted for Ben Sasway's trial and sentencing in San Diego. David Wayte, attender of Pasadena (Calif.) Friends Meeting, was scheduled for trial in mid-October. An interreligious service and civil disobedience action were held during the

month in Washington, D.C.

Ways in which Friends can be supportive:

- Keep informed. A monthly *Resistance Bulletin* is available (send a donation) from National Resistance Committee, P.O. Box 42488, San Francisco, CA 94142. The CCCO *News Notes* is available (four issues a year/donation) from CCCO, 2208 South St., Philadelphia, PA 19146.
- Personal letters of support to individual resisters and their families are helpful. Many meetings are issuing more general statements of support as well.
- Write to senators and representatives urging the guarantee of funds for establishment of civilian review boards to review alternative service workers' job assignments (the military now administers such control!). For sample letter write Friends Peace Committee, 1515 Cherry St., Philadelphia, PA 19102.
- Other colleges might follow the example of several Mennonite and Friends colleges, including Haverford, which have stated they will not follow a government directive requiring schools to determine whether federal loan applicants have registered for the draft.

A Friends Counseling Service in the New England area is being formed by four Friendly therapists. If you are a Friend and a practicing psychotherapist and would be interested in joining monthly planning sessions, please call Alice Wiser (617-492-8614), Lynn Scott (207-324-1640), Phyllis Stine Schultz (603-899-5201), or Ann Barclay (617-232-3115). Alice Wiser's address is 77 Francis Ave., Cambridge, MA 02138.

The Penn Tercentenary was celebrated by Thakeham (England) Meeting (better known as Blue Idol Meeting) by the issuance of a special decorative envelope cover featuring a picture of the historic meetinghouse. The



Blue Idol Meetinghouse.



envelope was sent with an explanatory historical note to all Friends meetings in Sussex and Surrey and to local schools and parish churches.

Penn lived at nearby Warminghurst and worshipped at Blue Idol. It was on August 30 or 31, 1682, that he set sail in his ship the *Welcome* for Pennsylvania, and the passengers who sailed from the Sussex coast near Worthing included emigrating members of Blue Idol (then called Shipley Meeting).

**Vegetarian Friends on this side of the Atlantic** now have their own organization: Friends Vegetarian Society of North America. While British Friends have had a vegetarian society since 1902, the North American society was formed recently—inspired by Robert Heckert's article, "Friends and the Vegetarian Way" (FJ 6/1-15).

*The Friendly Vegetarian*, the new society's newsletter, was issued in October (which happens to be the 80th anniversary of the Friends Vegetarian Society in Great Britain). It is well written and is an important step to meeting the society's larger goal, "to spread the message of vegetarianism to North American Friends." The newsletter is seeking articles, recipes, book reviews, and drawings, as well as financial support.

Friends interested in receiving future issues of *The Friendly Vegetarian* should send their contributions to FVSNA, c/o Steve Kretzmann, Box 474, Beverly, MA 01915.

**Earlham College in its search for a new president** has named a Presidential Nominating Committee. Friends are encouraged to make suggestions to any committee member. The convener is Thomas E. Newlin, and other trustee members are Mary M. Mullin, Thomas Gottschalk, and Gerald Mills. Faculty representatives are Alice Almond Schrock and Charles Martin. Student members are Heidi Hijikata and Katherine Roberts.

**Creators of the two Penn-related songs** in the October 15 JOURNAL deserve fuller identification. "The Peaceable Kingdom" was written by Ormerod Greenwood, a leading member of the British Quaker Fellowship of the Arts; the music is by John Sheldon, who edited the *Quaker Song Book*, published last year by the QFA. While the first edition is limited in its distribution to the United Kingdom, it is hoped that a later edition will be available worldwide. "Wear It as Long as You Can" was composed by Barbara Hollingsworth, editor of Friends United Press, who is undertaking to publish new music by Friends from time to time.

**Meetinghouses with moveable center partitions** are urged by Yarmouth (Canada) Preparative Meeting to check the ropes attached to counterweights.

Yarmouth's meetinghouse was damaged when a rope which held the moveable partition's counterweight snapped. The 500-pound, stone-filled box fell, causing about a quarter of the ceiling to come crashing down. No one was hurt.


**In response to their meetinghouse fire last January**, Doylestown (Pa.) Meeting has prepared these advices to meetings on fire insurance, claim settlement, and meetinghouse restoration work:

1. Update the meeting's insurance coverage. Be sure there is enough coverage for replacement of both the building and its contents.
2. Old benches and other items may not be adequately covered without "fine art" insurance.
3. Have the insurance company include in the policy the manner in which payment for damages will be made. At today's interest rates, this becomes an important point.
4. If the meeting sustains a fire, it is advised to appoint a steering committee composed of a cross section of committee chairpersons to solicit suggestions from members and to keep the monthly meeting fully informed.
5. Of prime importance is the hiring of a "clerk of the works," hopefully an architect or someone with construction experience, who will provide day-to-day oversight of the restoration work, draw up change orders, etc.
6. Following a fire, the insurance company's adjuster may push to have the company's appraiser be the general contractor for the work for reasons of convenience to the insurance company. It is *not* necessary to concur with the company's preference. It is advisable to secure competitive bids on the work to be done and to look carefully into the reputation and reliability of general contractors being considered.
6. Proceeds from an insurance claim may be spent as the meeting wishes, thereby making it possible to make meetinghouse alterations and improvements.
8. Most policies provide money for the rental of alternative accommodations during the period of restoration work. Check to see if this is true of your meeting's policy.

**Next year has been designated as the International Religious Year of Persons with Disabilities.** A group doing valuable work on this concern is Healing Community, which states:

An inclusive congregation is one which accepts in its worship and outreach persons with disabilities such as blindness, deafness, mobility impairment, mental retardation, alcoholism, mental illness, and learning disabilities. An inclusive church seeks to welcome such persons, to become architecturally accessible to them, to proclaim to them God's caring love for all, and to involve them in the mission and outreach of the congregation.

Resources are available from Healing Community, 139 Walworth Ave., White Plains, NY 10606.



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## FORUM

### Some Thoughts on Quaker Power

Olcutt Sanders's editorial (*FJ* 9/1-15) prompted me to some meditation on the word "power."

