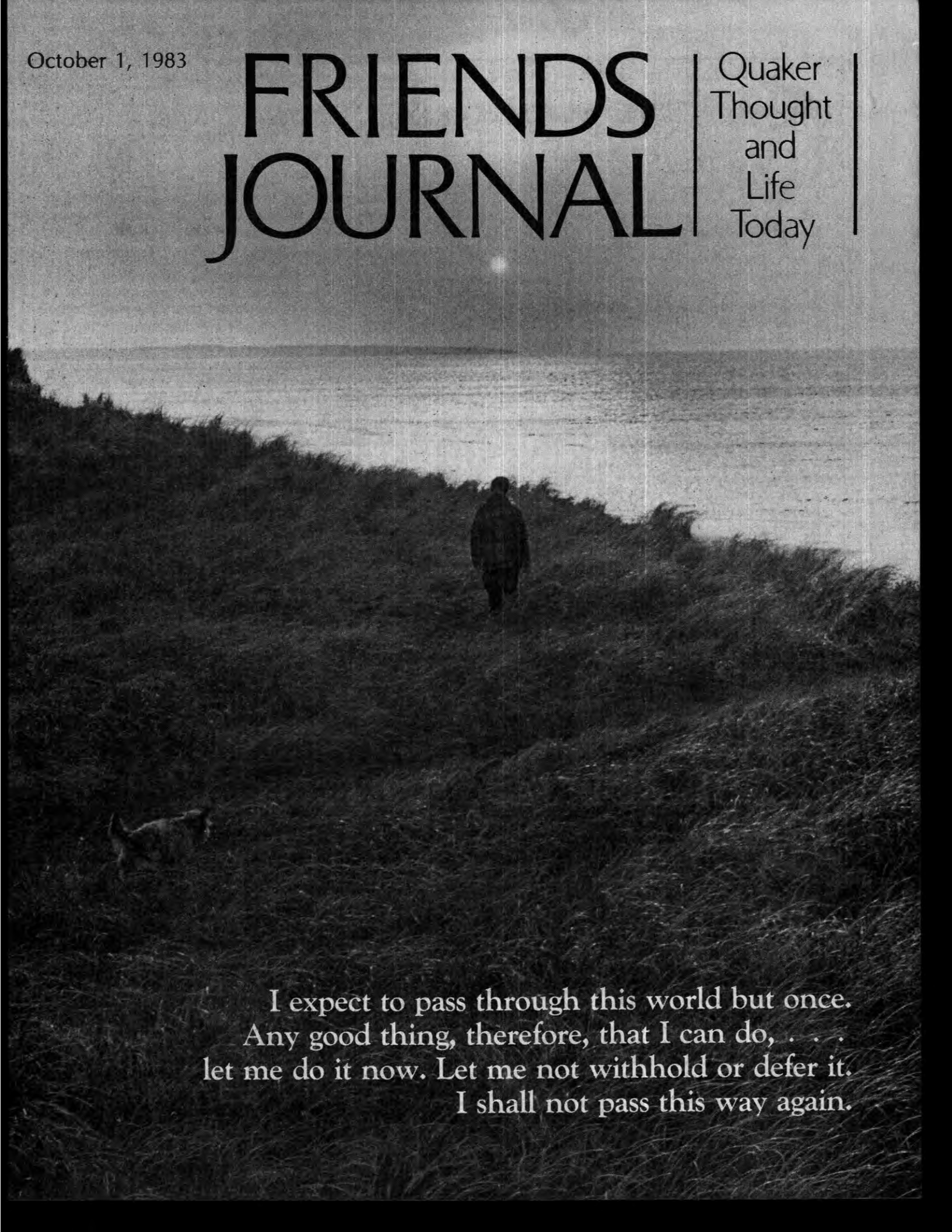


October 1, 1983

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



I expect to pass through this world but once.  
Any good thing, therefore, that I can do, . . .  
let me do it now. Let me not withhold or defer it.  
I shall not pass this way again.



# FRIENDS JOURNAL

October 1, 1983

Vol. 29, No. 14

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Cover photo by Terry Foss. Cover quote attributed to Stephen Grellet.

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## AMONG FRIENDS

### We Share the Dream

Near 100 degree heat did very little to deter the enthusiasm of more than a quarter of a million people who converged on Washington, D.C., August 27 to march for jobs, peace, and freedom. I have heard from many of our readers who, like me, attended this event marking the 20th anniversary of the famous March on Washington at which Martin Luther King, Jr., shared his dream of a society one day free of racial injustice.

Peter Ainslie reports that Florida Avenue Meeting in Washington hosted a gathering that morning for Friends planning to attend the rally. Over 200 gathered for a continental breakfast, poster making, and a meeting for worship before walking downtown to join with other religious groups participating in the march and rally. I know of at least one Norwegian Friend, Rakel Lapin, who came with others from Scandinavia to attend. One of the sponsors of the march was the American Friends Service Committee.

Martin Luther King, Jr., did not limit his energies to the struggle against racism. Toward the end of his life he was an outspoken critic of the war in Vietnam and a U.S. foreign policy which was dependent on military might. And he spoke out strongly against an economic system which keeps millions of its citizens in poverty. Were King alive today he might admit that life is better for many than it was in 1963: great progress has been made, particularly in the South, in removing barriers to voter registration for blacks; the most obvious discrimination in public accommodations has ended; many blacks are now working in jobs which were closed to them; and the Vietnam War has ended.

But the pall of racism, poverty, and militarism continues to hang over our society. As for poverty, these recent census figures shared by the Friends Committee on National Legislation should remind us of how far we yet have to go: In 1982, 34.4 million of our citizens were living in poverty, an increase of 2.6 million over 1981. This is the highest number in 17 years. Of particular importance, I feel, the 1982 poverty rate for blacks (35.6 percent) was nearly three times that of whites (12 percent); the rate for Hispanics was 29.9 percent. The highest poverty rate for any group (36.3 percent) was for women who are single heads-of-households. It is painful to think that another generation of children will suffer the crippling effects of poverty and racism in this land of plenty.

The problems, of course, do not exist solely in our country. In this issue of the JOURNAL, Judy Cunningham provides a glimpse into the crippling effects of apartheid in South Africa. I shall welcome other accounts from our readers of what individuals and meetings are doing in their own communities to show that they "share the dream."

Vinton Deming

October 1, 1983 FRIENDS JOURNAL



I recently encountered a reliquary containing part of the True Cross. Encased by 13th-century German artisans in a golden box with grillwork sides, this physically unremarkable piece of wood has had a powerful effect on me in the intervening weeks. To be so close—a few inches—to part of such a history-changing event was a compelling experience. I stood in front of the museum display case for a long time before finally retreating to a nearby chair to write down a meditation based on the relic.

Barbara Tuchman, in her book *A Distant Mirror*, describes how important these relics were to 13th- and 14th-century Christians. She relates the story of one knight who rejected considerable amounts of gold as a reward for services rendered, in favor of a thorn from Jesus' crown. In an era when death arrived wholesale and without warning, when the most basic necessities of life could be lost overnight to the vagaries of war, plague, famine, or despotic rulers, the relics offered a semblance of certainty that there would be an afterlife, at least, offering some dependable happiness.

