

February 1, 1983

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

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A viable religion must be one that can embrace new knowledge as it emerges from the laboratories, the libraries, the observatories, the archaeological digs, and the quiet rooms where such knowledge is synthesized.



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Cover photo by Patsy Formant. Cover quote from page 4.

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AMONG FRIENDS

Foundations of Faith for Today

Among the conscientious objectors I met during World War II were several members of the First Divine Association in America, a one-church denomination in Yoakum, Texas. I became involved briefly in their internal affairs when the informal leader of their group at a Civilian Public Service camp in Arkansas asked me to help with their understanding of the Bible. Long on sincerity but short on education, some of the men were troubled by the opening lines of the 23rd Psalm: "The Lord is my shepherd. I shall not want." "Not want the Lord?" they exclaimed. Surely the devil has been tampering with the text and stuck in that "not" just to confuse us. They chose to omit the offending word and declared, "I shall want"—want the Lord. Their instincts were right, which is a good beginning. But they had a pretty narrow base for constructing a system of beliefs. Their basic biblical resources appeared to be limited to the Ten Commandments and the Lord's Prayer.

I thought of these men in connection with Charles Swank's call in the January issue to "do Quaker theology." In recent years more and more laypersons have been "doing theology." It seems quite in line for Friends to do so. With their non-pastoral tradition, they have not depended on a theologically trained minister to teach the congregation through a weekly sermon. But the constructive alternative is a shared ministry in which all of us engage in the search for religious truth. Some meetings are fortunate to have biblically literate and theologically informed members. Other meetings seem to limp along with newspaper headlines as the principal information source. Biblical acquaintance may not extend much beyond that of the First Divine Association. And Quaker doctrine may be largely derived from the frequently quoted phrase, "that of God in everyone."

Now comes in the current issue Warren Sylvester Smith's essay on "a Quaker response to the new knowledge." I get the feeling that we're living in too complex a universe to rely on headlines and catch phrases in exploring our faith. The devil may not be putting misleading words in the Bible to confuse us, but he (or she) may be undermining our religious discipline by persuading us that truth is easy to come by.

The November 1 cover with its graphic presentation of existing nuclear weapons continues to attract wide attention and gain wider distribution. Two national magazines, *Christianity and Crisis* and *The Witness*, have picked it up for reproduction, and many local groups and individuals have copied it. We have a two-page reprint (with Erny Davies's "Why I Can't Be Still" on the reverse)—10¢ each (with SASE); add 10% postage for more than 10 copies.

Remember that the JOURNAL annual index will be printed separately this year. It will be sent free of charge to any subscriber on request.

Olcutt Sanders

February 1, 1983 FRIENDS JOURNAL



The Star Child

by Perry Treadwell

Recently the Atlanta (Ga.) Meeting grieved with two of its members over the death of their child during birth. The following story gathered itself during a meeting for worship when the author heard of the child's death. —Ed.

In the beginning of creation, when God made heaven and earth, the earth was without form and void, with darkness over the face of the abyss, and a mighty wind that swept over the surface of the waters.*

A few billion years ago there was only Energy. Energy packed closer and closer until it could not withstand the pressure. Thus the Energy was thrown out as a great explosion. And at that moment a creative mind was inevitable. The process of making humanity was begun.

God said, "Let there be light," and there was light.

The waves of Energy coalesced to become particles of Energy, which we call quarks. And quarks came together to form protons and neutrons. Thus clouds of hydrogen nuclei were formed. And these nuclei fused to form helium, throwing out photons of light.

God said, "Let there be a vault between the waters, to separate water from water." So God made the vault, and separated the

**Quotes in bold from Genesis, The New English Bible.*

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water under the vault from the water above it, and so it was; and God called the vault heaven.

As the clouds of hydrogen and helium swirled off into space, gravity brought them close enough together to form stars, great atomic furnaces where the heat of hydrogen fusion melded the ensuing helium to form heavier elements—carbon, oxygen, silicon, and more. Thus as this star died it threw its new children into the heavens.

Clouds of hydrogen and the other elements came together a second time as a new hydrogen furnace became another star. The cycle was again completed and the star gave birth to more elements.

God said, "Let the waters under the heaven be gathered into one place, so that dry land may appear"; and so it was. God called the dry land earth, and the gathering of the water he called seas; and God saw that it was good.

The elements collected a third time as swirling gases, then more solid pieces of molten elements pressing in on one another with a new star in the center of this circling mass. And great movements and moldings took place until there was earth and water.

Then God said, "Let the earth produce fresh growth, let there be on the earth plants bearing seed."

In those waters the star-formed elements came together experimenting with the combinations that mass-bound Energy made possible. Soon these organic molecules learned to reproduce themselves and capture the photons of Energy from their sun.

God said, "Let the waters teem with countless living creatures, and let birds fly above the earth across the vault of heaven" . . . and God saw that it was good. So he blessed them and said, "Be fruitful and increase, fill the waters of the seas; and let the birds increase on land."

God said, "Let the earth bring forth living creatures, according to their kind."

With the oxygen produced by these plants new forms of life arose in the seas and crept on the land, experimenting over and over with new combinations. Primitive nervous systems became brains as Energy traveled the boundaries of living forms.

Then God said, "Let us make man in our image and likeness. . . ." So God created man in his own image; in the image of God he created him; male and female he created them.

Finally the promise of creation was fulfilled. A brain came together with an appropriate form so that Creation could create. Beauty and ugliness, good and evil, love and hate that mind could create. Great cities and vast deserts, small trinkets and sad lives, gentle caring and satiated indifference were created on the earth. Thus yesterday, in the very final act of Creation, Energy and life were withdrawn from a child. The Energy of Creation went back to Creation. Somewhere in the universe that Energy awaits another chance to live again. For Energy is neither created nor destroyed; it only changes in form. The creative mind awaits the inevitable. □

A MEDITATION

I am an Awareness.

Formed by DNA from the multifarious contents
of the ancestral reservoir

Selectively filtered into my first cell
through the narrow channels of my parents.

Molded by many influences:

Intrauterine life, parental care, playmates, teachers,
animals and
plants, seas, mountains.

Prairies, deserts, forests, farms, villages, cities.

None other of my exact constitution exists in the universe.

I am one among billions of awarenesses on my planet—

A unit of the solar system

Which is a unit of a galaxy

Millions of which constitute the physical universe—
the Body of God.

I am an Awareness.

It is my function to be aware.

I am one of God's receptors.

—A.E. Moorman

Emperors of the Endless Dark

A Quaker
Response
to New
Knowledge



by Warren Sylvester Smith

Out of the 19th-century religious turmoil following the publications of *The Origin of Species* and the new Bible scholarship that produced "the Higher Criticism" came the maxim: "There is no religion higher than the truth"—which the newly formed Theosophical Society promptly claimed as its motto. Friends, I suppose, would have no quarrel with that, but recent Friendly literature, as far as I have seen, rarely faces the challenge of currently developing knowledge.¹ Because Quakerism accepts a continuing revelation, it has often claimed immunity from the kind of disillusionment that science has brought to more rigid theologies. It may be that Friends are too complacent about this.

Scientific knowledge increases exponentially year by year. New theories flood the popular press, command prime time on television, and capture the imaginations of many of our brighter young minds. For these youthful seekers, as for all who truly believe that "there is no religion higher than truth," a viable religion must be one that can embrace new knowledge as it emerges from the laboratories, the libraries, the observatories, the archaeological digs, and the quiet rooms where such knowledge is synthesized.

We live on this side of a great explosion of knowledge that occurred in the latter part of the last century and has continued into this one. The explosion was so severe that it shattered the faith of some of our grandparents, leaving them a lost generation in despair. Others of them resolutely turned their backs on the new knowledge and withdrew into biblical fundamentalism, a resurgence of which has invaded our own times. Those who tried to reassess their religious tenets to

Warren Sylvester Smith is professor emeritus, education in the arts, at Pennsylvania State University. The author of Bishop of Everywhere: Bernard Shaw and the Life Force (Penn State University Press, 1982), he is former clerk of State College (Pa.) Meeting.

make them compatible with scientific discoveries—from Tennyson's *In Memoriam* to Teilhard de Chardin's *The Phenomenon of Man*—have gone through travail.

The principal igniters of the explosion were Charles Darwin, Karl Marx, Sigmund Freud, and Albert Einstein. These four changed the way people look at life, society, behavior, and the universe, and it will do us no good to pretend that they never lived. Biologists may now differ with Darwin, economists revile Marx, psychologists condescend to Freud, and natural scientists leave Einstein far behind, but they all stand on these four sets of shoulders.

Now why should the newer visions of "the truth" that have sprung from these four seminal minds seriously challenge anyone's faith? Is it only because they come into conflict at various points with certain passages in the Bible? But this should be disturbing only to the more literal Bible fundamentalists, whereas in actual fact the new science has affected all thinking persons who regard themselves as

Biologists may now differ with Darwin, economists revile Marx, psychologists condescend to Freud, and natural scientists leave Einstein far behind, but they all stand on these four sets of shoulders.

religious in even the vaguest and most undefined sense. There are two disturbing attributes that pervade almost all new knowledge. It is an oversimplification to label these qualities *relativism* and *mechanism*, but I can think of no more accurate general terms for them. Quakers and the so-called "liberal Christians" can get along with the former better than with the latter, but even the former may cause some trouble. Let us consider relativism first.

The comfortable certainty about the divine origin of a 6,000-year-old world disappeared under the weight of Darwin's painstaking and unanswerable evidence. The sacrosanct class structure of the European Renaissance, already shaken by a century of revolutions, was given the coup de grace by Marx. Freudian explorations of the unconscious challenged age-old value systems and compelled us to revise our notions of human responsibility. Finally Einstein, who made "relativity" a household word, revealed a universe where the old laws of Isaac Newton began to warp with speed and distance and vanished entirely with the speed of light. Everything in the universe is in motion, and we can only observe the state of anything in its relation to something else. Our sense of time is wholly inadequate to deal with the physical world, for what we observe in outer space is a mere optical illusion of what it was light-years or light-centuries ago. The material world itself is an illusion. Solids, liquids,

gases, all are whirling vortices of energy.

Though we may not spend much time consciously thinking about it, this relativism—or ambiguity—pervades every aspect of our existence. Is all this infused with the Holy Spirit? Is this ambiguity a Holy Ambiguity? Quakers must, I think, say yes. Howard Brinton, in his essay on "Evolution and the Inward Light," sees clear evidence of a Christ-like spirit moving through the universe, pulling all existence toward a more abundant realization of the godhead. In this view he is supported by Teilhard de Chardin and Arthur Koestler, as well as by such pre-Darwinians as Shelley, Tennyson, and the writer of St. John's Gospel.

But more orthodox minds than Brinton's will continue to have trouble with the relativism of the new science. The Jesuit Teilhard failed in his effort to make Roman Catholicism compatible with what he had observed as a paleontologist. Could we conceive, Teilhard wanted to know, of a Christ who was Lord not only of our little planet, but of all life and all consciousness wherever they might exist? And could not Catholics accept the legend of the human fall and salvation in some metaphorical sense that would not do violence to the accumulating prehistorical evidence of the emergence of *homo sapiens* over the period of a million years? But the Holy See was not ready for such views and would not allow Teilhard to publish or preach them during his lifetime. (The Vatican now permits, but does not endorse, Teilhard's writings.) Teilhard's failure to revise orthodoxy to embrace new knowledge must have been repeated thousands of unrecorded times within hundreds of different religious institutions and must have added thousands of inquiring minds to the roster of outspoken atheists and agnostics.

Though the Bible, in many of its more mystical passages, can reinforce the relativism of the new science, as Howard Brinton has shown, it obviously is incompatible at many more places with contemporary concepts of evolving life, an expanding universe, and individual morality. The Bible, like the Koran, the Talmud, and the Bhagavad-Gita, was written by people who thought the earth was flat and was the center of the universe. This did not detract from their spiritual insights, which we have no reason to discard, but it is not to be expected that they should have had special foreknowledge of scientific thought a couple of millenia in advance of themselves. More than a century ago William Ellery Channing, in demanding the right to a liberal interpretation of the Bible exclaimed, "Deny us this latitude and we must abandon this book to its enemies!"

Quakers may be prepared to grant the "latitude" Channing demanded and accept the new knowledge with all the ambiguities it entails. But it is the *mechanism* of modern science that presents the religious person with the more difficult dilemma. The theory of natural selection (as developed by Darwin's followers more than by Darwin himself) rests on the assumption that in the reproductive process mutations occur unaccountably, and that it is these mutations—and these mutations only—that account for both

improvement (leading to higher species) and decline (leading, in some cases, to extinction). In the jungle morality of natural selection, the only "virtues" can be to survive, to adapt, and to reproduce. And these virtues are come by only through chance hereditary variations. This mechanistic view of evolution was explicated with great force by Sir Julian Huxley, and it is still the dominant position taken by current scientific writers. Jacques Monod, in his widely read *Chance and Necessity*, is dogmatic in his rejection of a spiritual element in the life cycle:

... it necessarily follows that chance *alone* is at the source of every innovation, of all creation in the biosphere. Pure chance, absolutely free but blind, at the very root of the stupendous edifice of evolution: this central concept of modern biology is no longer one among other possible or even conceivable hypotheses. It is today the *sole* conceivable hypothesis, the only one that squares with observed and tested fact. And nothing warrants the supposition—or even the hope—that on this score our position is likely ever to be revised.²

If the development of life on this planet is only a happy accident, what else can we make of the birth and death of universes? The forces that cause a star to explode and spew forth planets are as mechanistic and irresponsible as those which dictate the balance of nature in the biosphere. And with the acceptance of such mechanism comes the acceptance also of inevitability. For not only are the evolutionary mutations accidental, they are also unavoidable.