When the T-shirts saying "Quaker Power" on the front first came out, many Friends did not realize that the shirt finished the idea on the back with "The Sound of Silence." Wearing it I encountered much reaction which could only be called hostile. One of the questions was, "What would you think of a shirt that said 'Black Power'?" It seemed to me to be a comment on attitudes towards blacks as well as its intended goal.

Why are we Friends so afraid, or at least leary, of the word "power"? We talk about "speaking truth to power," "power drive," etc., all bad. What about "the power of love," God's power in us, the power that stirs us when we speak in meeting? All good, especially the strong, creative feeling of "the power of love."

Why, then, when we see the word without a positive qualifier do we immediately assume it is evil? Why is it "bad" for Quakers to have, even to seek, power?

Is it because there is an emotional, slightly "carried away" feeling about it? A message to yearly meeting, from the past, cautions of the undesirability of being "too enthusiastic" about speaking or acting in friendly matters.

Undoubtedly this meant undue lack of control, but the use of the word "enthusiastic" seems significant to me.

I have seen, with pleasure, Quakers "loosening up," starting to sing, hugging each other. This kind of enthusiasm is part of the spirit that informs the "born again" and charismatic sects which are the only Christian ones now growing a great deal.

What real power there is here! The power of warmth and belonging! The young Friends movement seems to be finding and fostering it more and more. I hear young Friends increasingly speak of the "good times" they are having.

What is wrong with these kinds of "Quaker Power"? This is the spirit that should inform our outreach. May it grow ever more powerful and enthusiastic.

Martha Robinson  
Tunkhannock, Pa.

### More Thoughts on Worship

This is in answer to Margery Larrabee's writing (*FJ* 6/1-15). Her words rang clear and true, coming from

the Spirit. The true head of any meeting for worship is the Holy Spirit (God or Supreme Good). Who would dare to speak from the Spirit without being led?

In deep meeting for worship we attempt and can succeed in putting out mundane or everyday thoughts and wait for this leading, as we "center down" together. After we truly center down, listening is the greatest part of the mystery of "being led" to speak—the speaker having an inner leading, not an egotistical drive to do so. All present listen—hopefully listen from the depths of their being—and there may or may not be more messages.

In the Quakerly experience it has been found best for one speaker not to speak twice, and long messages smack of ego. One can speak to protest or to support a message, and in the depths one's meaning is understood.

Marydel Hull McNamara  
Sandy Spring, Md.

### A Safe Home for Palestinians

A writer in the Forum (*FJ* 10/1), under the heading "Time to Speak Out" states: "...there can be no genuine peace until the Palestinian problem, caused by Israel, finds a just and humane solution."

I was educated by a Quaker institution and live in the cradle of Quakerism in this country. I have generally found the Quakers, as a people, to be well informed, honest, and impartial to political and social factions. However, I find the above statement a slap in the face to all informed and honest people. To state the Palestinian problem is and was caused by Israel is to admit total ignorance of the facts.

The United Nations Mandate of 1948 (signed only by Israel and the U.S.) as well as the Israeli constitution welcome the Palestinian people as citizens of Israel. This fact was underlined again in the early days of the Israeli incursion into Lebanon when Menachem Begin offered a safe home to all Palestinians who lay down their arms and denounced the PLO goal of the total destruction of the state of Israel (a well-known tenet of the Palestinian Liberation Organization still espoused by its leaders).

To ignore these and other facts, too numerous to mention here, borders on the historical hatred of Jews which rears its ugly head all too often. I would be greatly disappointed if a majority of Quakers throughout the world subscribed to the beliefs of the author of the letter.

Stephen W. Brown  
West Chester, Pa.

### Freedom of Religion Is Not License

In the May 1 issue of *FRIENDS JOURNAL* there was a letter about an Old Order Amish employer who refused to



pay Social Security taxes on his employees because doing so, he thought, violated his religious beliefs and his constitutional rights. The Supreme Court held that religious belief was subordinate to an overriding government interest. The Court order did not say he could not continue his method of caring for his employees. It merely said he could not use his religious belief as an excuse to evade his financial duty as a citizen and deny legal rights to his employees. William Penn regarded religious freedom as a right to be enjoyed under law.

As soon as a tax is levied the money belongs to the government to be used as Congress directs. Government exists to perform the common tasks for the community, the things that people cannot do for themselves.

The First Amendment was one of the great new ideas about the exercise of governmental power which the Constitutional Convention developed. It was the idea of the complete separation of church and state. The religious beliefs of the citizens were not to be regarded as of any concern to the state unless they involved the areas of responsibility reserved by the Constitution to government. Under the Constitution sovereignty means the sole power to make and enforce laws and to administer government. Freedom of speech and press, and the right of people to assemble peaceably and petition the government for a redress of grievances are clearly protected.

The Court seems to be saying that no group in the name of religion can do injury to the public or seek to impose its belief upon them; to do that would be a denial of freedom to those who do not agree. Some years ago there was an outbreak of polio in a Mennonite community. The Court ordered immunization to protect the public from an epidemic. This was an example of the "overriding government interest," and a proper exercise of sovereignty.

Freedom of religion is not license. It does not mean you can do as you please or impose the consequences of your beliefs on others who do not share them. Freedom is responsible choice. It is that sphere of action in which you can move without encroaching upon someone else moving in a like and equal sphere of action. It means that the state cannot interfere in the area of religious belief to determine what is true or false. On the other hand, religious groups cannot invade the area of responsibility reserved by the Constitution for government.

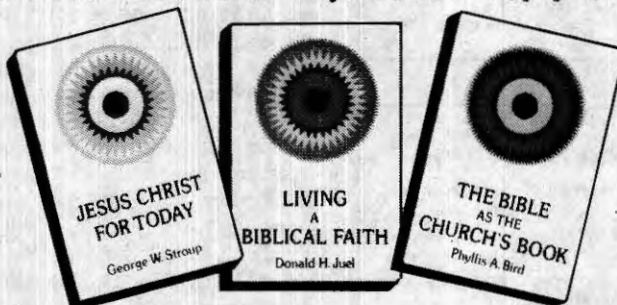
Religious groups can use the political process. They have the right to vote, not the right to dictate. What the Supreme Court is saying will apply to any other attempt, such as the War Peace Tax Fund, to dictate how the government uses an individual taxpayer's money.