It would seem there are over two cords' worth of wood identified as part of the True Cross—several times the volume of the cross itself! In addition to this enthusiasm for identifying parts of the cross, Mary's teeth, bones of the apostles and other saints, and bits of clothing from assorted holy persons all became "collectibles" during this era. Innumerable items were identified as relics and became objects of veneration, enclosed in precious metal and stored in church sanctuaries.

It is probable, therefore, that this particular relic is not authentic: that it has never been closer to Jerusalem than southern Europe, at best. Yet suppose those 13th-century German artisans were right, suppose this *was* part of the True Cross. If only we could know for

sure, as those knights and nobles of earlier centuries sought to be sure. If only we had incontrovertible proof, certain physical evidence of the ministry, death, and resurrection of Christ, so that all might believe! I believe, O God, help thou my unbelief!

But the certainty of incontrovertible proof would itself put an end to faith and take the virtue from belief. God would become another physical fact, like gravity or entropy, to be accepted rather than believed in. The power of religious faith to change and empower our lives would be lost.

While we Friends pride ourselves on having an experimental religion, those experiments are themselves acts of faith: unverifiable experiences of the presence of God in our most inward selves. Faith is central to our religion, to our spiritual journey. It is faith which gives direction and impetus to our spiritual travels, that both gives us the desire to be about the spiritual journey and points the direction in which we should go.

Faith is itself "the assurance of things hoped for, the conviction of things unseen" (Heb. 11:1). Blessed indeed are those who have not seen, and yet believe, for by that faith we begin the journey to God. "Therefore since we are justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

I believe that this was the point to which Jesus spoke in Luke 10 when he thanked God for making the things of faith obscure. Because they are obscure they remain matters of faith and retain their power to

be the means of our drawing nearer to God. We need the faith of the simple, not the scientific certainty of the wise, on this journey.

So we shall never know—should not wish to know—whether the wood encased in that golden box in Cleveland is truly a relic of the cross on which Jesus hung and died, or whether he did indeed rise from the dead three days later. It would not be helpful to have proof so certain that there remained no need for a leap of faith.

The patterned holes in the reliquary show where others of faith have reached in with knives or other sharp instruments and gouged out a fragment of wood for themselves, undoubtedly to be enshrined in another reliquary in their own household or community sanctuary. They did so out of faith, not certainty; our actions must also rest on our faith.

Yet to be so close to what *may* indeed be part of the True Cross stirs my soul. No empty ritual this, no hollow doctrine or icon worship: I am swept by a fresh realization of the reality of the events of Holy Week. This was a real man who suffered excruciating pain and humiliation at the hands of other real men, who died a real death to demonstrate to all the world and to all of us yet to come

that God loves us so much that there is literally nothing we can do that will drive God away. God is here, waiting for us to open our hearts. I feel the evil in me made powerless in the presence of such love; my soul bows before its Creator and exclaims with joy, "My God, My Lord—I believe!" □

# RELIQUARY OF THE TRUE CROSS

by Lloyd Lee Wilson

Lloyd Lee Wilson is general secretary of Friends General Conference and is a member of Roanoke-Blacksburg (Va.) Monthly Meeting.

# The Next 300 Years



Jim Cain

**You cannot be  
a Christian alone. The  
New Testament is  
all about *one another*.**

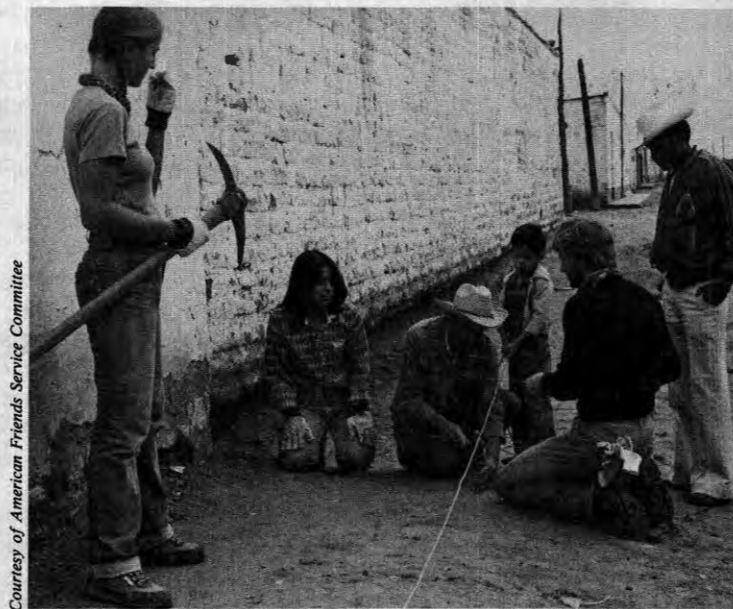
by D. Elton Trueblood

*The following article is from a talk the author gave at the 300th anniversary celebration of Abington Friends Meeting, Jenkintown, Pennsylvania, April 24, 1983.*

**M**any honest and serious seekers made the beginning of Quakerism possible. They were looking for something; they were kindling, ready to be set on fire, when the combination of the powerful messages of William Penn, Robert Barclay, George Fox, and Margaret Fell came together to meet this need. The result was a kind of explosion!

It is important for us to think what an explosion it was. Here, within just a few years of its beginning, at least four American colonies were greatly influenced by the Quaker message. I refer to Rhode Island, New Jersey, North Carolina, and Pennsylvania. The influence was so great that for many years in Rhode Island Friends had a majority in the legislature in every session. Of the proprietors of East Jersey, Robert

*D. Elton Trueblood is a renowned Quaker educator and the author of many books and articles. He has served as chairman of Friends World Committee for Consultation and was an editor of The Friend (Philadelphia) for ten years. He is professor emeritus of religion and philosophy at Earlham College.*



Courtesy of American Friends Service Committee

Barclay was chief, being the nonresident governor. The proprietors of what was called West Jersey were headed by William Penn himself, before he established his own colony. For a small people to make such an impact is something really astounding. We are grateful for the explosion, but it would be a mistake for us to rest upon that with any sense of mere pride. What we want is to make a difference now.

The good news I have to share is that there appears to be a new opportunity for another such explosion. Why? Because the seekers are so numerous, and their demand for meaning so intense. We turn in every direction and see withered lives. The immense amount that is spent on gambling means only one thing—the emptiness of the lives.

Does it hurt you to think today of Atlantic City? Think what a lovely place that was when Eliza Gurney lived there and built her fine house called Earlham Lodge. Today it is a place of general corruption. The power has gone out of it. It is a saddening fact that human life goes down unless the conditions of renewal are met, for erosion is a fact! The soil will run away and go down the streams and into the ocean, unless adequate care is taken to engage in anti-erosion efforts. We have to work to make a civilization continue, and we are not sure that ours will continue.

If we are wise we think often of the decline of ancient Rome. Recently I was reading in the encyclopedia the article on Nero, and I thought what a decline he represented from the Age of Cicero. Rome finally went down until all that remained was a few thousand people scrounging for a living

**There is one thing  
that human beings  
cannot bear very  
long, and that is  
meaninglessness.**



**You don't have  
to decide between  
having the inner life  
of devotion  
or the outer life  
of service, because  
you can have both.  
They help each other.**

around the old Colosseum. Though the fire burned low, the Renaissance finally came, for ours is a world in which there can be both destruction and renewal. This demands a great deal of careful thinking, and you and I are some of the people who ought to put our minds to it.