Marxian economics contains a similar built-in certainty—the eventual disintegration of capitalism and the transfer of power to the proletariat. We may slow the process down, or we may help it along, but in the end it will not matter. It will happen. Our psychological behavior, too, is largely foreordained, either by unconscious drives of which we may be wholly ignorant (according to post-Freudian psychiatry), or by conditioned reflexes (according to post-Pavlovian behaviorism). Again, we may, with the help of psychological counseling, modify our behavior patterns, but at base they have been established and we cannot change them.

Against this mechanistic inevitability religion has no power. It is at this point that science and religion face each other across an unbridgeable chasm, for the doctrine of mechanistic inevitability leaves no room for the Holy Spirit, whether that of Christ or of some other name. Even those dour creeds that rest on predestination cannot accept determination by mindless accident. This is where liberal theology comes to its final impasse. Step across this line and you find yourself in the neighboring realm of the humanists and the ethical culturists. You are no longer in religious territory.

And the end is not yet. We are on the threshold of discoveries that will cast new light on the vast reaches of space beyond our own galaxy, discoveries that will further reveal the nature of the living cell, the common inheritance of all life. No doubt the knowledge that is yet to come will further challenge long-held beliefs. Shall we turn our backs on this

new knowledge, or so compartmentalize our minds that "faith" and "knowledge" never have to confront one another?

I have been treating the question as if mechanism were synonymous with science. It is not. Not all scientists subscribe to Monod's rejection of a spiritual component in nature. And many—perhaps most—of them are so intent on their own investigations of *how* things happen that they give little thought in the larger sense as to *why* they happen. Certainly, as Brinton points out, they do not behave in their personal

What the scientist observes may add to our knowledge, but the *whole* truth lies hidden in a mysterious consciousness of which we are a part, but which is, at the same time, beyond our ken.



Artist unknown/Natural History magazine

lives as though they were mechanistically evolved. No group cherishes its freedom of action more than the scientific community.

There can be no doubt that there are elements of mechanistic inevitability working through nature, but, as Arthur Koestler has observed, they are not "the whole picture, and probably not even a very important part of it. There must be other principles and forces at work on the vast canvas of evolutionary phenomena."³ Friends know "experimentally" that this is true, and they would not hesitate to label Koestler's "other principles and forces" as the Holy Spirit or the Divine Will or That of God.

Quakers cannot join with those who would reject science if it does not conform to literal biblical patterns. On the other hand Friends cannot afford to ignore scientific developments, or to assume casually that such developments have no bearing on religious faith. Like our grandparents of the post-Darwinian epoch, we, too, must face the probability that not all the new knowledge is likely to fit neatly into our preconceived patterns of religious belief. And if indeed "there is no religion higher than the truth," we shall not be able to

ignore objective findings that show the world and the nature of life to be different from what we once thought them to be. We must preserve a faith that makes room for change. If Friends are to "rise to the future" (the subject of Douglas Heath's challenge, *FJ* 2/15/82), they must not neglect the most promising advantage they have over creedal faiths which are bound by revelations of the past. They must remain open to truth from all sources, willing to accept the ambiguity that is inherent in expanding knowledge.

But there can be nothing in science that requires a thinking person to accept a purely mechanistic view of continuing creation. Hamlet said that "there's a divinity that shapes our ends, rough-hew them how we will." Science cannot get around that inspired insight. What the scientist observes may add to our knowledge, but the *whole* truth lies hidden in a mysterious consciousness—which Friends believe to be a loving consciousness—of which we are a part, but which is, at the same time, beyond our ken.

At the end of Maxwell Anderson's *Winterset*, the old rabbi surveys the tragedy and ponders the larger meanings:

*On this star,
in this hard star-adventure, knowing not
what the fires mean to right and left, nor whether
a meaning was intended or presumed,
man can stand up, and look out blind, and say:
in all these turning lights I find no clue,
only a masterless night, and in my blood
no certain answer, yet is my mind my own,
yet is my heart a cry toward something dim
in distance, which is higher than I am
and makes me emperor of the endless dark
even in seeking!*

Friends might observe that the heart's cry toward "something dim in distance" might be addressed to a Spirit closer at hand. But that "even in seeking" we remain emperors of the endless dark—this is (however unintentional) a Quakerly image which should give us confidence to face whatever the future has in store for us, without fear that eventually we shall have to accept ourselves and our universe as mindless cosmic accidents. Friends should confront new knowledge not as adversaries but as seeking partners in the divine process of "rough-hewing" humanity's stubborn progress toward truth. □

NOTES:

1. There are some notable exceptions: Howard Brinton's essay on "Evolution and the Inward Light" (Pendle Hill Pamphlet No. 173) included in *The Religious Philosophy of Quakerism* (Pendle Hill, 1973) to which I shall refer; Kenneth Boulding's chapter on "Science as a Basis of the Great Transition" in his *The Meaning of the Twentieth Century* (New York: Harper and Row, 1964); John Yungblut's consideration of Carl Jung and Teilhard de Chardin in *Rediscovering the Christ* and *Rediscovering Prayer* (New York: The Seabury Press, 1974); and I have perhaps overlooked others.
2. New York: Alfred A. Knopf, 1971, pp. 112-113.
3. *The Case of the Midwife Toad* (New York: Random House, 1971, p. 129).



Morris Milgram, one of the most persistent partners and prodders of Quaker social activists, rose out of a more secular background. But when he was ready to launch his first open housing project, he found that half

his support was coming from Friends. Here is the story of a 30-year collaboration between Morris and Friends—along with many others—who have shared his convictions on social justice. —Ed.

OPEN MIND, OPEN HEART, OPEN HOUSING

by Rita Reemer

Being brought up by four sisters active in labor union work gives a person an early awareness of the rights and wrongs of society. Riding on the shoulders of his sisters' beaus to rallies and political meetings, listening to Norman Thomas at the age of 12 made Morris Milgram the soft-hearted, hard-headed, never-give-up defender of equality he is.

At 17, attending City College in New York, he became leader of the Student League for Industrial Democracy. When he led a demonstration against compulsory attendance at a reception for Italian Fascists, he was expelled. He then finished his studies at Dana College in Newark, New Jersey, now part of Rutgers University.

In December 1937, he was arrested for testing Mayor Hague's anti-leaflet ordinance in Jersey City and spent 36 hours in jail. On his release he was offered a job as New Jersey secretary of the Workers Defense League, a national, nonpartisan agency defending the rights of labor and minorities, and became its national secretary in 1941. In this capacity he worked closely with Norman Thomas and A. Philip Randolph.

In his work, Milgram experienced the power of prejudice and segregation, but also encountered courageous people who worked for equal rights. Although he was still groping to find the path on which to walk through life, he knew it would be in the field of human rights.

Living and traveling among people whose rights to choose their place to live were severely curtailed, whose quarters were often miserable beyond description, Morris Milgram found his path—

working for integrated housing, helping erase the ghetto.

He married Grace Smelo, the daughter of a builder, William Smelo. A good man, a decent man, but one who—as almost everybody else then—was conditioned to take it for granted that new houses were for white folks only. When his father-in-law invited Milgram to join his Philadelphia firm, the answer was, "Only if I can build for everybody."

A pact was made between the two. Morris was to learn the business in his father-in-law's firm and then would be backed to build integrated housing. He left the Workers Defense League in 1947 for his apprenticeship. He stuck to the deal, deferring, but not abandoning, his dream. His conscience burning, he helped build housing for whites only.

In 1952 the apprentice became his own master. He announced that he would never again build segregated housing and set out to find land, support, and money to start.

An uphill path. He found land quickly. It was enough for two developments, but it took 17 long months to get his first investors, including Philadelphia Quaker George Otto, who became

president of his first companies, of which Morris was executive vice president. They recruited whites and blacks for the boards of the new companies, building two housing developments, and they entrusted their money to the venture.

The nine-person boards of directors were one-third black. Over a period of a year and a half, \$150,000 was raised by Otto and Milgram from the sale of stock to 65 families, half of them Quakers.

In spite of unbelievable road blocks, the first integrated communities were developed with the help of friends and very supportive boards. Concord Park in Trevose, Bucks County, Pennsyl-



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vania, opened in 1954 with 139 low-priced houses. For the 1955 model opening of Greenbelt Knoll in Northeast Philadelphia, famed architect Louis Kahn created special invitations to honor Robert Bishop and Newcomb Montgomery, who designed 19 somewhat more elaborate dwellings, winning an award from the American Institute of Architects. Kahn personally greeted over 500 visitors.

To make his plan work and avoid segregation, Milgram had to find salespersons who believed in integration. Also, on the advice of Jane Reinheimer, housing opportunities director of the American Friends Service Committee, the first prominent group to give advice and moral support, controlled waiting lists were adopted to obtain a workable balance of white and black homeowners. The result? Neighborly communities where minority, interracial, and white families mixed freely. The

investors earned six percent annually.

This accomplished, Milgram searched for different ways to promote integrated housing. Although it became easier with the advent of fair housing laws, active human relations commissions, the U.S. Civil Rights Commission, and other watchdog organizations, there were innumerable barriers to the realization of his dream.

The hardest thing still was to get investors to build up capital and to buy more land. In 1958, Modern Community Developers, Inc., was formed to finance interracial housing, with Adlai Stevenson and A. Philip Randolph at the founding dinner. Virginia Quaker David H. Scull chaired the board, with Morris as president. A powerful slate of advisors was assembled. Persons such as Roy Wilkins, Clarence Pickett, Eleanor Roosevelt, Martin Luther King, Jackie Robinson, Frank Loescher, and others of the same caliber lent their prestige to the cause.

Another step in the right direction of Morris Milgram's path: People invested money and volunteered work. In 1964 Congressman Don Fraser, now mayor of Minneapolis, joined with Milgram in forming the National Committee on Tithing in Investment. Twenty thousand persons became sponsors; thousands provided capital for integrated housing.

In 1975 the committee developed into the nonprofit Fund for an OPEN

Opposite page, top: *The original model home at Greenbelt Knoll. Bottom: Founding dinner of Modern Community Developers. (L to R): Marietta Tree, Morris Milgram, Jackie Robinson, Adlai Stevenson, Frank Loescher, A. Philip Randolph, and Kivie Kaplan. Left: Morris Milgram with Margaret Lancaster Duncan, landscape architect, and construction workers at Greenbelt Knoll. Below: New passive solar townhouse at Brookside, Newtown, Pa.*

Society. It lends money at low rates to help minority and white people to buy houses in locations where their ownership strengthens integration. James Farmer, a founder of CORE, chairs the board; Milgram is president.

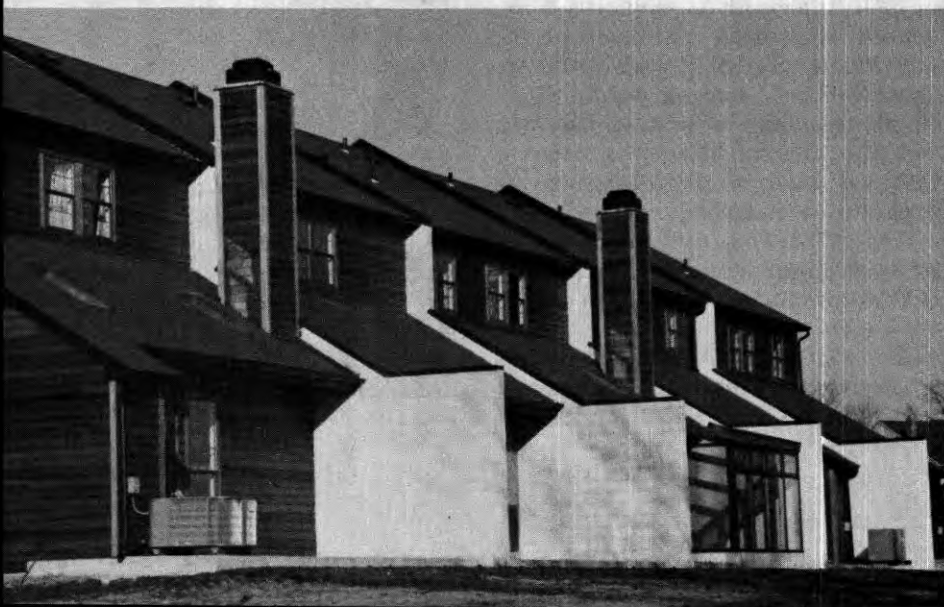
Partners in Housing and other Milgram companies that strengthen diversity in housing are now known as the Open Housing Group, with offices in Philadelphia. Financed with funds raised through tax-exempt gifts, investments that secure interest, or tax shelter and capital gains, the group combats segregation. OPEN, its fastest growing venture, provides mortgages, has a revolving loan fund, and combines private and public sector funding to aid residents of apartment houses to organize co-ops to buy their buildings. It has enabled individuals and groups who fall under the powerful and evasive methods of our society to buy housing in ways that strengthen integration.