*J. Howard Branson  
Philadelphia, Pa.*

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## BOOKS

**Where Do I Stand? Challenges in the Social Studies** by Betty Cole, Philip Gary, Carl Martz, and Paul Murray. *Pitman Learning, Inc., 6 Davis Drive, Belmont, CA 94002, 1982. 111 pages. \$6.95*

In a world which "is becoming ever more threatening and more difficult to understand," individuals still can and should accept responsibility for their actions as citizens in society, nation, and world. The AFSC Pacific Southwest Region's peace studies staff has developed a resource to assist senior high school social studies classes to explore this concept. In addition to reproducible activity handouts, there is an excellent set of guides which makes the material useable to those who may not be experienced with value exploration and clarification. This format allows the use of this material in a variety of situations such as First-day schools or young Friends groups.

Forty-six activities are divided into five chapters presented as parts of a well-defined process. In Chapter One individuals are given several methods for "discovering, stating, and reflecting on" their values. Chapter Two proceeds to compare these values to those which are perceived in the nation and world. The teacher's section details procedures, discussions, and suggestions in each chapter and adds a "where do I stand?" portion for this chapter. In addition to identifying national and world problems, there are activities which introduce concerns with resources and an interesting examination of local and national budgets as a "real" dilemma which does not have simple solutions.

The third chapter is distinctive in examining "images, values, and realities." Personal images and feelings are used to understand the often ignored influences the "world" has on images and thus on perceptions of "reality." Song lyrics, comic strips, stereotypes, and prejudices are used. Chapter Four presents a collection of moral dilemmas to test individual values in essentially real-life situations. These include classroom situations and historical events such as My Lai, Auschwitz, and the Nazi march in Skokie. These are similar to other moral dilemma materials but are freshly drawn and well presented. Chapter Five presents a well-defined sequence of activities related to one issue, world hunger. Starting with explorations of individual diet and resources, each person examines what it means to be deserving, hungry, or in the Third World.

Having used similar materials, I find these

are very well presented and are well designed to be used in a variety of classrooms and settings. There is an underlying assumption that students can make a difference and that Friendly values can be implemented into national and world dilemmas.

Tom Smith

**Songs of Life** by Mary Blackburn. *Vantage Press, New York, 1981. \$5.95*

It is our common human need to find and impose order and meaning on life experiences that result in creative expressions in all the arts. Pioneer women whose job it was to provide warm garments and bed coverings for their families were not content simply to meet utilitarian requirements. Many went on to create works of folk art that now grace the rooms of our museums.

As scraps of calico or skeins of wool are the raw material for the artist in needlework, so words form the building blocks for the poet. This slim volume was written by a woman whose gift it is to combine the love of words with an eye and ear for the uniquely beautiful in nature and human relationships. "These are my songs, they are a part of me," she says in the title poem.

Mary Blackburn studied under E. Merrill Root at Earlham College, in whose classes she learned about poetry, both the reading and the writing of it. Over the years she has distilled the observations and experiences of a life of quiet "doing for others" into poems of power and loveliness. Her first book, *Bittersweet*, appeared in 1952. The present volume represents a selection of poems she has written in the years since. Rich with startling imagery and spare use of words, they are grouped into four sections: Songs of Life, Journeys, Nature Poems, and Spiritual Poems. Together they form a moving testament to the human spirit and love of life of which the poems sing.

Lenna Mae Gara

**Small Is Possible** by George McRobie. *Harper and Row, New York, 1981. 331 pages. \$5.95*

The Quaker testimony for simplicity has many dimensions, one of the most troubling being the challenge of technology and the technological society. Must we reject technology as do the Amish or embrace it totally? Ten years ago the British economist E.F. Schumacher, in his book *Small Is Beautiful*, offered a third option. He wrote about the dehumanization and the violence of large-scale economic structures created by massive technology. His alternative was



economic structures on a small scale, "economics as if people mattered," supported by "technology with a human face" or what he called "appropriate technology."

In 1965 Schumacher and some 20 others formed the Intermediate Technology Development Group in the United Kingdom to test his ideas through the supply of technical assistance and stimulus to small-scale projects using intermediate technology throughout the world. *Small is Possible* is a survey of progress in both the developed and the Third World in the creation of economics on a small scale.

In their work in the Third World the ITDG has been concerned with developing economical housing, techniques for small-scale water projects, improving farm methods, providing affordable transportation, developing renewable energy sources, and improving health care. An example of the development of small-scale technology to meet the village needs is the creation in an Indian village of a brick and mortar tank for the production of gas from cow dung. The gas is used for cooking and lighting by 30 families. It also drives an engine which pumps water into an overhead tank to supply the village.

*Small Is Possible* also surveys alternative technology in the United States, the United Kingdom, and Canada. Some projects have reported success, some failures, many are mere hopes and dreams.

This is an optimistic book. Readers will gain renewed hope that we need not resign ourselves to living by the dictates of the multinational corporation. Technology can have a human face.

Bob Gwyn

**World Citizen: Action for Global Justice** by Adam Daniel Corson-Finnerty, *Orbis Books, Maryknoll, N.Y.*, 1982. 178 pages. \$6.95/paperback

The Shaker Covenant of 1795, "We believe we were debtors to God in relation to each other...to improve our time and talents in this life in that manner in which we might be most useful," was updated in 1974 by a group of which Adam Daniel Corson-Finnerty was a part. This book breathes the spirit of that pledge, that the world is a global village and we are implicated in its failures and in its affluence.

The author discusses different facets of the whole in his chapters on economic justice, limits to growth, pollution, arms and militarism, social injustice, United Nations, citizen action—the whole being an address to his reader as "world citizen," with all the rights and responsibilities, privileges, and

culpabilities that this entails. The second half of the book is taken up with a descriptive listing of resources that such a "world citizen" can turn to, including Amnesty International, Oxfam-America, American Friends Service Committee, Women's International League for Peace and Freedom, and many, many more. This second half is often redundant and could have existed as a single index of organizations and another of books and films. The Willy Brandt Commission Report, *North/South*, should be included.