Vicki Edwards

One evidence of the fact that we are surrounded by seekers is the decline in membership of nearly all of the mainline churches. Some of them have lost a million members in just a few years. Some of them have almost no young people at all. This means that we have a whole group of people who don't believe anything, or if they claim to believe something, they cannot explain what it is they believe or defend it by any rational process.

What we face is a very dangerous situation. Human beings are very tough creatures who can bear hunger and pain as well as hardships of all kinds. But there is one thing that human beings cannot bear very long, and that is meaninglessness. If the meaning goes out of life, finally we go to pieces; and the very great increase of suicides, especially among teenagers, provides shocking evidence that this is the case.

This is nothing new in the history of the world. Indeed it was faced in the beginning of Christianity. Possibly the most contemporary sentences in the New Testament are those of Matthew 9:36 and following: "Seeing the crowds, Jesus had compassion upon them, for they were harassed and helpless like sheep without a shepherd." I walk down the streets and look at the people, and I know this is simply the same thing right over again. This is why millions and even billions of dollars are spent on dope, so that it becomes one of the major mercantile operations of our nation.

The truth is that millions are harassed and helpless, like sheep without a shepherd, having no sense of direction, or of anything enduring in their lives. "The harvest is plentiful," Jesus said, obviously referring to the human harvest. The practical problem is that the workers are few.

The enduring prayer is for a constantly increasing number of workers in the human harvest. Three hundred years ago this prayer was then partly answered. Men like William Penn and Robert Barclay were workers who came forth and engaged in the harvest and did wonders in changing people's lives. The task now is to see how we can be God's instruments in reaching those who today are like sheep without a shepherd. And this isn't about people far away; we're talking about the people whom we see every day, where we work and where we live.

I am a Quaker because I am convinced that in the Quaker movement of the last 330 years I see a better opportunity than I see anywhere else to reach the seekers of our time. I don't say we are doing it now, for we are not. I am saying I believe we could, because I think we have a message that many seekers are looking for unconsciously. What are the elements of that message? There are many, of course, but I shall limit myself to three.

**First of all is the emphasis upon reality.** For many, in religion, the opposite of reality is mere ritual. There may be help in laying on of hands. I don't know, but I do know that such ritual doesn't change anybody's heart. It may help some people to go through a memorized ritual week after week, but I know that can never be adequate, because it is what goes on inside that really counts.

**What we  
want is  
the reality  
that comes  
from a  
sense of  
the actual  
divine  
presence.**



Terry Foss

Perhaps the best way to state our position about that is this: We believe that if we have the reality, nothing else is required; while if we do not have the reality, nothing else will suffice. What we want is the reality that comes from a sense of the actual divine presence. This is not something to be discussed, merely, but something to be experienced firsthand. As I look at a number of these seeking, struggling people today, I believe this is what some of them might respond to even though they may never have heard it in their lives. Some tend to think they can dismiss all religion because they say it's only a matter of ceremony or of denominational differences about which they don't care at all, and perhaps about which they ought not to care at all. But I think that some of them could be reached if they knew that there is a way of approaching with what is real and with nothing else, with no pretense, just the real presence of the living God reaching us in our lives, guiding us in our daily tasks.

The real very seldom comes to those who are alone. You cannot be a Christian alone. The New Testament is all about *one another*. I need you, and you need me; we need each other. That is why our task is to encourage one another. This may sound too simple; it may sound elementary; but there are apparently many people who have never heard anything like this in their lives. They think religion is a matter of buildings, with a special kind of architecture, and so forth. And they see great emphasis upon costumes.

Here is where we have an enormous advantage. There is no necessity, we believe, of any special costume or performance, but only a firsthand communion with the living God.

**The second thing we have to offer is the emphasis upon wholeness.** The longer I live, the more I realize that "and" is the holy conjunction. You don't have to decide between having the inner life of devotion or the outer life of service, because you can have both. They help each other. To use New Testament terms, we are concerned with both roots and fruits. The roots are those of the inner life, of prayer, of meditation, of worship, of quietness, and of inner peace. Unless you have that, then your work in the world is not likely to be effective.

Wholeness must at the same time include action. We must try to help the poor; we must try to overcome war; we must try to make a just society. But if we only try for those things and do not have the inner life of prayer and inner peace, we are likely to become judgmental and harsh and, finally, ineffective. The roots alone make you self-regarding; the fruits alone make you judgmental. The great combination that Quakers have stressed from the beginning is that which holds the roots and fruits together. How wonderful that the founder of the commonwealth of Pennsylvania wrote some very beautiful books! Part of Penn's brilliance was that he stressed not only his outer actions in government, but also his inner life. He wrote a beautiful book called *The Fruits of Solitude*, and it is just as effective now as it was when it was written almost 300 years ago. Here is a valuable heritage that the world fails to see. What we can tell the world is that three experiences can be combined: the inner life of devotion, the outer life of service, and the intellectual life of the mind. I don't know of any group that has come closer to stressing all three of these than Quakers have in the last three centuries. For that I am grateful.

**The third element is servanthood, caring for others.** The world is turned off by the religion of people who are trying only to take care of themselves, but it may be drawn to people who really care about the suffering and the misfortunes which are so widespread in our world. One hundred and seventy years ago the most famous and influential Quaker in America was Stephen Grellet. One statement usually attributed to him comes to mind almost every day of my life, and I try to make it a rule by which I can live. The famous words are these:

I expect to pass through this world but once. Any good thing, therefore, that I can do, or any kindness I can show to any fellow creature, let me do it now. Let me not withhold or defer it. I shall not pass this way again.

Quakers believe that a nonministering Christian is a contradiction in terms. Our primary effort is not to save ourselves, but to minister to as many people as we can. Remember that *minister* and *servant* are almost exact synonyms. Perhaps the most revolutionary sentence in the world is that of Mark 10:45: "For the son of man also came not to be served but to serve. . . ."

If we can demonstrate to the world a religion with these three elements which I have mentioned, we may be doing something of tremendous importance.

One of the chief marks of Quakers ought to be that every day of our lives we try to lift some human burden. We have the opportunity to demonstrate something before the puzzled, confused, perplexed people. We might be the only representatives of this pattern that some people will ever see. If they do not see this in the way we live, they may not see it anywhere.

We are in a great work! We are part of something of genuine magnitude. The next 300 years may be far greater than the ones which we have now completed. □



## A Middle East Confederation

by Landrum R. Bolling

**F**ifteen years ago, in the early stages of the study of the possibilities for peace in the Middle East, I had a lengthy conversation with Charles Malik. Former foreign minister of Lebanon, one-time president of the U.N. General Assembly, Charles Malik has had at least two distinguished careers, as a diplomat and as professor of philosophy in his homeland and in the United States. He is also a man possessed by an ambitious vision.

"Are you an optimist or pessimist?" I asked him.

"For the immediate future," he replied, "I have to say that I am a dark pessimist. I can only see more violence and more war for years ahead. In the long term, however, I am an unshakable optimist. Sometime in the dim future we people who live in the Golden Crescent of the Eastern Mediterranean—the Lebanese, the Syrians, the Palestinians, the Jordanians, and the Israelis—are going to discover that we have a common destiny. Somehow, some day, we will find that we can and must live together in a close and mutually advantageous relationship.