Open Housing Group companies are operating in California, Texas, Massachusetts, Virginia, the District of Columbia, Pennsylvania, New York, and Georgia. Caroline Isard, executive vice president of OPEN and a Quaker from Delaware County, Pennsylvania, chairs the group's management advisory team.

The group's largest venture is Brookside in Newtown, Bucks County, Pennsylvania, a well-planned community of 100 acres next to George School. So far 58 families live there. They have an association to manage the 50 acres of open space and recreational facilities—swimming pool, tennis courts—and community affairs.

Morris Milgram combines evangelistic fervor with good business sense, the ability to adapt to changes, superb fundraising talent, and the feel for people and trends. And perseverance, perseverance. Telling his story in a staccato manner, he says that the poetry of Pauli Murray, now America's first black woman Episcopal priest, gave him the impetus to make integrated housing his life's work. Over and over he quotes lines from her *Dark Testament* from which he draws inspiration and strength:

*Traders still trade in double-talk,
Though they've swapped the selling
block
For ghetto and gun.* □



UNIVERSALISM AND FRIENDS

"Thirty spokes unite at the hub of the wheel: It is the hole in the middle which makes it useful."

—Lao-tsu

by Larry Spears

John Linton, member of London Yearly Meeting and founder of the Quaker Universalist Group, spent September through November in the United States speaking about Quakers and universalism. Born in 1910, this Britisher says, "I went to college and studied the classics—philosophy and ancient history. This gave me a Hellenistic slant, rather than the traditional Judeo-Christian perspective." Linton's varied background has included such occupations as school teacher, Indian Army officer, BBC Indian program organizer, and—with his wife, Erica Linton—Quaker international affairs representative to India. This last appointment, made jointly by British Friends and AFSC, first enabled him to visit the U.S. and get to know Friends in this country.

In 1977 Linton was invited to give a talk to the Seekers group in Great Britain. As an outgrowth of this address

Larry Spears is advertising and circulation manager for FRIENDS JOURNAL. He also serves as alumni director for the Great Lakes Colleges Association's Philadelphia Urban Semester and is a free-lance writer.

he and others formed the Quaker Universalist Group in 1978. In the four years since its formation, QUG has directed a strong challenge to the Society of Friends to broaden its acceptance of seekers from non-Christian traditions and even nonbelievers. QUG believes Quakerism can offer a spiritual path to all sincere seekers. "As universalists," says Linton, "we like the Quaker method of meetings based on silence."

Linton believes that universalism has been present in the Society of Friends since its earliest days when George Fox spoke of "that of God in everyone." QUG believes that all religious experience points toward a source of truth greater than any one religion. "The Society of Friends is still mainly a Christian body," says Linton, "whereas universalism is post-Christian."

QUG is also concerned with what it perceives as pressure being exerted upon non-Christian members and attenders at some Friends meetings. "Quaker elders try to enforce the Christian viewpoint," says Linton. "I believe there are seekers who are looking for a place, but they're put off by Christocentric attitudes within the Society of Friends. We don't want to alienate Christocentric Friends, but they must become more tolerant."

Q. How would you describe the Quaker Universalist Group?

A. QUG is a group of people—mainly, but not exclusively, members of the Religious Society of Friends—who see Quakerism as a spiritual path open to all, whatever their religious affiliation or lack of it. It is run by a committee, but with no paid staff or fundraising apparatus. It publishes two newsletters a year called *The Universalist*, plus a series of pamphlets—four so far.

Q. What prompted your current visit to the United States?

A. I was invited by American members of the group to visit the U.S. and talk to any Quaker meetings and institutions

who were interested. The letter of invitation said, "The QUG message needs telling. . . . There's more discussion these days of 'What do Quakers believe?' than ever before. Maybe we've come to another historic moment in Quaker history." So my aim is to tell the QUG message to any, Friends and non-Friends, who are ready to receive it.

U.S. Friends have generally been very responsive. Many have said that they were already inclined towards the universalist view, but had hesitated to say so because of fear of offending others.

Q. In your 1977 address to the Seekers you asked whether it has ever occurred to birthright Friends that they may only be Christians because they have been brainwashed. To what degree is Christian indoctrination a part of the Society of Friends today?

A. There is an element of indoctrination



John Linton meets with Friends at Crosslands (f)

in all Christian denominations inasmuch as the teaching of children in Sunday schools is on Christian lines. For adults, too, the Quaker documents such as the books of discipline of the various yearly meetings and Advices and Queries are Christian oriented. Bible studies tend to concentrate on the Judeo-Christian religious dispensation as the only source of spiritual illumination. This ignores the wealth of spiritual insight to be found in other religious traditions and implies that the Bible has a monopoly of such insight. But in fact, the same spiritual values are to be found in all religions.

Q. Do you think Friends should be evangelistic?

A. In the normal sense of the word "evangelize," I do not think Friends should be evangelistic. Nor do I think they should proselytize in the sense of putting undue pressure on people to become members of the Society. But there are legitimate ways of spreading the Quaker message, such as by advertisements and other forms of "friendly persuasion."

Q. How important do you feel our culture is in promoting the concept of Christianity as having a unique understanding of the Truth? Do you think Christianity is considered to be superior in the minds of most Friends?

A. Our culture does play a major part

in this, through the indoctrination of our children by parents, teachers, or ministers of religion to accept the view that Christianity is the only true, natural, and normal religion. The same is true in other countries and geographical areas, but with the substitution for Christianity of other religious systems. Ninety-eight percent of human beings follow the faith of their ancestors.

"By their fruits ye shall know them" seems to be as good a criterion as any. By this standard, who can say which religion has the best record? If most Friends consider Christianity ethically superior, it is perhaps due more to a process of indoctrination than to any rational assessment or careful study of other religions.

Q. You have said the Society of Friends should "abandon its claim to be part of the Christian church, and move toward a universalist position." Could you elaborate on that thought?

A. The belief that Christianity is a unique revelation raises many difficulties. The most obvious is: Why has a benevolent deity split the world up into different and conflicting religious systems instead of making Christianity available to all? In view of the geographical dilemma and philosophical arguments about the nature of belief, it makes more sense to conclude that Christianity has no more divine authority than other religions. We should look for truth in all revelations. If the Society of Friends is concerned with the search for truth, it should not confine itself to one revelation.

Q. How do you define the concepts of God and Truth?

A. Truth is something perceived instinctively and subjectively, and as such it can never be proved. It is concerned with ultimate reality—the state of things as they really are. I am not happy about the word "God" because it conveys the idea of an anthropomorphic father figure. The idea of a creator Spirit is more meaningful to me.

Q. Are we as a species so in need of answers to questions surrounding our existence that we create explanations out of our imagination?

A. All the explanations come out of our imaginations. But this doesn't mean that they are untrue—they are more in the nature of intelligent guesses. The very fact of our life on earth makes any

thinking person ask what it is all for. From this basic phenomenon arise all the theological questions. Religion may be beyond reason, but it should not contradict reason.

Q. What, if anything, is wrong with a personal philosophy that simply encourages people to enjoy themselves and work to make the world a better place?

A. Such a philosophy is fine insofar as it goes. But it is not enough for those who have the religious impulse described in Francis Thompson's *The Hound of Heaven*. This is the impulse which I would describe as "mystical religion." For those who have it, life is a continuous search going beyond any purely philosophical position.

Q. You have said that you underwent the experience of "conversion" to Jesus Christ. Did you mean that you had what is usually termed a "religious experience"?

A. As a boy, I was influenced by Sunday school evangelism, and publicly declared that I was "saved." Later, under the influence of another evangelical movement, I had a conversion experience, but it was short lived. The experience consisted of surrender to emotional and irrational appeals calling for the acceptance of Jesus as Savior. Shortly afterwards, however, my reasoning powers began to assert themselves and to rebel against what I came to regard as spurious religious claims.

Q. How did you come to reject Christianity as your personal belief and adopt an agnostic viewpoint?

A. When I was an Anglican ordinand, I came to feel a growing rift between the dogmas I was expected to believe and the reality as I saw it. My doubts were later increased by the geographical dilemma as well as by philosophical considerations. I believe Jesus was a great and inspired itinerant preacher of a caliber similar to the Buddha and other founders of new religions. He was a man, not God, and his identification with the Messiah or Christ is only of significance in terms of Jewish theology.

Q. Could you explain the distinction you make between the "theological religions" and "theosophical religions"? Is there any one religion that seems closer to your own beliefs?

A. Theological religions, in which I include Judaism, Christianity, and Islam, tend to rely on dogmatic state-



ment community.

ments of belief which are required by their members. Theosophical religions, in which I include the Eastern religions, tend to speculate about the eternal verities, without making any dogmatic requirements of belief.

Eastern religions, and especially Hinduism, have one great advantage in that they are already universalist. In other words, they claim that truth can be reached from many directions. To this extent, Hinduism is closer to my beliefs.

Q. Where can someone who accepts much of the Friends' testimonies and concerns, but not God, fit into the Society?

A. I define an agnostic as one who holds that in the area of religious belief we do not have knowledge. In this sense there is certainly a place for agnostics within the Society of Friends, since we can have strong religious beliefs without claiming to know that they are true. This is the case even with people who hesitate to use the term "God." In my view, there is a place for all sincere spiritual seekers within the Society of Friends.

Agnostics, in my view, can and should play an active part in meeting for worship, even though they prefer to use the word meditation. Personally, I find the term "worship" acceptable as defining my attitude to all that is good, beautiful, true, and lovely.

Q. How can agnostics come to feel at home within the Society of Friends?

A. Agnostics will undoubtedly feel uncomfortable when Christian ministry is put over in a proselytizing manner. Advices and Queries also tend to emphasize the Christian view in a one-sided way. What is needed is more sensitivity and openness to new light on the part of traditional Friends.

Q. Any final thoughts on QUG and Friends?

A. I believe the Society of Friends is so nearly right, it just needs to follow the promptings of the Spirit to their logical conclusion. We hope to persevere in making the universalist understanding of religion more widely known among Friends. Revelation is a continuous process. We may have to rock the Quaker boat, but we do not want to sink it! □

Editor's note: Now U.S. Friends are forming a chapter of QUG. See notice in Calendar, page 27.

FINDING OUR WAY

A postage-stamp ministry and an Instant Press Release can do wonders to let the community discover that Quakers are still alive.

by Jnana

There are stories of Buddhist and Hindu masters who made potential disciples stand for days in rain or cold at the temple gates before allowing them to be admitted. The best spiritual teachers in those days deliberately would be nearly impossible to find. The teacher wanted to test the depth of the seeker to be assured there would be the stamina and self-discipline to see the task through.

Too often, we Friends seem to impose the same kinds of hardships upon those who would come to us. And in these days, not even the Buddhist or Hindu teachers can afford to do that. Our meetings are often hard to find; we seldom reach out far enough to let many know we exist; and in many ways we must appear to neighbors to be a closed society, much like the Amish, perhaps.

And so it may be little wonder that few of our meetinghouses are full on First-day morning. That is, for those of us who worship in places as public as our own meetinghouse. More likely, it's a room at the YWCA or campus ministry building, an old Sunday school room in some other church, a utility company basement, or a Friendly living room—places that hardly proclaim, "Quaker Meeting, Visitors Welcome."

One way of testing this is to notice how we locate a meeting for worship when we travel or move to a new com-

Former clerk of Yakima (Wash.) Preparative Meeting, Jnana is a newspaper editor and a member of Winona (Ohio) Monthly Meeting. His poems have been widely published in small press journals.

munity. I doubt that all our families have in their homes the current *Friends Directory* published by the Friends World Committee for Consultation. Yet without it I never would have found a third of the meetings I've attended. In my own experience, a fifth of the meetings were located through FRIENDS JOURNAL (obviously, you already know of that source—but how many others of us don't?), another fifth through letters or follow-up phone calls, a tenth through quarterly meeting or yearly meeting directories (these often include telephone numbers or new worship groups, which are not in the FWCC listing). Other sources have been signs by the side of country intersections, telephone books, the experience of walking or driving past a meetinghouse, the Friends General Conference *Directory for Traveling Friends* (that one turned up a regular worship group that was not



listed anywhere else), newspaper announcements or advertisements, an old Quaker who came to lecture a college class (leading me, much later, to seek out the meeting in his small community), and—for my introduction to the Religious Society of Friends—a pastoral wedding.

You can see why it is possible for deeply committed Friends in the same area to be ignorant of each other! In fact, I once lived a year and a half about 30 miles from a meeting without knowing it, much to my later regret.

Since few of the general public who may be interested in our ways have ready access to our directories and periodicals, we need to find ways to reach out to them. And that's where the

Instant Press Release fits in.