*World Citizen* reprints Ruth Leger Sivard's statement that 5 percent of the world's military budget for 1976 could have vaccinated the world's children against infectious diseases, extended literacy to all the world's adults, provided training in paramedical care, increased subsistence food production in the Third World to prevent malnutrition there, provided self-help shelter construction for the world's urban poor, provided supplementary feedings for malnourished children and pregnant and lactating women, increased the number of secondary schools, and cleaned up the world's drinking water. As citizen/stewards of the global village we need this reminder daily.

Julia Bolton Holloway

## Books in Brief

• **The Plutonium Culture: From Hiroshima to Harrisburg** by Jim Garrison, Continuum, N.Y., 1981, 275 pages, \$14.95. This is not a technical book. Rather, in the author's words, "it stresses the human dimension of nuclear history, attempting to discern the impact of the nuclear weapons/nuclear reactor complex upon our persons—upon our psyches, upon our bodies, upon our freedoms." Chapters which are particularly good point the way toward workable alternatives ("the soft energy path") and stress the use of nonviolence and human cooperation. A well-written book which presents the nuclear peril in extremely human terms.

• **Nuclear Culture: Living and Working in the World's Largest Atomic Complex** by Paul Loeb, Putnam Publishing Group, N.Y., 1982, 255 pages, \$13.95. The book provides a close look at the world's largest atomic complex at Hanford, Washington, site of plutonium production for atomic warheads, nuclear power reactors, and research. The approach serves to put a human face on that institution referred to as our "military-industrial complex." Not the best book on the subject—but a different approach, and interesting.

• **Peace Is Our Profession: Poems and Passages of War Protest**, edited by Jan Barry, East River Anthology, 75 Gates Ave., Montclair, N.J., 1981, 294 pages, \$5.95. An anthology of poetry, prose, and photographs which captures movingly the spirit of the Vietnam War era—the war and the movement of protest. There are a number of contributions by Friends and references to Quaker involvement for peace.

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## Poets & Reviewers

**Don W. Badgley** is a member of Bulls Head (N.Y.) Friends Meeting. **Darrell H. Bartee** is a member of University Friends Church, Wichita, Kansas. **Lenna Mae Gara**, a writer, is a member of Campus Meeting, Wilmington, Ohio. **Bob Gwyn**, Chapel Hill (N.C.) Meeting, teaches in the radio, television, motion pictures department at the University of North Carolina. **Julia Bolton Holloway**, a college professor, works at the Center for Interdisciplinary Studies at the University of Colorado. **Esther Greenleaf Murer** is a songwriter and member of Central Philadelphia (Pa.) Meeting. **Tom Smith** teaches religious studies and ethics at Moorestown Friends School.

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# CALENDAR

## November

7—Friends Medical Society, 2:00 p.m. in Rufus Jones Room of Friends Center, Philadelphia. All interested persons welcome.

15-18—Quaker Leadership Seminar: "Toward the Peaceable Kingdom—Next Steps." Seminar designed to help Friends develop a positive expression of the peace testimony. Sponsored by FWCC, FUM, FGC, FCNL. Cost: \$50. Write William Penn House, 515 E. Capitol, Washington, DC 20003, or call (202) 543-5560.

18—Oxfam America's "Fast for a World Harvest." Write Oxfam America, 115 Broadway, Boston, MA

# MEETINGS

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

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

## Argentina

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

## Canada

**EDMONTON**—Unprogrammed worship, 11 a.m., YWCA, Soroptimist room, 10305 100 Ave. 423-9922.

**OTTAWA**—Worship and First-day school, 10:30 a.m., 91½ Fourth Ave., (613) 232-9923.

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

## 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. 535-27-52.

## Alabama

**BIRMINGHAM**—Unprogrammed meeting for worship 10 a.m. Sunday. Betty Jenkins, clerk. (205) 879-7021.

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

02116, or call (617) 482-1211, for a free activities kit. **29-Dec-1**—Central America Yearly Meeting, Chiquimula, Guatemala. Write Luis Espino, Apdo. 8, Chiquimula, Guatemala.

**CORRECTION:**The charming verse "Weighty Consideration" (FJ 10/1) was written by Betty Elsbree, a resident of Kendal at Longwood. We regret that her name was omitted. —Ed.

## Too Late to Classify

**Part-time position** available with RSWR. Excellent writing, speaking, and organizational skills needed plus background in development issues. Typing required. Staff person works with committee guidance. Send resumes and 3 references by Nov. 15, 1982, to Executive Secretary, FWCC, 1506 Race St., Philadelphia, PA 19102.

## Alaska

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

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

## Arizona

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

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

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

**TEMPE**—Unprogrammed, First-days 9:30 a.m., child care provided. Danforth Chapel, ASU Campus, 85281. Phone: 967-6040.

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

## Arkansas

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

## California

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

**BERKELEY**—Strawberry Creek, P.O. Box 5065, unprogrammed, 10 a.m. at 2465 LeConte.

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

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

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

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

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

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

**HEMET**—Worship 9:30 a.m. Holistic Health Center, 26116 Fairview Ave. Visitors call (714) 925-2818 or (714) 658-2484.

**LA JOLLA**—Meeting 11 a.m., 7380 Eads Ave. Visitors call 459-9800 or 456-1020.

**LONG BEACH**—10:30 a.m., Huntington School Orizaba at Spaulding. 434-1004 or 831-4066.

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

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

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

**ORANGE COUNTY**—Meeting for worship, 11 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (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.

**RIVERSIDE**—Unprogrammed worship, 10 a.m. Young people's activities, 10:15. Dialogue, study or discussion, 11:15. Business meetings first Sundays, 11:15. Info. 682-5364.

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

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

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

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

**SAN JOSE**—Worship and First-day school 11 a.m. Discussion 10 a.m., 1041 Morse St., 266-3083.

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

**SANTA CRUZ**—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. Phone: 828-4069.

**SONOMA COUNTY**—Redwood Forest Meeting. Worship 10 a.m., Library of Cardinal Newman H.S., 50 Ursuline Rd., Santa Rosa, CA. Phone: (707) 542-1571.