"We will have to create a pattern for that relationship that respects fully the dignity and ethnic identity and self-governing rights of all of us, but with practical provisions for close economic, political, and cultural ties that none of us can now foresee. We have no suitable model from the past or present. No previous example of a federal state or a confederation of states or a customs union seems quite right for us. We will have to invent some new political invention. Only on that basis will we ever have real peace in the Middle East."

At various times over the past decade and a half I have had other talks with Malik, in Lebanon and in the United States. Last summer, in the midst of the Israeli siege of West Beirut, I visited him at his beautiful hilltop home in a suburb to the north of East Beirut. More recently I had breakfast with him in Washington, D.C. I always ask him if his views about the way to peace remain unchanged. Essentially they do. However, he stresses these days the urgent necessity to involve Syria in the immediate negotiations over the reconstitution of a unified Lebanon freed from foreign troops.

*Landrum R. Bolling has made many trips to the Middle East and has written and spoken often on the subject. He is research professor of diplomacy at Georgetown University. His article, "To Break the Middle East Impasse," appeared in the September issue of FRIENDS JOURNAL.*

"There can be no peace without Syria," he says. "They are a major and vital factor in the affairs of our region. They cannot be ignored. They have to be brought into the negotiating process."

Neither Malik, for all his experience and wisdom, nor anyone else is likely to come up with a quick, simple, easy formula for involving the Syrians in a constructive partnership. The Syrians have been playing the spoiler role for so long that they are widely distrusted and disliked, even among many of their fellow Arabs. Moreover, the government of President Hafiz al-Assad has an exceedingly narrow base of popular support at home, and he continues to hold power, at least in part, through a skillful manipulation of international fears and antagonisms and threats of war.

All the same, Syria does have to be brought into the immediate negotiations over Lebanon. Like Egypt and Lebanon, it wants to regain control of all of its lands and bitterly resents Israel's assertion that it has annexed the Golan Heights. In the long run, the Syrians have to participate in whatever broader discussions and negotiations may lead us toward a comprehensive Middle East peace.

Malik's bold dream of some kind of confederal arrangement that would link Lebanese, Syrians, Jordanians, Palestinians, and Israelis seems even more remote than it did 15 years ago. Yet, in all these years, I have not heard any kind of projected solution that makes so much good sense. All those peoples do live close together; their interests and rights are intertwined. No one of these peoples can be made to disappear. No nation, not even Israel with its super-military power status and seeming blank-check backing from the United States, can forever dominate the region. Nor can Syria, even though it now controls the PLO and seems to have virtually unlimited drawing rights on Soviet arms supplies.

Thanks to the divisions within the PLO and clumsy handling of their "two-state solution" idea—an independent Palestinian state embracing the



*Charles Malik in 1959 is president of the United Nations General Assembly.*

West Bank and Gaza living alongside Israel—it now seems unlikely that it will have any chance to negotiate for such a settlement.

Meanwhile, the Begin government has been able to rush full-steam ahead with its determined plan to create Jewish settlements throughout the occupied Arab-Palestinian lands. The Israelis have all but annexed the West Bank and Gaza and have already officially annexed the Golan Heights and East Jerusalem. All that remains is to carry out the final and most brutal phase of the hardest of the hard-line scenarios: the expulsion of hundreds of thousands

of Palestinians from their homes in the occupied territories.

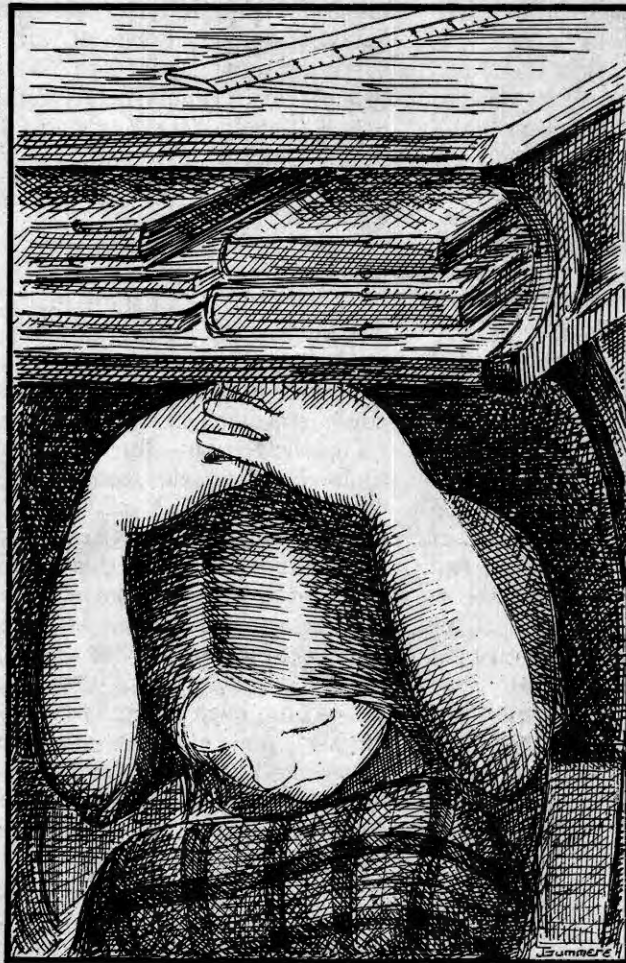
Many of those who only a couple of years ago thought that eventually the Israelis would be persuaded or pressured into dismantling Jewish settlements in the West Bank, as Begin promised to dismantle Jewish settlements in Sinai, are giving up that idea. Now, they say, no Israeli government could remove Jewish settlers from the West Bank and Gaza without a civil war. That is probably true. As the Israeli people have become more deeply divided over the tragic losses and the disappointing results of the invasion of Lebanon, the

government and its hawkish followers have not become more inclined toward conciliation with the Arabs. Yet, in the long run, their scenario won't work either.

There remains to be explored, seriously and in depth, the possibility of a comprehensive negotiated confederal arrangement for peace that respects the rights of all the peoples of the region—yet binds them all together. There are many people in all camps, among all the peoples involved, who are willing to consider so drastic a solution. Maybe the time has come to give Charles Malik's heroic vision a chance. □

## OUR CHILDREN'S FEARS

John Gummere



"How old will I be  
when the world is destroyed?"  
a boy asks his mother.  
Bombs replace the devil  
in his nightmares.  
I remember climbing  
under my desk,  
knees tucked under skirt,  
arms over head—  
duck-and-cover drills  
they called them. Even then  
TV spots showed black clouds  
creeping over houses  
before the explosions,  
families gathered around supper tables  
swallowed up in flames.  
Every night to the darkness  
I threw my prayer:  
"Don't let us go to war."  
That was thirty years ago—  
now my generation continues  
the suicidal defense  
with no way yet open  
to calm our children's fears.

—Alice Amber Carlton



# The Meeting for Worship— A Shared Responsibility

by Marnie Clark

No doubt all meetings have dry periods and all meetings have experienced members who speak every week and have no terminal facilities, new attenders who discover they have a captive audience and proceed to make the most of it, and times when messages follow too closely and seem to represent arguing more than searching. To deal with some of these problems in our meeting, we recently decided that on the following Sunday Friends, including junior and senior high students, would be asked to stay for a 20-minute consideration of meeting for worship.