Devised by several newspapers as a way to encourage submission of neighborhood and community news, the release has blanks for the important information: who, what, when, where—and, if needed, the how and why. Also essential are the address and telephone number of a person to contact if clarification or more information is needed.

The Instant Press Release frees the publicity chairperson from having to compose a news story—which would most likely be rewritten or at least edited. The reporter or editor on the receiving end can quickly grasp the nature of the news without having to wade through the sometimes illegible

handwriting or smudgy typing that arrives in the mail—often on irregular sizes of paper.

To generate a supply of blank forms, simply photocopy the original. If you find you have many places to submit the filled-out form, you may want to photocopy that, too.

Now for some other points.

- **Where to submit:** Neighborhood weeklies, dailies of less than 100,000 circulation, and sometimes even campus newspapers will often welcome such news. Any newspaper that publishes brief items on revivals, visiting evangelists, or gospel singers will consider your release—especially if it provides something other than a revival, visiting evangelist, or gospel singer. Some radio and television stations may be tender, too.

- **What to submit:** The newspaper is looking for items of general interest rather than bits that really belong in a church bulletin. Talks by representatives of Quaker groups such as the American Friends Service Committee, the Friends Committee on National Legislation, and the Friends World Committee for Consultation provide one opportunity. (In these instances, you may want to attach a photocopy of the speaker's credentials to your press release.) Special forums, concerts, historical presentations, study groups (for instance, a weekly Wednes-

day morning systematic study of, say, Isaiah or the Gospel of John), special satellite worship groups in neighborhood homes, art shows, films, or even quarterly or yearly meeting sessions, when held in the newspaper's circulation area, are other possibilities. (You can usually determine this circulation area by noticing the point where rural delivery boxes begin appearing along country roads or where vending machines begin carrying the paper outside restaurants or on town streetcorners. For radio and television, the test is simply whether the signal comes in.)

- **When to submit:** Editors are looking for news, so the fresher the angle or the more unusual the event, the more you will arouse their interest. In general, don't submit more than once a month—otherwise, the editor will suspect a publicity hound and your items simply will not appear to be as special. Be sure to submit well in advance of the event—at least two weeks is best. That way, should you have something the editor thinks deserves good play, a reporter or photographer can be assigned.

- **How to submit:** Build a mailing list. Read the newspapers to discover whether they have a regular religion writer, a community calendar, a neighborhood news editor, or whatever. If they do, put them on your list. Otherwise, address the item simply to Local News Editor and the address.

- **Don't be discouraged.** If the newspaper does not publish your item this time, it might the next. Sometimes papers are simply swamped with news and have no place to put it all. Other times, though, they may have little happening, and your announcement would be most welcome. Or you may simply have better "news" the next time around.

- **Finally, don't rule out budgeting some money for advertising, church listings, or the Yellow Pages.** In the early days, Friends were not bashful about being "Publishers of Truth," being courageous in holding public meetings in the market square, in challenging clergy and laity in the "steeple houses," and even going so far as to attempt to convert the pope to our way. If a well-placed line or two helps someone find us in our meetings, it is well worth it.

Quakers don't have to remain invisible. ☐



Theodore Hetzel



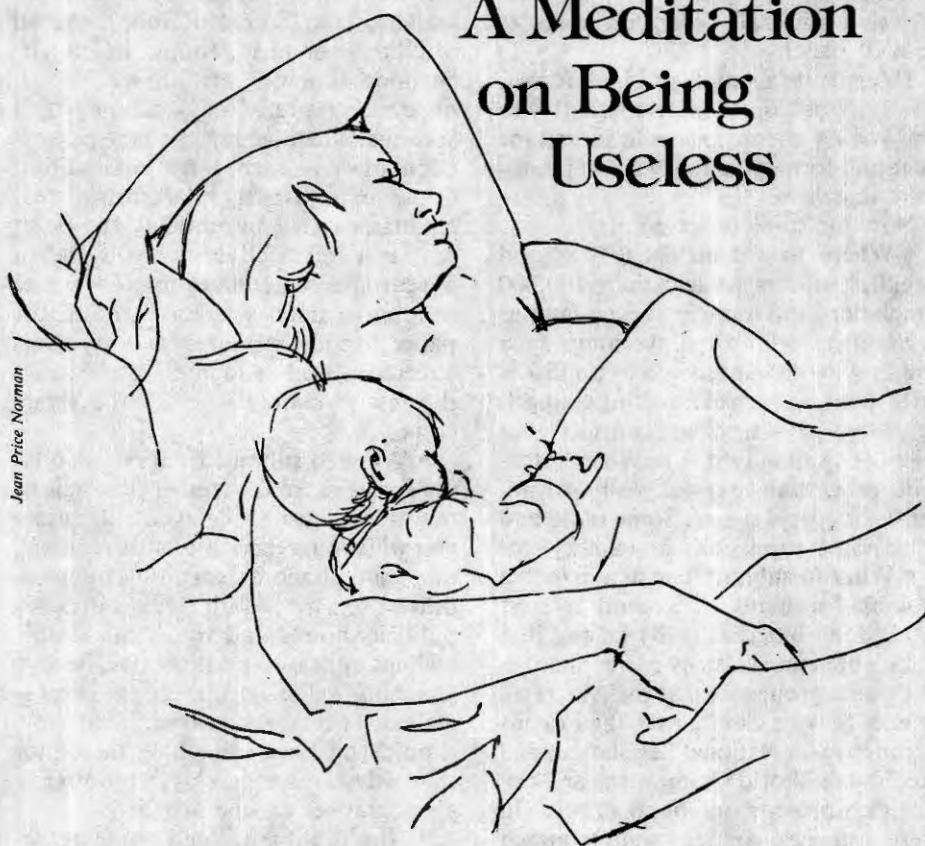
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A Meditation on Being Useless



Jean Price Norman

by Leslie Todd Pitre

I am lying on my back in bed. My husband is cleaning the bathroom, my mother-in-law is putting our baby to bed, and my father-in-law is cooking supper. Because I am recovering from surgery, I am not allowed to help anyone do anything. But I am a doer, and I feel useless.

Five days ago, my emergency surgery elicited an astounding outpouring of love from family, friends, and acquaintances. Blood was donated readily; people offered to take over my classes and to take care of our baby. My gratitude was swift and deep—but already I find my ego is agitating me. I am a burden.

Obviously, there has to be a lesson somewhere in this—one I had not mastered last year when I was forced to spend a total of four months in bed during a high-risk pregnancy.

Leslie Todd Pitre is an instructor of English at Louisiana State University, Baton Rouge. A member of Columbia (S.C.) Meeting, she is working to reestablish the currently inactive meeting in Baton Rouge.

God, what is thy will for me?
Why are you so quick to turn down these love offerings, child?

Because they shame me, God.

Why are you ashamed?

Well, because it's better to give than to receive, and I'm only receiving.

No, to give and to receive are one and the same.

What am I giving?

As I ruminate on this, a vision of my beloved friend Peace Pilgrim comes to mind. Peace walked all over the country for 28 years, speaking of our need to achieve outer world peace by cultivating inner peace. She owned nothing but the clothes she wore and had no home and no family. Or rather, everywhere was her home, and everyone was her family.

If anyone was ever "useless" in worldly terms, it was she. But Peace was, in my estimation, a saint, for she offered grace to everyone who met her: she offered them the chance to see the Christ in her and therefore in themselves. Anyone who offered her food or shelter was richly blessed because they had recognized this stranger as a sister.

Peace Pilgrim's earthly function, I realized, was to receive graciously.

So, God, to receive graciously is to give. Then I would not deny anyone the gift of giving to me. But why do I feel ashamed?

Can a child of God be unworthy?

Never, God. I guess I'm guilty of pride—of trying to be "independent"; I've tried to separate myself from my sisters and brothers. And if I judge myself as unworthy, surely I cannot see them truly, either.

Memories flooded my mind of instances when my husband and I had given help to people in need, telling them not to "repay" us, but to "pass it on" to someone else when the opportunity arose. I had understood that to give truly one must not desire to "even up" the relationship with the giver.

Then I recalled the conversation I'd had last night with a new but already cherished friend who asked what practical help he could provide—money? child care?

I had hastened to refuse his further aid: "You've already given your very blood! Besides, ever since we've met, I've always been on the receiving end of this relationship. The scales are already too unbalanced!" I protested.

"Ah," he sighed sadly. "So you are only measuring tangibles. . . ."

My friend had lovingly reminded me of what my threatened ego wouldn't allow me to remember: my gifts to him were not quantifiable but were nonetheless real and precious.

I have intrinsic worth, God, because I am your child. If for two weeks I am to receive aid from others, I am doubly blessed: because my needs are being provided for by divine order, and because I am offering these dear ones a chance to bless themselves by blessing me.

And so I offer these words of thanks:

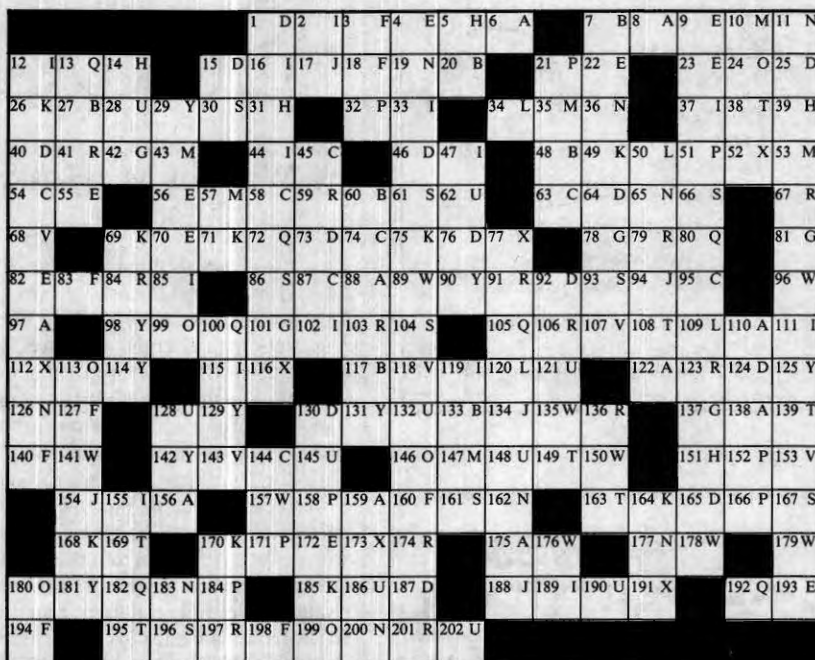
O Creator, in my weakness lies my strength. As you help me give up my illusion of self-sufficiency, I will learn to relax in the waiting arms of Love. As my body heals, you will help me heal my mind, to recognize my atonement. God, thank you for keeping me still long enough to understand what it is to be "useless." □

QUAKER CROSTIC

The letters of the WORDS defined by the CLUES given should be filled in the blanks over the numbered dashes and from there entered in the correspondingly numbered squares of the blank puzzle. This will form a quotation when read from left to right, with the ends of words marked by black squares. The first letter of each of the WORDS opposite the CLUES when read vertically will give the author and title of work for this quotation. After putting in a number of sure words in ink and some intelligent guesses in pencil in the words and filling them in the squares of the puzzle, by working back and forth, the puzzle will soon be solved.

The solution will be printed in the next JOURNAL.

Elizabeth Maxfield-Miller
Cambridge (Mass.) Meeting



CLUES

WORDS

- A Compensating for damage or injury
6 8 88 138 156 159 97 175 110 122
- B "As soon as ye be _____, depart." (2 words; 1 Sam. 29:10)
60 117 48 27 7 133 20
- C Sunday education for Quakers: _____ School (hyphenated)
45 54 58 95 74 63 87 144
- D "Cast thy bread _____" (3 words; Eccles. 11:1)
165 1 64 76 92 73 124
130 46 187 15 25 40
- E Juiciness; tastiness
22 82 23 55 172 9 70 193 56 4
- F Quaker martyr hanged on Boston Common, 1660 (2 words)
83 3 18 160 194 127 140 198
- G O.T. character; person thought to bring bad luck
137 101 42 78 81
- H Heeds a command
39 151 5 31 14
- I Book written by William Penn imprisoned in Tower of London (4 words)
16 44 37 2 115 12 33 85 111
102 189 155 119 47
- J Nickname of Euphemia
17 154 188 134 94
- K "He said _____ for he could not frame to pronounce it right." (Judg. 12:6)
185 71 168 170 164 49 75 26 69

L "He shall be like a _____" (Ps. 1:3)

34 109 120 50

M On a more elevated level

147 57 43 35 10 53

N Kitchen tool needed to make an angel cake (2 words)

36 126 19 177 65 11 200 183 162

O Area where rabbits live; a crowded place

146 199 180 113 24 99

P Profoundly prophetic

171 158 21 51 152 166 32 184

Q In a royal manner

105 13 72 192 80 100 182

R "A merry heart doeth good _____" (3 words; Prov. 17:22)

79 91 103 201 84 136 106 174 41
59 67 123 197

S Followers of a religious leader

167 61 104 86 93 196 30 161 66

T Name of ship which in 1682 brought Penn and his followers to the New World

163 108 38 149 195 139 169

U Bible conundrum: What kind of lights were there in Solomon's temple?