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

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

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

**WHITTIER**—Whitell 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. Mentalphysics, 59700-29 Palms Hwy., Joshua Tree. (714) 365-1136.

## Colorado

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

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

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

**DURANGO**—10:00 a.m. First day school and adult discussion. Unprogrammed worship at 11:00 a.m. 892 Third Ave. Phone: 247-4550.

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

## Connecticut

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

**MIDDLETOWN**—Worship 10 a.m. Russell House (Wesleyan Univ.), 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**—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 Eagleview and Hunting Lodge Roads. Phone: 429-4459.

**WILTON**—Worship and First-day school, 10 a.m., 317 New Canaan Rd. 762-5669. Morrie Hodges Ross, clerk, 762-7324.

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

## Delaware

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

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

**HOCKESSIN**—NW from Hockessin-Yorklyn Rd. at 1st crossroad. First-day school 10 a.m. Worship 11 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. Worship: First-day, 9 a.m. and 11 a.m. (First-day school 11:20 a.m.), Wed. at 7 p.m.

## Florida

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

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

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

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

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

**MIAMI-CORAL GABLES**—Meeting 10 a.m., 1185 Sunset Dr., 681-7374. Clerk: Ken Woodside, 233-9615. AFSC Peace Center, 666-5234.

**ORLANDO**—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32803. Phone: (305) 425-5125.

**SARASOTA**—Worship 11:00 a.m., discussion 10:00 a.m. 2880 Ringling Blvd. at Tuttle Ave., Gold Tree Shopping Plaza. Clerk: Sumner Passmore. 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: 985-2716.

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

## Georgia

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

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

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

## Hawaii

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

**MAUI**—Friends Worship Group. Please call Mr. and Mrs. Blaine Treadway, 878-6562, 231 Kahoea Place, Kula, HI 96790, or Alice Walker, 579-9124, 9 Kaihola Place, Paia, HI 96779.

## Idaho

**BOISE**—Meeting in members' homes. Contact Jane Foraker-Thompson, 344-5326 or Shirley Fritchhoff, 336-8525.

**SANDPOINT**—Unprogrammed worship group. Meeting in members' homes. Call Lois Wythe, 263-8038.

## Illinois

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

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

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

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

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

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

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

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

**EVANSTON**—1010 Greenleaf, 864-8511. Worship 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., Hephizabab House, 946 North Blvd. Phone: 848-1147 or 524-0099.

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

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

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

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

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

**URBANA-CHAMPAIGN**—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: (217) 382-5853 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.

**FORT WAYNE**—Sunday school 9:30 a.m., Sunday worship 10:30 a.m., Cook and Coldwater Rds. Call Pastor John Myers, (219) 493-3841.

**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. 478-4218.

**INDIANAPOLIS**—North Meadow Circle of Friends. Discussion 10:00 a.m. Worship 11:00 a.m. Children welcome. St. Nicholas Center, 1703 Roosevelt Blvd. For information (317) 283-7637 c/o Tharp Perrin, 4025 Washington Blvd., Indpls. 46205.

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

**RICHMOND**—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk: Warren Staebler, 966-4786.

**SOUTH BEND**—Meeting at 10:30 each Sunday. Phone 256-0653 or 233-8672 for address.

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

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

## Iowa

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

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

**IOWA CITY**—Unprogrammed meeting for worship 11 a.m. Sunday. (9:30 a.m. June-August.) 311 N. Linn. Co-clerks: Barclay Kuhn and Ruth Dawson. 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 worship 10 a.m. Phone: (913) 843-8926.  
**WICHITA**—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:30 a.m.; Sunday school 9:30 a.m.; meeting for worship, 10:45 a.m. Don Mallonee, clerk. Ministry team. Phone: 262-0471 or 262-6215.

## Kentucky

**BEREA**—Meeting 10 a.m. Berea College, 986-4465.  
**LEXINGTON**—Unprogrammed worship and First-day school, 4 p.m. For information, call 266-2653.  
**LOUISVILLE**—Meeting for worship, 10:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

## Louisiana

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

## Maine

**BAR HARBOR**—Acadia meeting for worship in evening. Phone: 288-5419 or 244-7113.  
**MID-COAST AREA**—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. 563-3464 or 563-8265.  
**ORONO**—10 a.m. Sundays, Drummond Chapel, Memorial Union, U.M.O. 866-2198.  
**PORTLAND**—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**—Stony Run: worship 11 a.m. except 10 a.m. July & August, 5116 N. Charles St.; 435-3773; Homewood, 3107 N. Charles St., 235-4438.  
**BETHESDA**—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes and worship 11 a.m. 332-1156.  
**CHESTERTOWN**—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. Clerk: George Gerenbeck. 639-2156.  
**EASTON**—Third Haven Meeting and First-day school 10 a.m. 405 S. Washington St. Clerk: Carl Boyer, 758-2108. Lorraine Claggett, 822-0669.  
**FROSTBURG**—Worship group 689-5637, 689-5829.  
**SANDY SPRING**—Meetinghouse Rd. at Rt. 108. Worship 9:30 & 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. 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**—Worship & First-day school 11 a.m. Mt. Toby Meetinghouse, Rt. 63, Leverett. 549-0588; if no answer call 584-2788 or 549-4845.  
**BOSTON**—Worship 11 a.m. (summer 10 a.m.) First-day. Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-9118.  
**CAMBRIDGE**—5 Longfellow Pk. (near Harvard Sq., off Brattle St.). Meetings Sunday 9:30 & 11 a.m. During July and August, Sundays at 10:00 a.m. Phone: 876-6883.  
**FRAMINGHAM**—841 Edmands Rd. (2 mi. W of Nobsco). Worship 10 a.m. First-day school. Visitors welcome. Phone: 877-0481.  
**NORTH EASTON**—Worship 11 a.m. First-day at Friends Community. Phone: 238-0443, 7679, 2282.  
**MARION**—Unprogrammed meeting. 9:30 a.m. Sundays at Elizabeth Taber Library. Phone: 758-4270.  
**NORTH SHORE**—Monthly Meeting. Each First-day, 10:30 a.m. at Landmark School, Rt. 127, Beverly Farms. First-day school; child care for those under 6. Clerk: Rick McCabe, (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. Steward Kirkaldy. Phone: 636-4711.  
**WORCESTER**—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.