*Marnie Clark is a retired textbook editor. She has served as clerk of Downers Grove (Ill.) Monthly Meeting and is active with the Chicago office of the American Friends Service Committee.*



Barbara Benton

So on the next Sunday the younger children went out with three volunteer caretakers; everyone else stayed. The session started with one Friend reading aloud the following selections from Philadelphia Yearly Meeting's *Faith and Practice*. She read slowly and thoughtfully.

True worship, whether vocal or silent, is offering ourselves to God, body, mind, and soul, for the doing of His will.

Vocal prayer in meetings may be the climax of the worship. The silent periods in Friends' worship allow the power of the Father's love to draw the soul to the highest level of human experience. Out of this communion a prayer often expresses the deepest aspirations and needs of the group.

"As many candles lighted and put in one place do greatly augment the light, and make it more to shine forth, so when many are gathered together into the same

life there is more of the glory of God, and His power appears to the refreshment of each individual, for each partakes not only of the light and life raised in himself, but in all the rest" (Robert Barclay).

Are your meetings for worship and business held in expectant waiting for divine guidance?

To what extent is the vocal ministry exercised under the leading of the Divine Spirit?

Are you sensitive to the needs and insights of others?

Do you attend meeting with heart and mind prepared for worship, expecting that your worship will be a source of strength and guidance?

Is there a living silence as Friends worship—a silence in which those present are drawn together by the power of God in their midst?

Then, following a short silence, one Friend, who had been asked to do so, talked for about ten minutes and the rest of the time was given to comments by several of those present. The following

considerations were presented:

Our meetings for worship are experiments; we search together but never know what we will find. No two meetings for worship are the same.

It's not that we don't have a minister. We are all ministers. This means we are all responsible for the quality of the meeting—for what happens and for what fails to happen. We can make the experience richer for each other, or we can distract or spoil each other's worship.

An unprogrammed meeting for worship offers a tremendous opportunity for depth and reality and special appropriateness to the day and place and people. In one of our meetings for worship a man, obviously greatly troubled, said that he had a very serious problem to make a decision about and asked for our prayers. He didn't tell us what the problem was. No one said anything for a long time. But before meeting was over, there were three beautiful, profound, thoughtful messages about the sources of strength and courage. After the meeting, he went around and thanked each one who had spoken.

But with the opportunity for depth and appropriateness comes a very great need for discipline, both in the speaking and in the silence. We have only one hour and need to make it count for everyone. Without self-discipline by all of us, the unprogrammed meeting for worship is very vulnerable to being imposed on. Students from a nearby Bible college used to come week after week and practice their sermonizing on us. Eventually they stopped; perhaps they realized we were on a different wavelength. More commonly, the problem is someone in the meeting who speaks too often and too long, with insufficient sensitivity to others' need for silence. It takes a lot of self-discipline to listen regularly to rambling recollections and intellectual points that do not speak to your condition, trying to listen beyond the words to the need that is being expressed.

Both spoken ministry and silence are needed. Messages that come out of the silence can help focus your own search, show you how others are conducting their search, and provide meaningful new insights—either through the answers a speaker has found or through questions that spark your own thinking. But a spoken message also interrupts other people's silence and may disrupt

their worship, especially if the message is long. A "popcorn meeting" is likely to be superficial; we need silence for depth. Some in our meeting expressed a preference for no more than two messages in one meeting.

The discipline of speaking involves at least four considerations. First, a message should be as brief as it can be and still express the gist. Second, the rule about not speaking more than once in the same meeting is a good one: no one has a right to monopolize the shared time, and the second message is probably more likely to be a self-generated addendum than a second message from the spirit. Third, messages should not follow each other closely. There should be a substantial period of silence at the beginning of the hour and space between messages. There is greater depth in later messages that do not follow closely. Fourth, the impulse to speak needs to be tested: is it from the spirit or only the individual "doing their thing"?

Testing is the hard part. There are several clues. If I want to answer what someone has said, it's probably I and not the spirit. If it's a pet idea of mine that I think others would benefit from knowing about, I'd better save it for another time and place; if it's a new insight that comes out of the silence or as an implication of what someone else has said, it's more likely to be from the spirit. If I *want* to speak, it's usually a sign that I shouldn't. If in doubt, wait and see what happens. If it's really from the spirit, it can become a compulsion until I *have* to say it, much as I would rather stay silent. If saying it makes me tremble, that's a good sign.

Silence also calls for discipline if we are to have the quality of living silence we all want. Anyone who has had the experience of a really gathered meeting knows what it means to have everyone truly searching together. Partly it's a matter of the preparation mentioned in one of the queries read earlier and the attitude we come to meeting with. Too often we rush into meeting with a thousand things on our minds, tired, harried, in no condition to light our candle and add it to the others. Instead, we're more likely to use the time to relax and "regroup" and maybe figure out the logistics for a current situation we're trying to deal with.

One of our members used to say, "We should all come to meeting expecting something wonderful to happen!"

If we could come with that attitude and in a frame of mind that permitted us to really join with others in this communal search for the deepest and truest reality we could find, we would all feel those candles burning around us and many who have never spoken in meeting would find that they were being given messages to share, which would be wonderful. The meeting needs to help give new people background on the Quaker traditions in regard to the use of silence and its great value.

The most meaningful message I remember hearing occurred in our meeting back in the late sixties when we were agonizing over the Vietnam War and the riots in the cities and the racial bigotry and the way everything in the society seemed to be coming "unglued." I remember someone saying—quietly and with a sense of wonder—"during the week I despair at all the terrible things that are happening and the things my government is doing in my name that I disapprove of. But then I come to meeting, and something regenerative happens here."

This is the potential of our meeting for worship. Something regenerative can happen if we will help it to happen. □

## KNOWING

Right brain says, "The world is made of God."

Left brain says, "What does that mean?"

Right brain moves in sacred space,  
Where god-stuff is,

where all is holy,  
And another logic holds.

Left brain is a stranger  
To this god-logic called love.

Navigating with words,  
Left brain approaches from outside.

Seeking to understand,  
It asks the wrong questions:

"What is God?"

"Where exactly is God?"

"Was Jesus God or man?"

Theologies constructed,  
Time wasted.

The Spirit that transforms is known  
Only by living in it.

—Susan Merrill



# A Stranger in Meeting

by Susan Harrison

A stranger came to meeting. This, in itself, is not unusual. We often have half a dozen visitors at meeting.

But, this man was our stranger. He had been to meeting the week before and the experience had not been pleasant. Not only did he speak long and often but his speech was incredibly salty.

Before I spotted him sitting on the second bench, I had been enjoying a lovely, warm glow of well-being. I had slept well, felt terrific, and as I studied the faces of my beloved Friends, I was enveloped in communal love.

As I said, I was joyously scanning the pews, joining names and lifestyles with the peaceful faces. Inevitably, my gaze happened upon our stranger.

He looked the same as last week: his long yellow hair and beard, quickly turning white, fell on a large, puffy yellow parka; his slim legs, far too tan for late October, stretched out casually from his walking shorts, culminating in clean, worn, bare feet.

My sense of all-is-well-with-the-world fell abruptly. Would he speak? Of course, he would. How long? Forever. I eased closer to Caralyn on my left, for mutual support.