148 202 121 128 190 132 28 62 186 145

V Bread browned for breakfast

153 118 143 107 68

W "_____ a clam in high water" (3 words; old saying)

150 135 157 179 178 89 176 96 141

X Overrun in large numbers

112 173 116 191 77 52

Y He admired his reflection in a pool (Myth.)

29 181 125 90 131 129 114 98 142

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Support for the

by William M. Hosking, Jr.

I have worshipped in silence with my Quaker neighbors. I sat on plain wooden benches looking into faces of strangers with friendly and intelligent auras about them. They closed their eyes, some smiling—seeming to go into tranquil, God-like, peaceful trances. Some furrowed their brows and seemingly held inner dialogue with their Creator. Others looked upward into trees and listened to the summer breeze speak with compliant leaves. Small children whispered loudly here and there, and my eyes closed. I smiled automatically, listening to restless children and patient parents whispering instruction back to the children.

My mind began to wander, thinking of all the yesterdays in my life; thinking of all the tomorrows I had promised myself to undertake this venture or that, I felt emotion, shame, regret. I thought I felt a dribble start under my right eye—oh heaven forbid! I became self-conscious. I pretended to have to scratch under my eye and remove this embarrassment. The silence continued. I thought, good heavens! It's nearly ten minutes and nobody's said anything yet. I decided to peek and see what's going on. One man read a Bible, some faces were buried in hands; some others stared at the ground or rolled wild flowers in their fingers. I picked up a twig and scratched the bark off with my fingernail to reveal an underlayer of pure white, pithy wood—so very different looking from the dark, hard, and burly outside. I leaned down, rested my elbows on my knees, waiting, waiting for someone to speak, waiting for God to speak to me. A distant barking dog made its way into my mental cinema. My eye curtains dropped again. The cicadas and locusts took over more and more of the sound stage. I began to let it all in. No more shutting it out, no more selective listening; remove the filters—let the sounds produce thoughts—let thoughts turn to God—let God produce inner light on my soul, warming it to fervent admiration of the Almighty.

It happened! It really happened! My face beamed broadly in smile; my eyes still closed, watery again with meaning. Should I speak? No, not yet, too nervous, but I can't let me

William M. Hosking, Jr., is employed as a foreman by the Bethlehem Steel Company. He serves as bass soloist in a Moravian church and in a Jewish synagogue and is an occasional attendee of Unami (Pa.) Meeting.

get in the way. It's God, I have to let go and let God . . . it's now or never. I looked down at the twig in my hand—no bark on it—go ahead, just bare your soul, just like that. Shed that silly skin of human inhibition—let the light out—that's more important, strip off my bark.

I spoke. I don't remember how I started, but words came flowing forth as I looked around me. Some nodded their heads, some kept their eyes closed but seemed to listen intently; others grunted approval.

I do not remember how I spoke, but I do remember what I spoke. I remember it well, because it was the first occasion in which I voiced my concerns to a group of people. It was a proud moment for me, looking back on it, because I've always been a practicing coward. I've always been afraid to speak in front of more than a few. I've always been shy. I am therefore sure that the light of God shone upon this visitor's heart during that summer morning.

I spoke about genocide and how the United States has failed for 34 years to ratify the Convention for the Prevention of and Punishment for the Crime of Genocide. This



Drawings by John Gummere

convention was adopted nearly unanimously by the U.N. General Assembly in 1948 and, thus far, has been ratified by 84 nations including most of the major free Western nations.

It is utterly incomprehensible to me how a nation as great as ours, a nation perpetually in the outspoken vanguard of world human rights violations, a nation having the nerve to condemn the Soviet Union for repression of the rights of its Jewry, can in fact neglect one of the most fundamental human rights of all—the right to life. The right to live without persecution because of religion, sex, race, and political affiliations should be worldwide. The practice of genocide is not a new historical phenomenon, but it has been practiced in this century with astonishing new dimensions in effectiveness. A quick review of the regimes of Pol Pot and Idi Amin and the executions of Palestinians in Sabra and Shatila refugee camps will refresh your

Genocide Treaty

memory. We have seen the photo documentation of Auschwitz, Treblinka, Dauchau. We have read how women and children were hanged in public squares simply because they were Jews. All of this happened in this century and still occurs.

Why, one might ask, has our nation been so lax on such an obviously important issue? The majority of the Senate over the decades has been for ratification of the treaty. However, there is a small but effective band of conservative Southern senators who have managed to stall, filibuster, and otherwise delay the votes whenever possible. Their objections to the treaty are cradled in fine points of language in the document. They feel basically that the treaty does not go far enough in protecting economic classes from persecution in communist countries. They feel that our foreign nationals would be threatened in courts of other lands. Conservatives also fear the U.S. will be held accountable for crimes against the Vietnamese, and even our own American Indians. For a time, even the American Bar Association had reservations about the treaty, and many of the criticisms of the legal aspects of this treaty by the ABA added fuel to the conservative cause. But, in February of 1976 the ABA unanimously endorsed the treaty.

Today, however, the thoughts and voices and ghosts of the past still haunt the treaty. Although every president and secretary of state since the Truman administration has endorsed this treaty—even encouraged speedy ratification—the battles go on. The opposition of North Carolina Senators Jesse Helms and Sam Irvin (who is now retired) still holds weight. Every time there is a Senate Foreign Relations Subcommittee hearing on

languishing problem and put pressure on our Senate to ratify it. Remember also that passage of this treaty would be another safeguard against nuclear war, since the jettisoning of any nuclear missile toward a civilian population is genocide.

Our biggest obstacle is ignorance. Too few people know that such a treaty is in the Senate "deep-freeze." Many people do not even know what the word "genocide" means. Of the first 100 signatures I obtained on a petition to ratify the treaty, virtually all of them did not know about the treaty, and half of the signatories did not know the meaning of the word.



The second obstacle is apathy. I often hear people say, "So what can I do about it?" I find it hard to believe that people can just shrug their shoulders at this heinous crime of mass murder.

Here's what I did about it. I wrote letters to the editors of the local Allentown and Bethlehem, Pennsylvania, newspapers. I sought permission from the *Allentown Call Chronicle* to print a lengthy editorial on the subject and was granted space. I circulated petitions to be sent to our Senators Arlen Specter and John Heinz. I took my concern to my pastor at Central Moravian Church, and he recommended I present the matter at the upcoming Synod Meeting of the North American Province of the Moravian Church. On August 27, 1982, the Synod did pass the resolution calling for support of Senate ratification of the Convention on the Prevention and Punishment of the Crime of Genocide and voted to encourage its congregation to support ratification. They also wrote a letter to the president encouraging ratification.

I hope Friends will help bring this issue before the public. This matter is a moral concern that should rise above politics. The denomination to which I belong, the Moravians, is quite small. There are only 55,000 Moravians in this country, but there are twice as many Friends. Together we can take a significant stride for human rights. We can join hands in this defense of life because we view life as a sacred gift from God. □



the matter, the full committee reports it out favorably. Yet more frustrations arise; a conservative publication called *Liberty Lobby* condemns the treaty. Could it be that what really lies at the bottom of this Southern senatorial opposition is the fear that passage of this convention would lead to more leverage for the civil rights movement?

As a Christian, I believe the right thing to do is to make the public aware of this

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FORUM

To be considered for publication letters should be 300 words or less.

Nothing Is Impossible

Even the nuclear freeze is still expanding, isn't it? We hope so. I know little of the intricacies of world trade, but I cannot say this vehemently enough: If we continue to sell arms to other countries, we will always have wars.

To me, this is unadulterated common sense that *can* work if we are ever to have peace in the world. Such a vast move in the government may take years to accomplish, but it is worth working for. The ideas against this are limitless, I suppose, but all seem silly and impracticable to me. Many people fear Russia. Even our president wants to expand our military power. The truth is, he hasn't the guts to set the example of friendship by refusing to increase our military setup.

But there is a ray of hope!

An ironic twist—To a crowded and unusually quiet House, Rep. Whitten spoke of an irony in U.S. policy. In a hungry world, this country should not hold back on food for people while sending them guns and weapons of war, which the people do not want but their leaders do, as status symbols. Our records show that we have sold or provided such weapons of war to 78 countries—many of them tiny countries you never heard of—and we are always surprised when they use them (*Washington Spectator*, 11/1/82).

Are we so poor that we have to sell weapons to other countries? Cannot some wise, peaceful, concerned individual (Quaker or otherwise) attack (that's a bad Quaker word) this all-important embryo better than I? I'm sure they can!

Kitty Karsner
Media, Pa.

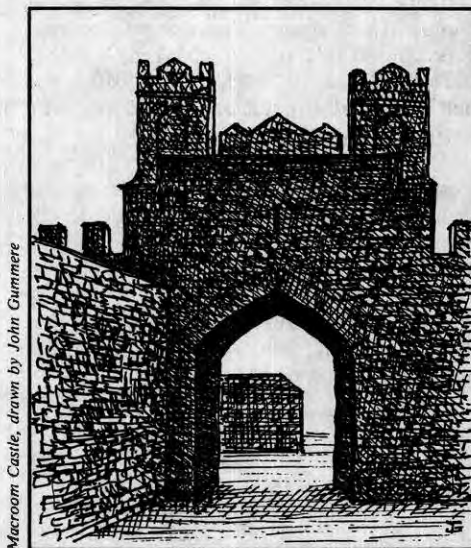
For Visitors to Ireland

I thought you may like to hear of what is left of Macroon Castle. The town of Macroon, Ireland, is 24 miles to the west of Cork city. William Penn lived in the castle for some time before going to America. At least that is what I have always heard, and hence many from the U.S. visit the remains of the castle.

The guns which may be noted at the front of the castle are from the Crimean War. Unfortunately the castle was burned in the Irish Civil War in the early '20s, and only the walls remained. The whole structure fell down some years ago, but

the frontage onto Macroon Square still stands in its former glory.

I live around 7 miles from Macroon and carried on a TV business there for many years until 1978. If readers want



Macroon Castle, drawn by John Gummere

further details, they could write to the Chairman, Macroon Urban District Council, Macroon Co. Cork, Ireland. (Always use airmail as surface takes many weeks for a reply—and request airmail return to speed reply).

Jerry Twohig
Kilmurry, Lissarda, Ireland

A Thought-Provoking Paradox

Considered together, the front and back covers of one of your most recent issues (*FJ* 12/1/82) present a thought-provoking paradox.

On the front cover there appears the unmistakable image of a human fetus. Surrounding this drawing are words that evince the recognition of the humanity of the unborn child and evoke a deep respect for that human life. This excerpted poem refers to "the stirrings of a child waiting to be born." "New life are you," it joyously proclaims.

The back cover carries an advertisement by the American Friends Service Committee, which is on record as both disputing the humanity of the unborn child and declaring that the law ought not to accord such a human life any protection (AFSC, *Who Shall Live?* 1970). The AFSC believes that it must be legal for any unborn child's mother to transform the wondrous stirrings to which the front cover poem makes reference into the death struggle of a baby who is poisoned and burned with a salt solution or dismembered by a doctor's knife.

The AFSC's central purpose is to promote nonviolent solutions to world

problems. The advertisement in question does just that in the context of the current tragic situation in Lebanon. Yet the same AFSC has endorsed an indisputably violent answer to the dilemma of unwanted pregnancies. For those of us in the Society of Friends for whom the AFSC's position on abortion is a continuing affront to the fundamental Quaker ideal of nonviolence, your front and back covers could not help but call to mind that schizophrenic inconsistency.

Steven R. Valentine
Chicago, Ill.

Uniting for Survival

With the development of atomic weapons, our world has changed, but our attitudes toward each other have not—not yet. Can we change?

The Robbers Cave Experiment conducted in 1954 by a group of social psychologists would indicate there is a strong possibility the answer really is "yes."

In this experiment two groups of 11- and 12-year-old boys were chosen to attend two summer camps. At first neither group knew the other was nearby. In-group identification developed.

When the two groups discovered each other, competitive games were played and intense antagonisms surfaced. Neither side trusted nor liked the other.

Then some planned interventions took place. The water supply to both camps broke down. A movie all wanted to see, but the budget of each camp alone could not afford, was rented. A truck carrying the food to both camps broke down. In each case the boys worked together to achieve the goal, (1) that was desired by all and (2) could not be achieved unless all worked together. The social psychologists labeled such a unifying desire as a "superordinate goal."

In this experiment the results were dramatic. The intergroup hostilities began to disappear. Friendships grew across group lines. Intragroup, rather than intergroup, activities were initiated by the boys. Returning home, both groups requested they return in the same bus rather than in separate buses.

Today our world is divided into national groups where competition, fear, and distrust pervade. In the past this had led to war. The next time it will be an atomic war. Our strong mutual desire to survive might be just the superordinate goal that could unite us.

Everything each one of us can do to alert ourselves and others to the realities of nuclear danger unites us in a powerful movement to survive. This movement, if we don't blow ourselves up first, would have profound implications.