## Michigan

**ALMA-MT. PLEASANT**—Unprogrammed meeting 10:30 a.m. First-day school. Clerk: Nancy Nagler, 772-2421.  
**ANN ARBOR**—Meeting for worship 10 a.m.; adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Suzanne Day. Phone: (313) 995-3074.  
**BIRMINGHAM**—Phone: (313) 647-6484.  
**DETROIT**—Meeting, 10:30 a.m., 7th floor Student Center Bldg., Wayne State Univ. Write: 4011 Norfolk, Detroit 48221. 341-9404.  
**EAST LANSING**—Worship and First-day school, Sunday 12:30 p.m., All Saints Church library, 800 Abbott Road. Call 371-1754 or 351-3094.  
**GRAND RAPIDS**—Worship and First-day school 10 a.m., 25 Sheldon St., SE. (616) 363-2043 or 854-1429.  
**KALAMAZOO**—Meeting for worship and First-day school 10 a.m. Discussion and child care 11 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.  
**MARQUETTE-LAKE SUPERIOR**—1 p.m. Sundays. Unprogrammed. Forum. Child care. P.O. Box 114, Marquette 49855. 228-7677, 475-7959.

## Minnesota

**MINNEAPOLIS**—Unprogrammed meeting 9 a.m., First-day school 10 a.m., semi-programmed meeting 11 a.m. W. 44th St. and York Ave. S. Phone: 926-6195.  
**ST. PAUL**—Twin Cities Friends Meeting. Unprogrammed worship 10 a.m. Friends House, 295 Summit Ave. Phone: 222-3350.

## Missouri

**COLUMBIA**—Worship and First-day school, 10 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: 449-4311.  
**KANSAS CITY**—Penn Valley Meeting, 4405 Gillham Rd., 10 a.m. Call (816) 931-5256.  
**ROLLA**—Preparative meeting, 11 a.m., Elkins Church Educational Bldg. First & Elm Sts. (314) 341-3754 or 2464.  
**SPRINGFIELD**—Unprogrammed worship and First-day school 9 a.m., 706 S. McCann, 882-4536.  
**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m. Phone: 522-3116.

## Montana

**BILLINGS**—Call (406) 656-2163 or 252-5065.  
**HELENA**—Worship, 7:00 p.m., First Christian Church, 311 Power, Box 1056, 59601. 442-8288 or 442-6345.

## Nebraska

**LINCOLN**—3319 S. 46th. Phone: 488-4178. Discussion 10 a.m., worship 11 a.m.  
**OMAHA**—Unprogrammed worship. 453-7918.

## Nevada

**LAS VEGAS**—Paradise Meeting. Worship 12 noon, 3451 Middlebury. 454-1761 or 565-8442.  
**RENO-SPARKS**—Worship at 5:00 p.m., Kaiser residence, 550 K St., Sparks. Phone 358-6800 or 322-0688 to verify.

## New Hampshire

**AMHERST**—Souhegan Meeting for worship, 9:30 a.m. For information call 673-4826.  
**CONCORD**—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-6382.  
**DOVER**—141 Central Ave. Unprogrammed worship 10:30 a.m. Sharing at noon. Clerk: Lydia Willits. Phone: (603) 868-2629.  
**GOVIC**—Maple St. Programmed worship 10:30 a.m. except Jan. and Feb. Clerk: Edith J. Teague. Phone: (603) 332-5476.  
**HANOVER**—Meeting for worship, Sunday 10:45 a.m. Friends Meetinghouse, 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. Clerk: Fritz Bell. Phone: (603) 895-2437.

## New Jersey

**ATLANTIC CITY**—Summer meetings, Pacific and South Carolina Aves., 11 a.m. Clerk: Hal Taylor, 609/965-4694.  
**BARNEGAT**—Meeting for worship, 11 a.m. Left side of East Bay Ave., traveling east from Route 9.  
**CINNAMINSON**—Westfield Friends Meeting, Rt. 130 at Riverton-Moorestown Rd. Meeting for worship, 11 a.m., First-day school, 10 a.m.  
**CROPWELL**—Old Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m.  
**CROSSWICKS**—Meeting and First-day school, 10 a.m.  
**DOVER-RANDOLPH**—Worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. & Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (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-September: Union Street. (609) 654-3000.  
**MICKLETON**—Worship, 10 a.m. First-day school, 11 a.m., Kings Highway, Mickleton. (609) 468-5359 or 423-0300.  
**MONTCLAIR**—Park St. and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and August, 10 a.m. Phone: (201) 744-8320. Visitors welcome.  
**MOORESTOWN**—Main St. at Chester Ave. First-day school 9:45 a.m. Oct. through May. Meeting for worship 9 a.m. and 11 a.m. Visitors welcome.  
**MOUNT HOLLY**—High and Garden Streets. Meeting for worship 10:30 a.m. Visitors welcome.  
**MULLICA HILL**—Main St. Sept.-May FDS 9:45, meeting for worship 11 a.m. Meeting only, June, July, Aug., 10 a.m.  
**NEW BRUNSWICK**—Quaker House, 33 Remsen Ave. Meeting and First-day school 10 a.m. year round. Call (201) 469-4736 or 463-9271.  
**PLAINFIELD**—Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5736.  
**PRINCETON**—Worship 9:00 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Rd. near Mercer St. (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 and First-day school Nov.-Apr. 11 a.m., May-Oct. 10 a.m. Rte. 35 & Sycamore. Phone: 741-7210 or 671-2651.  
**SUMMIT**—Meeting for worship and First-day school, 11 a.m. (July, August, 10 a.m.) 158 Southern Blvd., Chatham Township. Visitors welcome.  
**TRENTON**—Meeting for worship, 11 a.m., Hanover and Montgomery Sts. Visitors welcome.  
**WOODBURY**—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. First-day school, 10:30 a.m. 815 Girard Blvd., N.E. Mary Dudley, clerk. 873-0376.  
**LAS CRUCES**—10 a.m. Sunday, worship, First-day school. 2425 Jordan. 522-3699 or 523-1317.  
**SANTA FE**—Meeting for worship, Sundays, 9 and 11 a.m., 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 Ruth Stewart, 46 Grant Ave., Auburn, NY 13021. Phone: (315) 253-6559.