Shortly, he began to speak. The ramblings of a disturbed mind. I felt anger . . . then, I felt guilt. I could feel my own tension rising. I closed my eyes. I tried to concentrate. I could not. The stranger's aimless chatter irritated me. And his colorful language offended me.

After a bit, I gave up trying to reach an inner silence that our stranger could not penetrate. And opening my eyes I was surprised to see that my own uneasiness was not reflected in my Friends. They were quiet and serious; they were waiting.

Several Friends left meeting. Perhaps, if I had been closer to the door, I, too, would have left. But I'm glad I didn't,



for quite a few remarkable things were about to happen.

Ed rose and spoke about intolerance. And then Kenneth stood up and with wonderful, dramatic gestures said, "We are all players upon the stage. We are pushed in front of the footlights and the audience is hollering 'Act! Act!' while we frantically beseech them to tell us the name of the play."

Oh, we needed that moment of laughter, for our stranger was to continue his mumblings, often accented with sobs.

Sometimes, I feel that our hour together passes too quickly. It was not so today. I longed for Bobbie to shake hands and begin the announcements. And so, at last, she did.

Nicole crossed the meetinghouse to sit by the stranger, signaling to him with gentle pats when it was time to be quiet.

Bobbie asked for visitors and newcomers to introduce themselves. Our stranger did—adding that he enjoyed coming to meeting and enjoyed the talk. No one sighed.

Barbara rose to speak about the nature of meeting. She did not look at him when she explained how precious was our silence and that meeting was in no way to be used as a discussion group.

Meeting was over. Our joy, our relief, knew no bounds. We had survived what could have been a shipwreck of a meeting. I hugged Caralyn on my left; I hugged an unknown man on my right; I grasped both of Anne's hands and shook them heartily. We had made it. We were stronger. We were glad.

Jane, our Friend at the door, came over to talk with our stranger. I overheard her offering to take long walks with him when he felt the need to talk at length.

I felt great pride in our meeting. Why had I been so anxious? And why was I so ecstatic now? A great burden of concern had been lifted from me. We had dealt fairly well with this situation and could deal even better with it in the future. I no longer dreaded the coming of our stranger. We could pat, we could walk, we could try to teach him the serenity of silence.

I felt such happiness, I hugged three more people on my way out the door.

Will he return? I do not know. I do know that if he does not, our appreciation of the uninterrupted silence will be heightened for a while. And if he does? We will be better equipped to understand his needs as well as our own.

What was the name of this play? Why had this unusual act been presented at our meetinghouse? "Well," as Kenneth had said during meeting, "only the Author knows." □

*Susan Harrison is a member of Boulder (Colo.) Meeting where she serves as the editor of the meeting's newsletter. She works as admissions clerk in a hospital and is the parent of three children.*

## A GLIMPSE OF WHITE SOUTH AFRICA

# "Hard to Change"

by Judy Cunningham

I spent a week in a South African hospital with a 62-year-old Afrikaner woman. I was told it is dangerous to say anything against the government's apartheid policies while I was there, but I felt I had to say something. What follows are a few of the dialogues which I wrote down after each conversation. These conversations illustrate what South Africa's apartheid policy is based on. ("R" is the Afrikaner, "M" is me.)

Our first conversation:

**M:** What is this food? This looks like tea but it tastes like broth; that looks like soup but tastes like juice.

**R:** Ha! Ha! Mine is as bad. . . . Do you like this country?

**M:** It has nice weather.

**R:** Nice place to live. . . .

**M:** I don't know, it's different from what I'm used to.

**R:** How so?

**M:** In the U.S. they don't separate people the way they do here.

**R:** Hmmm.

**M:** Why do they do it?

*Judy Cunningham is office assistant for Testimonies and Concerns of Philadelphia Yearly Meeting. She is a member of Green Street (Pa.) Monthly Meeting.*



*Judy Cunningham's post card shows children stamping sorghum in Botswana.*

**R:** Our fathers' fathers did it.

**M:** Why?

**R:** Don't know.

**M:** Hard to change.

**R:** Yes, but they are changing it.

**M:** Do you like it?

**R:** No.

**M:** Why?

**R:** If you saw the way they eat, you would not want the food they make.

**M:** In the U.S., when they are allowed to live the same as we do, they do live the same.

**R:** That's different. Here they care only about drinking. They are dirty.

**M:** You are smoking? You should quit.

**R:** Hard to change. I smoke for 37 years.

**M:** I know . . . so many things are hard to change.

**R:** How many are you?

**M:** I have four brothers.

**R:** The same. I have five children. I am of German and Dutch people. You?

**M:** Yes, mostly German.

**R:** They steal everything. My husband had a store for Kaffirs [niggers]. We had to lock up everything. They are very



naughty. I am afraid of them. But it's changing. Soon we must live with them.

**M:** I think if you are afraid of them . . . but things must change . . . if you welcome them, they will thank you and not harm you. Then you won't have to be afraid.

**R:** We must all live in this world because we are all here. What else can we do?

**M:** Hmmm.

**R:** You should travel all around South Africa, see how they live. You would not want to live the way they do.

**M:** They are poor.

**R:** They don't like to work.

**M:** In Botswana they work very hard. One day I was working with the women sorting straw. The lunch bell rang, but they kept working. They work very hard.

**R:** Ah, but that is the women. Where are the men?

**M:** I think they are in the mines in South Africa.

**R:** Hmmm.

**M:** Do you think the women are O.K. but not the men?

**R:** The men are in the mines, O.K. We need the mines. But they drink.

**M:** What about the children?

**R:** They steal. They burn everything [Soweto riots of 1976] because they do not want to learn Afrikaans. Why do they not want to learn it? They need to learn it. We must learn Afrikaans and English. So must they. [The Afrikaners need to learn English for the same reason that the blacks

need to learn Afrikaans—it's what the dominant culture speaks.]

**M:** Do you learn their language?

**R:** My husband did. He grew up with the Kaffirs in Botswana, so he learned Tswana.

**M:** Is it easier to get along with them if you grow up with them?

**R:** I don't know.

**M:** What does your husband think of them?

**R:** He says we must be nice to them. It says so in the Bible. My church is too much for the Kaffirs. We must always give them money on Sunday. There's never enough. Always money. It's too much.

**M:** The Bible is important, eh?

**R:** Yes.

**M:** We must all live together.

**R:** Hmmm.

**M:** What church do you belong to?

**R:** [muttering Afrikaans name . . . a Christian church]

**R:** They steal. They are naughty, I am afraid.

**M:** I often have black friends in my house. They never steal.

**R:** They are different here.

**M:** Why?

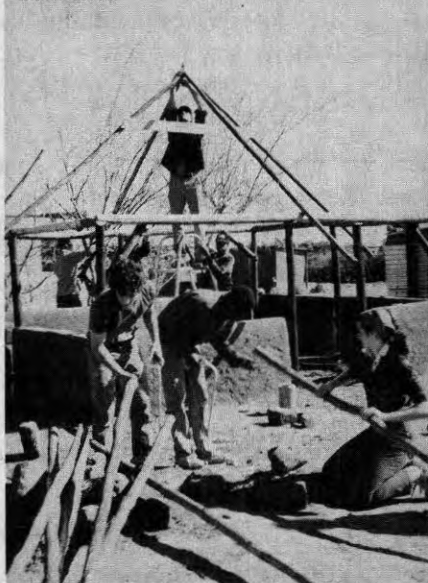
**R:** Don't know. Here they eat food that we wouldn't eat.