Bob Beshear
Bellaire, Ohio

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Independent care is the ideal arrangement for individuals or couples seeking both an active, self-directed way of life and the security of a full life care contract. The Mount Holly facility, consisting of 15-20 newly constructed, one and two bedroom townhouse apartments, will be located near the center of town, adjacent to the Friends Meeting House. Residents will enjoy independent living—managing their own meal preparation, housekeeping and utilities—with Medford Leas responsible for physical maintenance of the facility. Ample parking space, large garden area, basements, patio and a community room will be provided as well. Access to the medical resources of Medford Leas will be included in the independent care arrangement, thus ensuring complete health care services if, and to the extent, needed. Life care contracts for residents of Woolman Commons will include provision for moving into the cottage apartments and the nursing units at the Medford Leas complex.

About Mount Holly

Located only fifteen minutes from Medford Leas, Mount Holly is the County Seat for Burlington County. Historic Mount Holly has many governmental offices and social service agencies, plus Burlington County Memorial Hospital, the county's largest medical facility. BCMH provides over 80% of the hospital care for residents of Medford Leas, and has several excellent medical departments.

A diverse community, both economically and racially, Mount Holly offers many avenues for civic and social involvement. The town is ideally situated less than two hours from New York City and the New Jersey shore. A reliable system of public transportation, a new shopping mall three miles distant, plus shops, parks and cultural outlets add to Mount Holly's attractiveness and "livability."

If you are interested in further exploring the concept of independent care or would like more information on fees (financial assistance available) please contact Lois Forrest at (609) 654-3000 or make a reservation to attend one of the Open House programs on February 12, 1983, or March 19, 1983.



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Frances T. Dreisbach, ACSW
Easton, 258-7313

Muriel W. Edgerton, M.A.
Ambler, 646-1037
(9 a.m.-11 p.m.)

Josephine W. Johns, M.A.
Media, LO 6-7238

Arlene Kelly, ACSW
Phila., 988-0140
(9 a.m.-10 p.m.)

Jean Keltz, Ph.D.
Levittown, (215) 945-1991
Hope L. Lindsley, M.S.
Phoenixville/Phila., 933-7037

Helen H. McKoy, M.Ed.
Germantown, GE 8-4822
(9 a.m.-10 p.m.)

Christopher Nicholson, ACSW
Germantown, VI 4-7076

George A. Rogers, M.D.
Cinnaminson, (609) 786-8131
(9 a.m.-5 p.m.)

James J. Saxon, Jr., Ph.D.
Phila., 387-4834

Charlotte P. Taylor, Ph.D.
Wilmington, (302) 655-0412

Lindley Winston, M.D.
Malvern, 647-1237

Frances Van Allen, M.A.
Lima/Media, 358-3212

REPORTS

Support for Tax Resistance Stirs FWCC Annual Meeting

"Governments should experience Friends as the conscience of God."

Donald Green's words addressed to the Friends International Conference in Kenya last August were quoted to help move the Friends World Committee for Consultation towards a decision to withhold employees' tax payments, on request of the those who are war tax resisters. The spirit of Donald Green, who died recently in a tragic accident, moved freely throughout the FWCC Annual Meeting, held in Atlanta November 19-23, often turning meeting for business into meeting for worship.

Tax resistance was just one difficult issue some 130 Friends faced at FWCC's second residential annual meeting. As an international Quaker organization, FWCC addresses a wide variety of concerns. This year issues ranged from tax resistance, refugees, disarmament, racism, missions, International Quaker Aid, and the Right Sharing of World Resources to the militarization of outer space. Lloyd Swift of Baltimore Yearly Meeting organized daily worship groups.

Following a consideration of FWCC corporate support for the individual's stand against military tax in the light of the Quaker Peace Testimony, Friends turned their attention to a stimulating report on the "weaponization" of outer space, which offered imaginative, peaceful alternatives. Reminding Friends that global problems demand global solutions, Robert Bowman, who worked in advanced space development for the air force and private industry, said that space provides the vantage point from which global problems can be understood. He explained that we are at a juncture where space systems can be either the problem or the solution. He called for an international satellite monitoring system to provide global security. Bowman represented FWCC in Vienna in August at Unispace '82, the Second United Nations Conference on the Exploration and Peaceful Uses of Outer Space.

Special emphasis was given to the Conference on Friends International Witness and FWCC Triennial held in Kenya in August. Impressions were shared by a group of conference participants followed by an update on the division of East Africa Yearly Meeting into three separate meetings. Interest in the motives and goals of Quaker missionary activity was renewed by Friends' experiences in Kenya. Kara Cole, adminis-

trative secretary of Friends United Meeting, addressing "Quaker Missions in the '80s and Beyond," suggested that the relative stability in Kenya resulted from the Quaker influence there. James Morris, executive director of the Evangelical Friends Mission, challenged Friends to find new opportunities to carry the Christian message and to minister to those who are spiritually and physically impoverished.

Ham Sok Hon, called by some Korea's Gandhi, and Rose Lewis, who represented FWCC at the pre-Triennial meeting in Delhi, India, reported on "Friends of Truth in Asia" in an evening program, while Friends in the Middle East and Latin America were represented by afternoon interest groups.

In the final session, Friends honored Associate Secretary Robert Rumsey and Margaret Rumsey for their service in the midwest office over the past 17 years. After the Rumseys' June retirement, three regional field offices will be set up with part-time staffing.

Sharli Land

FCNL Annual Meeting Approves Four Legislative Priorities

During an intensive four-day session in Chevy Chase, Maryland, November 11-15, over 200 members of Friends Committee on National Legislation general committee approved four legislative priorities for the 98th Congress:

- Increasing security by reducing armaments with primary emphasis on addressing the psychology of militarism and deterrence.
- Building world community by strengthening world order with dual emphasis on strengthening world organizations and promoting peace in Middle East.
- Supporting the rights of the disadvantaged with primary emphasis on job creation and job training for the least employable.
- Supporting the rights of Native Americans.

It is crucial to understand that the absence of a particular issue from the list does not in any way signify a belief that the issue is not important.

We see a world in which nuclear war threatens to destroy civilization, perhaps humanity, possibly life. Against this threat, millions of people in Europe and the U.S. have rallied to oppose nuclear arms, yet the arms race continues in the name of deterrence. Each contestant seeks both first- and second-strike ability to destroy the other, refusing to renounce first strike in hope that refusal will deter aggression by conventional arms. In such an atmosphere, miscalculation.

computer error, or split-second panic can launch the world holocaust.

Meanwhile, escalating military expenditure in the U.S. contributes to inflation and high interest rates, resulting in stagnation of industry, housing, and other construction. Unemployment is now at a level unmatched since the Great Depression.

FCNL must continue to seize opportunities to advance a nuclear freeze, help reduce military expenditure, prevent development and deployment of arms in space, block new first-strike weapons systems, promote good-faith negotiations to limit and then reduce armaments by verified stages, support the National Peace Academy and World Peace Tax Fund bills, oppose the draft, and support job programs, economic assistance for those who still can't get work or who are

unable to work, and medical care for those who need it.

Since many others are working toward these goals, FCNL leadership on them is not as crucial. FCNL should take, as its priority, leadership where there is none, and long-term program development.

We marvel at the enormity of the task set for our small core staff—three lobbyists, short-term interns, office personnel, and invaluable volunteer and field service support.

Committee members gathered from Hawaii, Alaska, Maine, Wyoming, and points in between. Many have served FCNL 20 years or more. Raymond Wilson and Sam Levering, two FCNL founders, were with us to start the 40th anniversary year!

Marge Baechler

WORLD OF FRIENDS

Two British young Friends are in the U.S. supported by grants from London Yearly Meeting. The grants were made to commemorate the William Penn tercentenary. The young people are participating in projects in Philadelphia which reflect the ideals and activities of Penn.

William Wyatt, whose home is in the south of England, who attends Canterbury Meeting, has been working as a full-time volunteer with Norris Square Neighborhood Project in a program which arranges school and neighborhood student exchange visits.

Sophie Cremieu-Alcan is serving as an intern with the Nonviolence and Children Program. She has just received her undergraduate degree in psychology and plans to continue her studies upon her return to England.

An Abortion Study Group formed by Representative Meeting of Philadelphia Yearly Meeting continues to wrestle with the question of abortion and its relationship to Friends and their beliefs. Though members differ profoundly on the issue, the group is working toward producing a study guide for monthly meetings on this matter.

Representative Meeting is also considering a request by the National Council of Churches to consider the NCC membership application of the Universal Fellowship of Metropolitan Community Churches, a religious body which is predominantly homosexual. An ad hoc committee of yearly meeting members and staff has prepared a working paper on the question recommend-

ing the NCC should allow more time to get to know and worship with UFMCC members before a decision is made on the request for membership in NCC.

In honor of their monthly meeting for business, members of Oklahoma City Friends Meeting recently composed the following lyrics (to be sung to the tune of "Simple Gifts"):

'Tis a gift to be complex, 'tis a gift to be obtuse,
'Tis our gift of verbosity that Friends all love to use,
And when we find ourselves with the talk at an end,
We'll think of a reason to start up again.

When true complexity is gained,
To go on for hours we shan't be ashamed,
To sit here and starve will be our delight
While we talk and discuss with no end in sight.

The U.S. Supreme Court has decided that it will hear an appeal of the Karen Silkwood case (see related book review, *FJ* 11/15/82). A federal appeals court ruled, in essence, that states cannot protect their citizens from nuclear accidents—only the federal government can. Since the federal government has no laws in effect to assess punitive damages in such instances, the victims of any nuclear tragedy could be left without their most fundamental legal rights should the Supreme Court refuse to reverse the decision.

A legal team is donating its time and expertise to the appeal. For more information contact the Christic Institute, 1324 Capitol St., Washington, DC 20002.

Legislation regarding birth control and abortion was the subject of an action minute of Intermountain Yearly Meeting this past year. The meeting approved a minute that

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monthly meetings and worship groups be aware of and discuss such changes in federal and state legislation and the impact that these changes would have on family health. Friends were urged to consider that any action should be based on both reverence for life and respect for individual conscience.

Formation of a Colorado Hispanic Committee has been approved by Boulder (Colo.) Meeting and by Colorado General Meeting. The committee grows out of a concern that Quakerism has something specific and unique to share with Hispanic people. The committee is anxious to identify Friends who share the concern and to explore ways to proceed.

For information contact Domingo Ricart, 10 S. 34th St., Boulder, CO 80303.

Do you know which college or university has the greatest number of Quaker students in attendance? Answer: Ball State University in Muncie, Indiana!—Thanks to Pieter Byhouwer, member of 57th Street (Ill.) Monthly Meeting.

A successful action in U.S. District Court for the Southern District of Florida has resulted

in a change of policy in the Palm Beach County schools concerning military recruitment. Prior to the court challenge the school system had denied students access to information, advertisements, and counseling regarding alternatives to military service. At the same time, armed forces recruiters had easy access, military aptitude tests were administered on school premises, recruiters could place advertisements in high school papers, and students were required to take military aptitude tests to receive better grades.

A local draft counseling group along with several individuals (including Marie Long Zwicker of Palm Beach Meeting) brought the court action resulting in changes in these school policies. For information on this successful effort contact Marie Zwicker, 3102 Red Ln., Lake Worth, FL 33461.

Beverly Houghton of Rockland (N.Y.) Meeting is co-author of the recently published, *Confronting the Batterer: A Guide to Creating the Spouse Abuse Educational Workshop*. The guide, written with Phyllis Frank, arose out of the Volunteer Counseling Service of Rockland, which has for the last three years pioneered in

developing domestic violence services for batterers. The success of the program has brought local, state, and national recognition to the project and requests for additional information. The guide is directed specifically toward the male batterer and is essentially a guide to creating the spouse abuse educational workshop. Because of the Rockland program, there has been a change in family court law in New York. Judges are now empowered to mandate that male batterers attend educational programs similar to those for persons convicted of drunken driving.

For information on the guide contact Beverly Houghton, 87 Piermont Pl., Piermont, NY 10968.

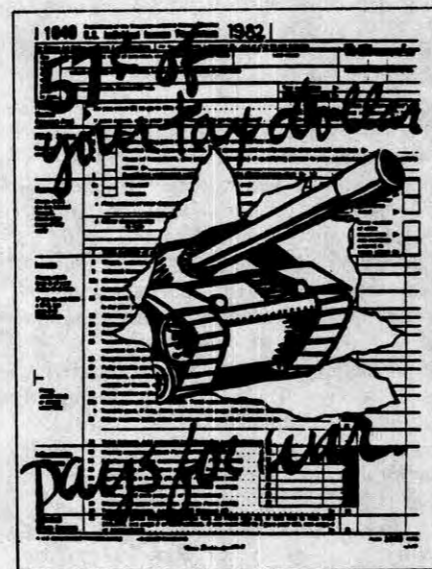
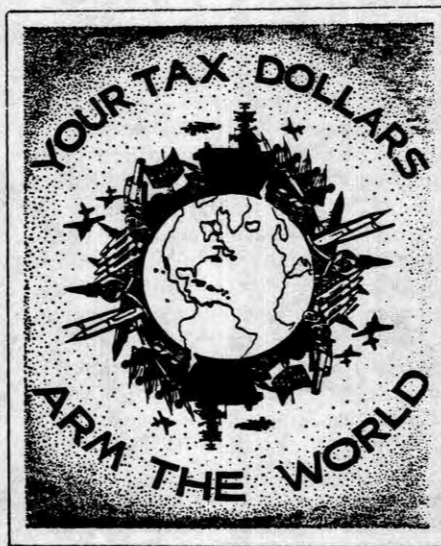
An oyster supper proved to be a successful fundraising effort by Woodstown (N.J.) Meeting. A profit of \$3,000 was raised and distributed in a variety of ways, including gifts to the Woodstown Day Care Center, Friends General Conference, and the Mullica Hill Friends School.