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

**BUFFALO**—Meeting and First-day school, 11 a.m., 72 N. Parade. Phone: 892-8645.

**BULLS HEAD RD.**—N. Dutchess Co., 1/2 mile 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: 853-2243.

**CORNWALL**—Meeting for worship and Sunday school, 10:00 a.m., Rt. 307, off 9W, Quaker Ave. Phone: 496-4463.

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

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

**HAMILTON**—Meeting for worship, 10 a.m., Chapel House, Colgate University. Phone: Andy Young, (315) 824-0700.

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

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

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

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

**FLUSHING**—137-16 Northern Blvd. Discussion group, 10 a.m. First-day school 11 a.m.

**HUNTINGTON-LOYD HARBOR**—Meeting followed by discussion and simple lunch. Friends World College, Plover Ln. Phone: (516) 922-0486.

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

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

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

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

**SHELTER ISLAND**—10:30 Memorial Day through 2nd week in October, Circle at Quaker Martyrs' Monument on Sylvester Manor. Call (516) 749-0555.

**SOUTHAMPTON-EASTERN L.I.**—Administration Building, Southampton College.

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

**WESTBURY**—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. Call (516) 333-3178 (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**—Meetings for worship, 9:45 a.m., 11 a.m. Rutherford Place (15th St.), Manhattan. Others 11 a.m. only: Earl Hall, Columbia University and 110 Schermerhorn St., Brooklyn. Phone: (212) 777-8866 (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

**OLD CHATHAM**—Meeting for worship 11 a.m. Powell House, 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**—Worship and First-day school, 11 a.m. East Quaker St. at Freeman Rd. 662-3105.

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

**POTSDAM**—Worship and First-day school, followed by pot luck, 41 Main St., (315) 386-4648.

**POUGHKEEPSIE**—249 Hooker Ave. 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.

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

**SYRACUSE**—Worship 10:30 a.m., 821 Euclid Ave.

## North Carolina

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

**BEAUFORT**—Worship group; 728-7019, 728-5279.

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

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

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

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

**FAYETTEVILLE**—Unprogrammed. Phone 323-3912.

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

**GREENSBORO**—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., except vacations and summers at Friends Homes; 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, 10 a.m., 915 Tower St. (Schelley Sch.) Clerk: R. Doak, 783-3135.

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

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

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

## Ohio

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

**BOWLING GREEN**—Broadmead Friends Meeting FGC. Unprogrammed worship groups meet at:

**DEFIANCE**—Jon Shafer, (419) 596-4641

**FINDLAY**—Joe Davis, clerk, (419) 422-7668

**TOLEDO**—Rilma Buckman, (419) 385-1718

**CINCINNATI**—Clifton Friends Meeting, Wesley Foundation Bldg. 2717 Clifton Ave. Worship 10 a.m. 861-2929.

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

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

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

**CUYAHOGA VALLEY**—Meeting 4 p.m. Sundays. Robert O. Kirkhart, clerk. (216) 656-3945.

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

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

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

**WAYNESVILLE**—Friends Meeting, 4th & Hight Sts., First-day school, 9:30 a.m.; unprogrammed worship, 10:45 a.m.

**WILMINGTON**—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10:15 a.m., College Kelly Center. Barbara 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**—Worship, 10:30 a.m. Forum, 11:45 a.m. 312 SE 25th. Information, 632-7574 or 321-2779 (eves).

## 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. (E. of York Rd., N. of Philadelphia.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care, 884-2865.

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

**BUCK HILL FALLS**—Unprogrammed worship at The Inn, 10:30 a.m., May-Dec. 595-7378 or 595-7255.

**BUCKINGHAM**—Lahaska, Rts. 202-263. Worship 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. 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. Worship 11:11:30 a.m. First-day school 11:30-12:30.

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

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

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

**FALLSINGTON (Bucks County)**—Falls meeting, Main St. First-day school 10 a.m., meeting for worship, 11 a.m. No First-day school on first First-day of 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., worship 10:45 a.m.

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

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

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

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

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

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

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

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

**LEHIGH VALLEY-BETHLEHEM**—On Rt. 512 1/2 mile north of Rt. 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 Sunday 10 a.m. Child care/First-day school 11 a.m. Newark Rd. and Rt. 926.

**MARLBOROUGH**—Marlborough Village, 1 mile S of Rt. 842 near Unionville, PA. Worship 11:00 a.m. Clerk, (215) 688-9185.

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

**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.**—Worship 11 a.m. First-day school 9:45 a.m. Summer worship only. 968-5143 or 968-2217.

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

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

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

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

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

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

**Central Philadelphia**—15th and Race Sts.

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

**Chestnut Hill**—100 E. Mermaid Lane.

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

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

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

**Germantown Meeting**—Coulter St. and Germantown Ave.

**Green Street Meeting**—45 W. School House Lane.

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

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

**PLYMOUTH MEETING**—Germantown Pike & Butler Pike. Adult class 10:15 a.m. Worship, 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 & 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.

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

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

**SOUTHAMPTON (Bucks Co.)**—Street & Gravel Hill Rds. First-day school 9:45, worship 10:30 a.m. Clerk: 357-3857.

**SPRINGFIELD**—N. Springfield & Old Sproul Rd. Adult discussion 10:15-44 a.m., (Oct.-June) Meeting 11 a.m. 544-3624.

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

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

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

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

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

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

**WEST GROVE**—Harmony Road. Meeting for worship 10 a.m. followed by adult class 3rd First-day.

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

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

**WILLISTOWN**—Goshen & Warren Rds., Newtown Square, R.D. 1. 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.

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

**WESTERLY**—57 Elm St. Unprogrammed worship, First-day school, 11 a.m., except June-Labor Day, 10:30 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 Ct., 29210. Phone: (803) 781-3532.

## South Dakota

**SIOUX FALLS**—Unprogrammed meeting 11 a.m., 2307 S. Center, 57105. Phone: (605) 338-5914.

## Tennessee

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

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

**NASHVILLE**—Meeting and First-day school, 10 a.m. 2804 Acklen Ave. Clerk: Judy Cox, (615) 297-1932.

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

## Texas

**AUSTIN**—Forum 10 a.m. Worship 11. Supervised activities and First-day school for young Friends. 3014 Washington Square, 452-1841. Margret Hofmann, clerk, (512) 444-8877.