**M:** When my parents first got married they had six children. One died. My father worked and went to school while

## WORKCAMP IN BOTSWANA

by Michael Williamson

*Workcampers construct a chicken coop in Botswana.*



This past summer my wife, Damaris South, and I led the four-week George School workcamp to Botswana with a two-day stopover in Johannesburg, South Africa. In South Africa, we were hosted by members of the Transvaal Meeting. In Botswana we lived at Kagisong, which means "place of peace" and were hosted by Art and Barbara Lester and the director of the center, Shelagh Willet. Our work-project was to help build 12 chicken houses.

During the last week of our sojourn, two workcampers became ill. One was easily diagnosed as having appendicitis and was operated on in Botswana. The second workcamper, Judy Cunningham, had to be flown on an emergency evacuation to Pretoria,

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South Africa, which had more extensive facilities. Ironically this illness also turned out to be appendicitis. Both workcampers convalesced without medical complications, but Judy had to extend her stay one week.

This workcamp far exceeded my expectation as merely being a cross-cultural exchange. As a black American, I gained insight into the abysmal gap between blacks and whites. Well-intentioned people of both races there are attempting to right a grievous wrong. Perhaps time is the key factor. I encountered places and people and situations where I felt certain God had turned away. Yet there were times when only love, strength, and passionate faith could nourish me. In Botswana there is a richness that transcends poverty, disease, and illiteracy. People there carry with themselves a sense of dignity and common sense skills of survival.

my mother took care of us. We were very poor. We ate food that we would not eat today. We had to eat it then because there was nothing else.

R: Yes, there are poor people here, too.

M: It's hard to be poor.

R: I know. We had to sell our two farms. Cattle died. Drought. We bought a house. You must work every day to pay the rent, electric, food, clothes . . . you can't go bare. Must work hard to take holiday once a year.

M: Yes. My parents did not take holiday for the first 14 years of their marriage.

R: Yes. My husband is 67. Still he works. All my children work. They have their own houses. Families. Children. All the wives work, too. It's hard. [frowns]

M: You have a big family.

R: Yes.

M: You are lucky.

R: I know. [Discussion follows of family get-togethers, food, and whether brothers and sisters should be allowed to fight.]

R: You must learn Afrikaans.

M: Why? I will only be here a week.

R: For when you come back. [She tells me the words for "flowers," "oranges," and then "I will beat you"—Ek sal you slaah.]

M: What do I need to know that for?

R: You may need it.

M: For who? The doctor if he won't let me go on Tuesday!

R: Ha! Ha!

The nurses were constantly tidying up our beds. I decided to revolt.

R: [The nurses] will get mad and they won't bring our breakfast.

M: We don't eat it anyway. Besides, I have two oranges.

R: Ha! Ha! And they can eat the flowers!

M: Better than mealie meal.

R: Ha! Ha! Mealie pap! Mealie pap! They like it—the blacks.

M: Do they?

R: Yes. It's not for the whites. It fills you up but it's not good for you.

M: You know, if you don't eat a lot of different kinds of food, you are not as healthy. If you just eat mealies, it's harder to learn at school. Maybe if blacks had more than just mealies to eat they would do better at school.

R: Maybe, some of them. I think so. But mealie is all they will eat.

M: Mealie is cheap. If you are poor, you can buy nothing else.

R: They are lazy. They don't work.

M: But the ones that do work do not get paid as much as the whites. They can buy only mealie pap.

R: What? Some Kaffirs work for my son, the one that was in here today. He pays them R100 a week . . . more than some whites make! [R100 = \$100]

M: Hmmm. Most blacks are not so lucky. [The nurse comes in to change her dressing. After she leaves . . .]

R: Tomorrow I will teach you some more Afrikaans.

M: O.K.

Two cleaning ladies (black? colored?) came in polishing the floor with an electric polisher. They spoke in Tswana while working. Occasionally they paused in their work to talk. They finished and left.

R: [very angry] You see what they do? They don't do their work! All that time to polish this little floor!

M: The nurses do the same thing. Everyone gets their work done, but sometimes they talk!

R: But the electric! All this time talking, waste the electric and we pay. We pay! We don't pick up money from the streets. We work hard!

M: My brother works with electricity. He puts in wires at our house. He says the floor polisher and the lights use very little electricity. Toasters use a lot because they heat up. It costs maybe five cents to do this whole floor and hall. It's not like the things that heat up.

R: [mutters in Afrikaans]

[The nurses—white—come in.]

N: Nothing to do until 4:00. [It's noon.] We must act busy—make work.

[Discussion. R doesn't speak, just frowns. One of the cleaning ladies comes back in to clean and sees the post card on the table. She brings it over and asks . . .]

C: Is this yours? Do you see these children?

M: I saw many children in Botswana. That's a post card, but I took lots of pictures of children. I love children; they are beautiful.

C: Ah, hey! [The post card is passed to the nurses. Discussion of children. R still does not speak.]

M: I like children, too. I should like to work with the black children, be a nurse in Botswana or South-West Africa. The children seem much more open and creative. [more discussion]

M: I loved the children in Botswana—I played with them all day. I thought they were beautiful.

R: [mumble, mumble—Afrikaans]

M: Don't you think these kids are cute? [shows post card]

R: Hmmm . . . some of them. I guess a few are pretty, but some are so ugly.

M: But it's the same with whites, eh?

R: Yes, I suppose so, but some of them are so ugly.

M: I liked them.

M: [halfway through lunch] Where does the food go that we don't eat?

R: They get it. The Bantu. They take it home to their families. They are dirty.



Damn! After sick people pick at it —then the blacks get what's left! I was so mad that I couldn't speak. I lay back in bed and put the sheet over my head. I tried not to cry. I didn't speak to her anymore. She left the next day.



Another conversation refers to the man pictured here. **M:** I met a man in Botswana who knew seven languages—even Greek! I spoke with him for a very long time in Greek. **R:** He must have been from overseas. **M:** No, he was a black man from South Africa. He was very smart. **R:** Some are, I suppose.

In conversation with the nurses.

**N:** Good morning! Good morning! Get up! Get up! I must fix the bed.

**M:** O.K., I'll get up.

**N:** [picks up post card of children] Hmmm. Do you like black people?

**M:** I love black people. I think they're beautiful.

**N:** If you found a black man that you liked very much, would you marry him?

**M:** Yes . . . if he would have me.

**N:** [shocked] But what of the children? What would they be?

**M:** If I had children with a black man, I think they would be beautiful. My best friend at home is the child of a mixed marriage—her father is black and her mother is white. She is the most beautiful girl I know.

**N:** But what is she?

**M:** What do you mean?

**N:** Does she think she is black or white?

**M:** She knows that she is a beautiful girl whose father is black and whose mother is white. What else does she need to think?