An attractive 1983 wall calendar with different photographs for each month showing "AFSC faces" from around the

GIVE WAR TAX RESISTANCE A NATIONWIDE LOOK: USE THESE POSTERS LOCALLY ON APRIL 15!

These designs will be used by the National War Tax Resistance Coordinating Committee for nationwide actions on Tax Day 1983. Help us give war tax resistance a nationwide look. Black & red on white poster; actual size 17½" x 22½".

Price \$1.25 each; 12 for \$6; 25 for \$12; 50 for \$22; 100 for \$40. Specify design. Order from Center on Law & Pacifism, P.O. Box 1584, Colorado Springs, CO 80901.



world is available for \$4.75 from the American Friends Service Committee, 2160 Lake St., San Francisco, CA 94121.

Twelve of the nation's largest military contractors gave \$1.2 million to congressional candidates in the 20-month period ending August 31, 1982, according to reports of the Federal Elections Commission analyzed by the Friends Committee on National Legislation. This is more than 2½ times as much as the \$465,000 these same corporations contributed during the entire period of the mid-term election in 1978.

These contributions were heavily concentrated on members of House and Senate committees who made crucial decisions on military spending. Of all their campaign contributions, 43 percent went to members of the House and Senate Armed Services Committees and Defense and Military Construction Appropriations Subcommittees. In the last two years these committees and Congress have given the Pentagon nearly all of the huge spending increase requested by President Reagan.

Heading the list of contributors were General Dynamics and Grumman Corporation. For a complete list and background

material send SASE to Friends Committee on National Legislation, 245 Second Street, N.E., Washington, DC20002

It happened in meeting for worship.

Among those on the facing bench sat a much beloved member of our meeting, who is blind, with her seeing-eye dog, Violet. Violet, an old friend of all of us, always patiently lay at her mistress's feet throughout meeting.

We know that we take potluck at meeting for worship. Some meetings are wonderful, some less so. This one was frankly dreadful: too little silence, too much talk, the messages shallow and unhelpful. We all were praying that meeting should end soon, but none of us did anything about it. Except Violet: ten minutes before the hour was over, she decided that enough was enough, sat up, put her paw on her mistress's lap, and shook hands with her.

Who says that dogs are dumb animals!

Alex Gero
Providence (Pa.) Meeting

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BOOKS

Freedom of Religion in America—Historical Roots, Philosophical Concepts, Contemporary Problems. Edited by Henry B. Clark, II. Center for Study of the American Experience, University of Southern California, 1982. 143 pages/paper.

This book is a report on a conference of some 50 U.S. authorities on freedom of religion, in which this reviewer was a participant. The list of major contributors reads like a *Who's Who* on religious liberty—Henry Steel Commager (history), Robert Bellah (sociology), Kenneth Briggs (journalism), William Miller (religion-politics). So also the participants covered the major U.S. religions (Protestant, Jewish, Catholic) and also most of the new sects (Church of Scientology, Sikhs, etc.); pacifists were well represented.

The papers reveal general agreement:

- on "the new American republic's insistence that freedom of conscience should be insured, and that no form of religious faith or observance should be established in the new nation. . . ."
- that every nation must be undergirded by an ethical-cultural agreement;

• that the underlying ethic in the United States until recently was Wasp (white, Anglo-Saxon, Protestant);

• that this was replaced by a troika (Catholic, Jewish, Protestant—and some would say, by a "secular" religion);

• that the failure of these ethics to gain consensus and exert force has opened the door again to those who in effect want a nationally prescribed religion (anti-abortion, school prayer, etc.).

Quakers may find this book less instructive than it would have been if more attention had been paid to the strong "pacifist"- "conscience" theme of part of the conference and workshops. John Swomley's key speech is not summarized or referred to, nor is there any reference to the legal workshop which minutely examined the primary protection of conscience in the First Amendment.

I recommend this book as a valuable historical telescope, a microscope focused on the revival of fundamentalism, sects, and neo-orthodoxy, a magnifying glass to show comparative religious scholars in deep thought. For its size, this is quite a compendium.

Harrop A. Freeman

God and Government: The Separation of Church and State. By Ann E. Weiss. Houghton Mifflin, Boston, Mass., 1982. 132 pages. \$8.25.

Ann Weiss has written a book for young people in grades five to nine that clearly and directly outlines the historical background, the principles involved, and the current grounds for debate on the issue of the separation of church and state. An accomplished author, she presents the several points of view on this complex topic in an even, balanced treatment that is comprehensible to youth without talking down to them.

Her review of U.S. history with regard to freedom of religion will perhaps surprise some Friends by rather curt dismissal of Penn's "Holy Experiment." A more serious criticism, however, is that in a number of places important changes are reported without any attempt at explanation. How, for example, did Maryland make the transition "within a few years" from a colony founded by Catholics to one where Catholics were persecuted? If the colonies truly lacked religious freedom to the degree claimed by the author, how did they become as diverse religiously as she reports they were at the time of the Constitutional Convention? These omissions of explanatory material aside (and they may not be as important to her audience), her historical material is concise, lucid, and effectively presented.

An attractive feature of this book is the treatment of some contemporary court cases concerning the separation of church and state. A description of the case and some

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background material is given first: everything needed for a good in-class or family discussion. The actual court ruling, with additional explanation, is not reported until the next chapter.

Ann Weiss does not come out strongly in favor of any one position on the subject of church and state but shows that the issue is still unresolved in public debate and leaves readers to formulate their own opinions. Friends continue to grapple with this issue in our response to laws on conscription, war taxes, and other matters of religiously motivated behavior where the state tests our freedom. To educate our youth on the spiritual bases of these testimonies is essential. However, we must also teach them how the secular world views this matter, and this book can be a valuable aid in the latter effort.

Lloyd Lee Wilson

Books in Brief

• **The Peace Bishops and the Arms Race: Can Religious Leadership Help in Preventing War?** By George Weigel. World Without War Publications, 67 E. Madison, Chicago, IL 60603, 1982. 54 pages. \$2. A small book which will be of great interest to Friends who want to understand the movement for peace taking place in the Roman Catholic Church. Included are four representative statements by the "peace bishops," Raymond G. Hunthausen, John R. Quinn, Walter Sullivan, and Michael H. Kenney. These words by Archbishop Hunthausen are but a sample: "We must ask our people to question their government when it concentrates its efforts on shipping arms to countries which need food, when it accords the military an open checkbook while claiming that assistance to the poor must be slashed. . . ."

• **Valiant Friend: The Life of Lucretia Mott.** By Margaret Hope Bacon. Walker and Company, New York, N.Y., 1982. 265 pages. \$8.95/trade



Poets & Reviewers

Harrop Freeman, a member of Ithaca (N.Y.) Friends Meeting, is a professor of law at Cornell University. Active for many years with the American Civil Liberties Union, he serves as general counsel for the Fellowship of Reconciliation and a number of other peace groups. **Albert E. Moorman** is a Canadian citizen and member of Vernon (B.C.) Monthly Meeting. He is a former university biology teacher. **Lloyd Lee Wilson** is general secretary of Friends General Conference. A member of Roanoke-Blacksburg (Va.) Monthly Meeting, he serves on the national board of the American Friends Service Committee.



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paperback. Margaret Bacon's well-researched biography of Lucretia Mott is now available in paperback. The book "not only chronicles the life struggles of this powerful figure, but also conveys much of the inner nuances of Quaker life in the last century. . . . Margaret Bacon has done us all a loving service in recapturing the spirit of this—truly—valiant Friend." (FJ 8/1-15/80).

• **Friendly Shared Powers: Practicing Self-mastery and Creative Teamwork for Earth's Community.** By Clear Marks. Available from Clear Marks, 1324 Gregory, San Diego, CA 92102. 1979. 127 pages. \$6/large magazine. Clear Marks shares simple messages on how to grow, who to grow with, and how to cooperate with others. At first glance his meaning is submerged in California hype and cramped by an overly busy page, but he has written a worthwhile series of one-page articles which are liberally sprinkled with parables, philosophy, dialogues, quotations, and poetry.

• **The World's Eats**, compiled by Sandy Spring Friends School, available from Sandy Spring Friends School Bookstore, Sandy Spring, MD 20860, 1981, 134 pages, \$5.95 postpaid/spiral bound. Illustrated and well designed, the cookbook offers such a broad variety of ethnic food that it is organized by continents and countries. Menus, recipes, and commentary on full-course meals invite the reader to have breakfast in Kenya and dinner in Greece. A few of the American recipes, such as Flummery Doodle and Spoon Bread, have been adapted from a local cookbook that was a best seller in the mid-19th century. The Elephant Stew recipe breaks new ground for the "serious chef" (serves 3,800).

CORRECTION: In the book review of *Quaker Women Speak*, six pamphlets by Leonard S. Kenworthy (FJ 12/15/82), the price was mistakenly given as "25 cents." The actual price is 25 cents per pamphlet. —Ed.

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New York City, The Penington, 215 E. 15th St., New York, NY 10003. Single and double occupancy. Bed and breakfast with evening meal. For reservations write or call (212) 475-9193, David P. Gould, Director.

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Author's Query

Are you the adult child of a Jewish-Christian marriage? If so, I would like to interview you. Please contact Ralph David Samuel, 4013 Chestnut St., Philadelphia, PA 19104.

Books and Publications

Magazine samples. Free listing of over 150 magazines offering a sample copy—\$.50 a sample. Send stamped, self-addressed #10 envelope to: Publishers Exchange, P.O. Box 220, Dept. 216A, Dunellen, NJ 08812.

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

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

Wider Quaker Fellowship, a program of Friends World Committee for Consultation, Section of the Americas, 1506 Race Street, Philadelphia, PA 19102. Quaker oriented literature sent 3 times/year to persons throughout the world who, without leaving their own churches, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their meetings.

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The Quaker Socialist Society was revised in 1975 in England to promote social change. To learn more about how this challenging idea is being developed in the U.S. write Tom Todd, 3709 W. Main, Kalamazoo, MI 49007.

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Would any meeting or individual like to have FRIENDS JOURNAL Dec. 1, 1978 to present? I will deliver. Write Box 161, Point Harbor, NC 27964.

One-bedroom apartment in First-day school building at Southampton Meeting, Bucks County, PA. Available March 1. Modest contribution plus light housekeeping responsibilities. Contact Robert Dockhorn, Clerk, 968 Woods Road, Southampton, PA 18966, phone daytime (215) 241-7238.

Positions Vacant

Religious Education Secretary. Friends General Conference is seeking a Friend to fill the position of Religious Education Secretary/Children's Conference Coordinator, a full-time position based in Philadelphia. Thorough knowledge of the Bible and key Quaker writings, teaching experience in the K-12 level, conference organizing experience, and effective communications skills are sought.

The Religious Education Secretary provides nurture, support, and resources to affiliated meetings and worship groups for the continuing religious education of their members of all ages, as well as coordinating the planning and production of the children's program at the Gathering each year.

The starting date for this position depends on the availability of funds. It is hoped that the new secretary will be able to begin on 4/1/83. For a job description and application, write to Lloyd Lee Wilson, General Secretary Friends General Conference, 1520-B Race Street, Philadelphia, PA 19102.

American Friends Service Committee seeks Director of Washington, DC office. Focus on bringing AFSC experience, perspective into DC policy-making; be informed of policy developments of concern to AFSC; oversight of Davis House. Requires understanding of, experience with Quaker/AFSC philosophy and approach to issues of peace and justice; broad knowledge of domestic, international policy issues; strong communication skills, administrative experience. Send resume: Karen Cromley, AFSC, 150 Cherry, Philadelphia, PA 19102, by Feb. 15. Affirmative Action Employer.

Secretary for Nurture. Friends General Conference is seeking a Friend to become Secretary for Nurture, a full-time position based in Philadelphia and involving extensive travel throughout the United States and Canada. Experience in working with Young Friends, leading workshops or retreats on topics related to the nurture of spiritual life, and the ability to discern the spiritual state of a meeting are desired skills.

The Secretary for Nurture will travel extensively among Friends, acquainting them with the resources of FGC and developing programs to meet general and specific needs of meetings and worship groups, with a special emphasis on developing programs among Young Friends throughout the United States and Canada.