**CORPUS CHRISTI**—Unprogrammed worship 10 a.m., discussion, 11 a.m. 1015 N. Chaparral, (512) 884-6699.

**DALLAS**—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Hwy. Clerk: Kenneth Carroll, (214) 361-7487.

**EL PASO**—Meeting at 10:00 a.m. Sunday. Meeting house at 1020 E. Montana Blvd., El Paso, TX 79902. Blaine Nelson, clerk.

**FT. WORTH**—Unprogrammed meeting for worship. Phone: (817) 295-6587 or 594-3456.

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

**HILL COUNTRY**—Unprogrammed worship 10 a.m. Discussion 11 a.m. Clerk: Robert C. Wahrmond. 257-3635.

**HOUSTON**—Live Oak Meeting. Worship and First-day school Sundays 5:30 p.m. Mennonite Church, 1231 Wirt Rd. Clerk: Yvonne Boeger, 684-8467.

**RIO GRANDE VALLEY**—Winter worship group. For time and place call (512)-687-2457.

**LUBBOCK**—Unprogrammed worship group, 10 a.m. Sun. Call Jim Barrick 745-5223 or write 2012 71st St.

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

**SAN ANTONIO**—Discussion, 10:30 a.m., First-day school and unprogrammed worship 11 a.m. Woolman-King Peace Library, 1154 E. Commerce, 78205, (512)-226-8134.

Melanie L. Nesbit, clerk, 4815 Casa Manana, 78233.

## Utah

**LOGAN**—Unprogrammed worship, Sundays, 10:30 a.m. Logan Public Library. Contact Mary Roberts 753-2766 or Allen Stokes 752-2702.

**SALT LAKE CITY**—Unprogrammed meeting and First-day school 10 a.m., Seventh Day Adventist Church, 2139 Foothill Drive. Phone: (801)-466-2723 (evenings).

## Vermont

**BENNINGTON**—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp. museum. Phone: (802)-447-7980 or (802)-442-4859.

**BURLINGTON**—Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802)-862-8449.

**MIDDLEBURY**—Worship 10 a.m. 3 miles out Weybridge St. at Weybridge School. (802)-388-6453.

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

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

**SOUTH STARKSBORO**—Worship and hymn sing, second & fourth, Sundays, June-October, 10:30 a.m., off Route 17. Phone Whites (802)-453-2156.

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

## Virginia

**ALEXANDRIA**—1st & 3rd Sundays, 11 a.m.; Unprogrammed worship and First-day school, Woodlawn Meeting House, 8 mi. S. of Alexandria, near US 1. Call (703)-765-6404 or (703)-780-1653.

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

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

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

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

**ROANOKE**—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-6769, and Blacksburg Preparatory Friends Meeting, clerk: Galen Kline, 552-5098.

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

**WILLIAMSBURG**—Unprogrammed worship 10:30 a.m. 104 Kingswood Dr. (804)-229-6693 or (804)-229-3480.

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

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

## Washington

**OLYMPIA**—Worship 10 a.m. YWCA, 2nd & 4th, other Sundays in homes. 943-3818 or 357-3855.

**SEATTLE**—University Friends Meeting, 4001 9th Ave., N.E. Silent worship, First-day classes 11 a.m. 632-7006.

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

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

**WALLA WALLA**—9:30 a.m. 522-0399.

## West Virginia

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

**MORGANTOWN**—Monongalia Meeting. Unprogrammed worship and First-day school 11 a.m. Bennett House, 305 Willey. Contact Lurline Squire, (304)-599-3272.

## Wisconsin

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

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

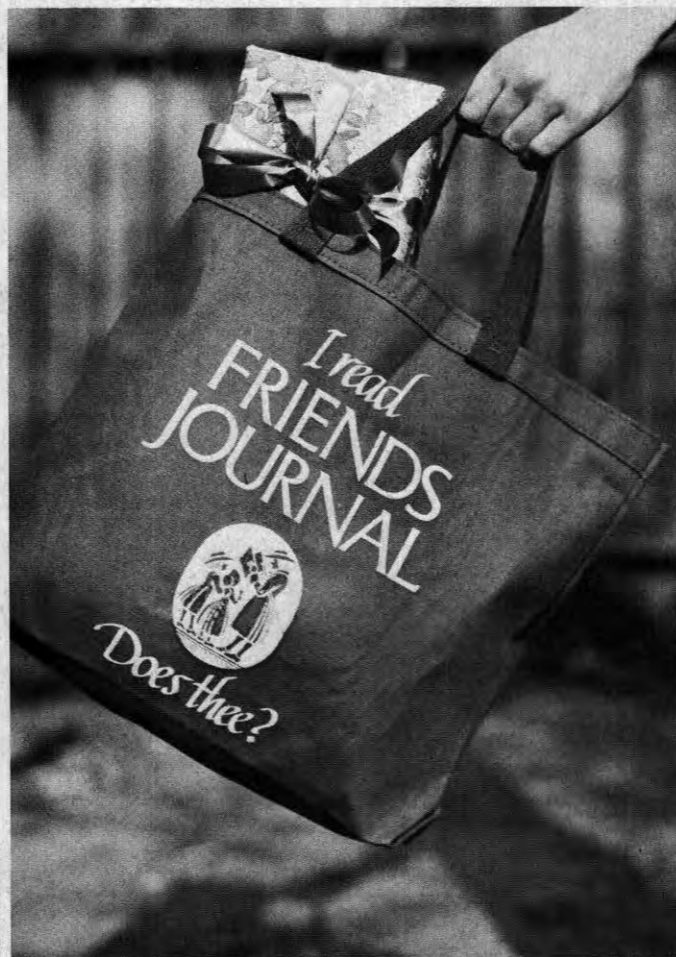
**GREEN BAY**—Meeting for worship and First-day school, 12 noon. Phone: Sheila Thomas, 336-0988.

**MADISON**—Sunday 9 and 11 a.m., Friends Meeting, 1704 Roberts Ct., 256-2249; and 11 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.

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