The starting date for this position depends on the availability of funds. It is hoped that the new secretary could begin on 4/1/83. For a job description and application, write to Lloyd Lee Wilson, General Secretary, Friends General Conference, 1520-B Race Street, Philadelphia, PA 19102.

Director wanted to supervise finances, programs, staff. BA degree, experience in Peace and Justice work and administration. Salary negotiable. Contact Spokane Peace & Justice Center, N. 5025 Regal, Spokane, WA 99207.

Two teachers needed. Friends School, Tokyo, Japan, needs women sympathetic to Friends and Friends' testimonies to teach English conversation, two-year commitment preferred, one to start April and one September 1983. For further information contact the Friends Council on Education, 1507 Cherry St., Philadelphia, PA 19102.

Two positions available as live-in staff at the House of Hope, an ecumenical ministry to those in need in Garrett County, Maryland. Ministry involves coordinating services of volunteers and providing emergency shelter, food, transportation, and monetary assistance. Position available June/July 1983. Write: House of Hope, P.O. Box 24, Oakland, MD 21550.

Schools

Sandy Spring Friends School, Sandy Spring, Maryland 20860, 301-774-7455. 9th through 12th grade, day and boarding; 6th through 8th grades day only. Small academic classes, arts, twice weekly meeting for worship, sports, service projects, intersession projects. Individual approach, challenging supportive atmosphere. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

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Correspondence with Quaker or Friendly coin dealer with help of recent information leading to my sale of foreign coins, or appraisal of coin collections. I also desire correspondence with other Quaker collectors/dealers in antiquarian books, especially with those concerned with natural histories of the U.S. and Great Britain. Write FJ Box T-767 or call evenings: (503) 344-9555.

CALENDAR

March

5—First U.S. gathering of Quaker Universalist group at noon at Providence Friends Meeting, 105 North Providence Rd., Media, Pa. Lunch provided. Registration \$2. Notify Logan Shanaman, 120 W. 6th St., Media, PA 19063, (215) 565-7757. Transportation provided from train or airport. Week-end hospitality available.

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.

Egypt

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

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.

Resource

• **Manual for Refugee Sponsorship** is a useful book which will be of interest to those meetings sponsoring refugee families. Includes sections on how sponsorship works, budgeting, employment, rights and responsibilities, resources. Attractive graphics and useful appendix with addresses of agencies. \$5 from Church World Service, 475 Riverside Dr., New York, NY 10115.

Give a gift of love. Order a FRIENDS JOURNAL subscription for a friend.

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

Alaska

ANCHORAGE—Unprogrammed meeting, First-days, 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.

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

CHICO—10 a.m. singing, 10:30 meeting for worship, classes for children. 345-3429 or 893-9078.

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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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.

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

SANTA BARBARA—Marymont 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.

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

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

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

YUCCA VALLEY—Worship, 3 p.m. Mentalphysics, 59700-29 Palms Hwy., Joshua Tree. (619) 365-1135.

Colorado

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

COLORADO SPRINGS—Worship group. Phone: (303) 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.

WESTERN SLOPE—Worship group. 527-3977.

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 Eagleville 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. 834-9237.

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., 661-7374. 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.

STUART—Worship group. (305) 692-9514.

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 Tredegar, 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 Fritchoff, 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: 758-1965 or 758-7084.

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

EVANSTON—1010 Greenleaf, 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., 1/4 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. Childrer welcome. St. Nicholas Center, 1703 Roosevelt Blvd. For information (317) 283-7637 c/o Sharp 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 Memoria 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.

GRINNELL—Worship 3:30 Sundays (Sept.-May). College campus. (515) 236-6398 or 236-7002.

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

DELPHI—2303 Metzert, near U. MD. Prayer group 9 a.m., worship 10, First-day school 10:20, adult 2nd hour 1:30. 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, 107 N. Charles St., 235-4438.
BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes and worship 11 a.m. 332-1156.
BESTERTOWN—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. Clerk: George Erenbeck. 639-2156.
ASTON—Third Haven Meeting and First-day school 10 a.m. 405 S. Washington St. Clerk: Carl Boyer, 758-2108.orraine Claggett, 822-0669.
ROSTBURG—Worship group 689-5637, 689-5829.
ANDY SPRING—Meetinghouse Rd. at Rt. 108. Worship 30 & 11 a.m.; first Sundays, 9:30 only. Classes 10:30 a.m.
PARKS—Gunpowder meeting for worship, 11 a.m. For information call 472-2551.
NIEN BRIDGE—Pipe Creek Meeting. Worship, 11 a.m.

Massachusetts

CTON—Worship and First-day school, 10 a.m., Harvey Wheeler Community Center, corner Main and Church Sts., Concord. (During summer in homes.) Clerk: Elizabeth Quench. Phone: 862-2839.
AMHERST-NORTHAMPTON-GREENFIELD—Worship and First-day school 11 a.m. Mt. Toby Meetinghouse, Rt. 63, Everett. 549-0588; if no answer call 584-2788 or 549-4845.
DOSTON—Worship 11 a.m. (summer 10 a.m.) First-day. Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-9118.
AMBRIDGE—5 Longfellow Pk. (near Harvard Sq., off Battle St.). Meetings Sunday 9:30 & 11 a.m. During July and August, Sundays at 10:00 a.m. Phone: 876-6883.
RAMINGHAM—841 Edmonds Rd. (2 mi. W of Nobscot). Worship 10 a.m. First-day school. Visitors welcome. Phone: 7-0481.
ORTH EASTON—Worship 11 a.m. First-days at Friends Community. 238-2682, 7679, 2282.
ARION—Unprogrammed meeting. 9:30 a.m. Sundays at Elizabeth Taber Library. Phone: 758-4270.
ORTH SHORE—Worship and First-day school, 10:30 a.m. Landmark School, Rt. 127, Beverly Farms. Child care for those under 6. Nancy Coffey, clerk, 922-2513.
ANDWICH—Meeting for worship each Sunday, 11 a.m. East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rt. 6A (617) 888-1897.
OUTH YARMOUTH-CAPE COD—N. Main St. Worship and First-day School 10 a.m. Clerk: Edward W. Wood, Jr., 8-4865.

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: Barbara Neal. (313) 971-2664.
BIRMINGHAM—Worship and First-day school 10:30 a.m. Clerk: Brad Angell. (313) 647-6484.
DETROIT—Meeting 10 a.m., 7th floor Student Center Bldg., Wayne State Univ. Write: 4011 Norfolk, Detroit, 48221. 341-9404.
EAST LANSING—Worship and First-day school, Sunday 12:30 p.m., All Saints Church library, 800 Abbott Road. Call 371-1754 or 351-3094.
GRAND RAPIDS—Worship and First-day school 10 a.m., 25 Sheldon St., SE. (616) 363-2043 or 854-1429.
KALAMAZOO—Meeting for worship and First-day school 10 a.m. Discussion and child care 11 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.
MARQUETTE-LAKE SUPERIOR—1 p.m. Sundays. Unprogrammed. Forum. Child care. P.O. Box 114, Marquette 49855. 228-7677, 475-7959.

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day school 10 a.m., semi-programmed meeting 11 a.m. W. 44th St. and York Ave. S. Phone: 926-6195.
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—Pann 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, 882-4538 or 862-7028.
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 Willets. 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. Clerk: Lafayette Noda.
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 and 11 a.m. First-day school 11 a.m. Oct-May. Quaker Rd. near Mercer St. (609) 924-7034.
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-LLOYD 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. Sundays, Plutarch Church; First-day school, first and third Sundays 10:15 a.m. (914) 255-5678 or 6179.

NEW YORK—Meetings for worship, 9:45 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 (807) 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.

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

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, 274-7330.

CUYAHOGA VALLEY—Meeting 4 p.m. Sundays, at 70 Barlow Road, Hudson. Robert O. Kirkhart, clerk (419) 853-4369.

DAYTON—Friends Meeting FGC. Unprogrammed worship and First-day school 10:30 a.m. 1518 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, 11:4 a.m. 312 SE 25th. Information, 632-7574 or 321-2777 (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. Ey Rd. Worship 11-11:30 a.m. First-day school 11:30-12:30.

DOWNTOWN—800 E. Lancaster Ave. (south side of 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. N. First-day school on first First-day of month. Five miles from Pennsylvania reconstructed manor home of William Penn.

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

GYWNEDD—Sunneystown 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. 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, 1/2 mile west of Lancaster. Meeting and First-day school, 10 a.m.

LANDSDOWNE—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 Gilton, (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 0:30 a.m. Contacts: Conneautville, 587-3479; Erie, 74-2455; 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 Waln Sts., 11 a.m.

Germantown Meeting—Coulter St. and Germantown Ave.

Green Street Meeting—45 W. School House Lane.

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

ITTSBURGH—Meeting for worship and First-day school 0:30 a.m.; adult class 9:30 a.m., 4836 Elisworth Ave.

LYMOUTH MEETING—Germantown Pike & Butler Pike. Adult class 10:15 a.m. Worship, First-day school 11:15 a.m.

OTTSTOWN-READING AREA—Exeter Meeting. Worship 0:30 a.m., Meetinghouse Rd. off 562, 1 and 6/10 miles W. of 662 and 562 intersection at Yellow House.

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

ADNOR—Conestoga and Sproul Rds., Ithaca. 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.

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

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

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

SPRINGFIELD—W. Springfield & Old Marple Rd. Meeting 10 a.m. Discussion 10:15 a.m. (Oct.-June). 544-3624.

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

UMNEYTOWN—Pennsburg Area, Unami Monthly Meeting meets First-days at 11 a.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Bruce Grimes, clerk, 4-8424.

WARTHMORE—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.

SAYLESVILLE—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 a.m. at Presbyterian Student Center, 1702 Green St., 29201. (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) 894-6699.

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, 664-8467.

RIO GRANDE VALLEY—Winter worship group. For time and place call (512) 781-4507.

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. (802) 862-1439.

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—10 a.m. Sundays. 522-0399.

YAKIMA—(Very) unprogrammed preparative meeting. (509) 965-3324.

West Virginia

CHARLESTON—Worship, Sundays 10-11 a.m., Cenacle retreat, 1114 Virginia St., E., Saundra King, (304) 744-8176.

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, 10:30 a.m. Call 832-0094 or 235-5892 or write 612 13th St., Menomonie, WI 54751.

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

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

MILWAUKEE—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.

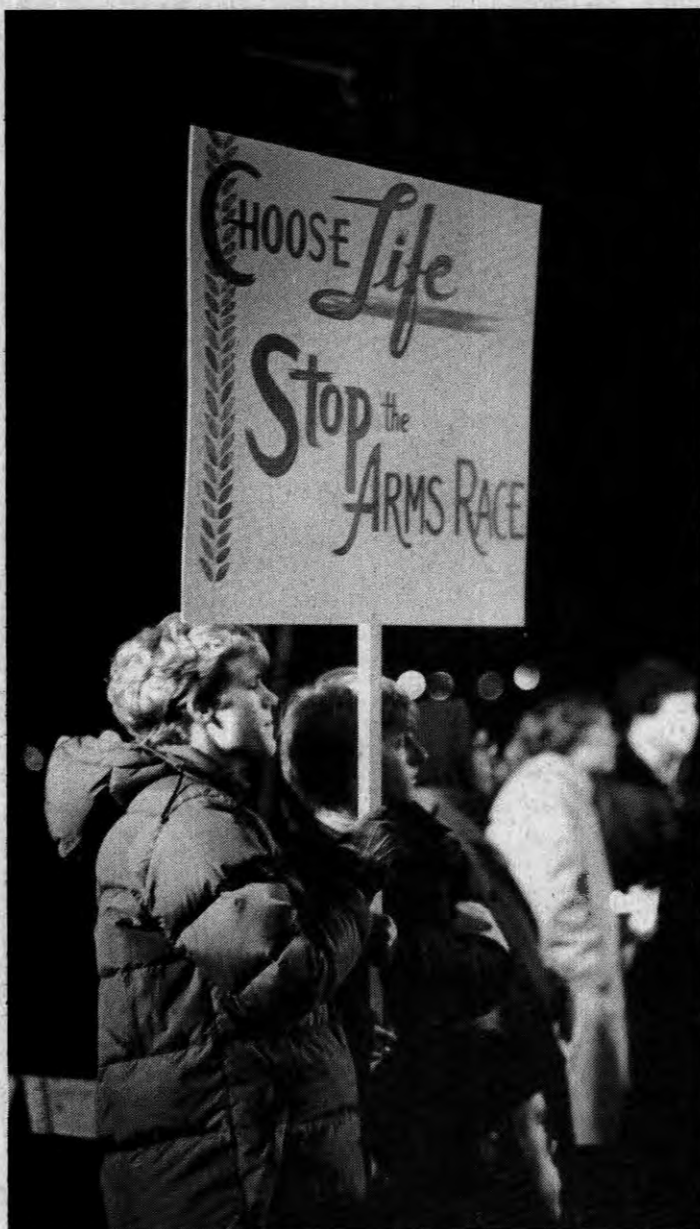


Photo by Terry Foss

"Therefore choose life..."

—Deuteronomy 30:19

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The Time Has Come

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