**N:** [giggles]

**M:** Would you marry a dark-haired man even though you are a blonde?

**N:** Oh, yes! But that's different.

**M:** But the color of the hair is so different . . . is it right?

**N:** Yes, the skin is different because it's nationality.

**M:** Is it O.K. for a person from England to marry a person from France?

**N:** Yes, because they are the same.

**M:** But they have different nationalities.

**N:** But they are both white, so it's O.K.

**M:** [Not color—not nationality. I give up.]

**N:** What do you think of this country?

**M:** I like my own country better.

**N:** But what do you think of the people here?

**M:** [Trapped—she is the people here] They are people . . . but I think there is a lot of hatred here . . . more than there needs to be.

**N:** There is a lot of hatred . . . yes.

**N:** [a different one] What do they think of us in America?

**M:** Hmmm. I think probably they think South Africa is backward because we had slavery many years ago. Separating people, we think, is a thing of the past. It's backward to us.

**N:** Hmmm.

**N:** They are lazy. They have the same opportunity, but they do not work.

**M:** It is very hard to work when you do not feel good about yourself. If people separate you and tell you you are not as good as the others, you have a bad self-concept, a bad picture of yourself . . . it makes it very hard for you to work and be proud of your work.

**N:** I grew up on a farm, eh? We treated them very well. My father sent them to school and gave them clothes, but they do not work hard.

**N:** You were not afraid in Botswana?

**M:** No. Actually, I was more afraid in South Africa.

**N:** Really, why?

**M:** So many police. I like to be able to go where I want to go and have the friends I want to have.

[I am beginning to worry. We talk of race too much. I remember what the lady at the Race Relation Institute said about being followed, watched, phone tapped. The government made her students and fellow teachers spy on her; she was arrested for walking with a black student (it's not even illegal). Are the nurses or that strange man in the hall spying on me? Perhaps there is a reward for catching someone speaking against the government. Will I be arrested when I leave the hospital tomorrow? I remember the Afrikaners, and I remember what happens to the food I don't eat. I cry. I want to go home.]

I left the hospital the next day. One of the cleaning ladies asked me to put on my "Living Color" sweat shirt. I swallowed. I remember what someone had said to me once—"Speak truth to power." I wore that sweat shirt until I went home two days later. □

# THE SIXTH ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES

by Larry Miller

Christians from 305 "member churches" in over 100 countries gathered at the University of British Columbia in Vancouver, Canada, from July 24 to August 10, for the Sixth Assembly of the World Council of Churches. The almost 900 delegates, representing 400 million Protestant and Orthodox Christians, were joined by delegated representatives of confessional, national, and international councils of churches; by accredited guests, advisers, and visitors; by a press contingent of about 500; and by a large corps of WCC staff, translators, and young stewards. In all, approximately 3,500 persons, including representatives of other world faiths and of the Roman Catholic church, were involved in the Assembly.

The Assembly is the supreme legislative body governing the World Council and meets about every seven years. It chooses from among the delegates a Central Committee of 145 members, which meets annually to refine policies and programs established by the Assembly. Assemblies have been aptly described as a family gathering of the world church, a time for its representatives to come together, to look at where it is going, and to review issues confronting it now and in the years ahead. In the Sixth Assembly, 70 percent of the delegates were men, 30 percent women, 13 percent under age 30, and 53 percent ordained.

Central to the life and spirit of the Assembly was worship, in accordance with various traditions and cultures, in a giant yellow and white tent reserved for morning and evening services, including eucharistic celebrations. On one occasion an unprogrammed Quaker meeting for worship was held in the tent during the usual time slot for evening prayers.

Dedicating the tent in the opening service of the Assembly, Archbishop Ted Scott, Anglican primate of Canada, recalled that in Hebrew Scriptures the "tent of meeting" denoted God's abiding presence with a pilgrim people. The initial worship service was a joyful, colorful celebration of life and the Christian message. One of the most poignant moments of the service came when symbols of life from various cultures were

*Larry Miller was the delegated representative of the Friends World Committee for Consultation to the Sixth Assembly. He is a member of Doylestown (Pa.) Monthly Meeting and is coordinator of field projects for the Middle East Program of the American Friends Service Committee.*



*Delegates emerge from the yellow and white tent where the Assembly's morning and evening services are held.*

brought to the altar. One, a small baby, was handed to the tall WCC general secretary, Philip Potter, who rocked the baby gently in his arms.

In the Vancouver Assembly both the contributions and demands of women moved well beyond what was the case at the previous 1975 Assembly in Nairobi. Throughout the gathering women from around the world had an opportunity to meet one another at The Well/La Source, a place for refreshment, exchanging ideas, and raising issues of special concern to women, issues that had also been considered in a pre-Assembly meeting of some 300 women delegates and advisers. In one or more plenary sessions the issue of ordination of women was heatedly considered.

Two other groups made a special contribution to the Assembly: youth and Canadian natives. Canadian Indians were conspicuous on the campus, with their small encampment, their gift of a giant totem pole to the council (to be erected permanently in Geneva), and in various forums their presentation of their culture and their demands for land rights. Youth participants, especially through a pre-Assembly gathering, emphasized issues of social justice in their report.

The interrelated issues of peace and justice

positively dominated the Assembly. At the previous Assembly in Nairobi, major attention was given to issues of social justice and human rights and relatively minor attention to the peace issues of militarism, nuclear weapons, and disarmament. At the Sixth Assembly peace concerns received equal and urgent consideration.

From the outset of the Assembly many close to the WCC feared that the peace movement in the North—which in both Eastern and Western Europe is centered upon stopping the deployment of a new generation of nuclear weapons in some NATO countries and a cutback of SS-20 missiles by the Soviet Union and which in North America is centered upon a mutual, verifiable freeze of nuclear weapons—would split the Assembly into those concerned with the nuclear arms race and those concerned with poverty and oppression in the so-called South. In one of the opening addresses, Allan Boesak, a black South African theologian and president of the World Alliance of Reformed Churches, came right to the point:

*We must be clear: the nuclear arms race, the employment of God-given human talents and possibilities for the creation of ever more refined weapons of mass destruction, and the call to put our faith in these weapons so as to secure our peace is not simply a temporary madness. It is essentially sinful and contrary to the purposes of God for this world and for the people of His heart.*



# REPORTS

## Lake Erie Yearly Meeting Celebrates Two Anniversaries

A record number of Friends met for Lake Erie Yearly Meeting at Olney Friends Boarding School in Barnesville, Ohio, June 24-26. It was a double celebration: 20 years for Lake Erie as a yearly meeting, and 40 years for the Friends Committee on National Legislation. E. Raymond Wilson of the FCNL enriched us with his witty reminiscences and his exemplary life of service in the cause of peace.

Bill Taber of Pendle Hill introduced the theme of "Life-Long Learning" by reminding us that our spiritual journey requires never-ending learning and growth. Several techniques he suggested using were retreat centers, worship-sharing groups, and the nurturing of spiritual friendships. Throughout the weekend there were worship-sharing groups which drew inspiration from *A Guide to True Peace*, by William Backhouse, which Friends had been asked to read ahead of time.

Refusing to deny our local "prophets" honor in their own yearly meeting, we were deeply refreshed by two of our members. Patricia Thomas from Granville (Ohio) Meeting shared her extraordinary experiences as a peace envoy to Denmark. She assured us that most Europeans do not share our paranoia of the Russians. Ernie Davies of Athens (Ohio) Monthly Meeting shared deeply his vision of impending holocaust, his efforts to halt its onrush, and his ultimate conclusion that the future is in God's hands. The spontaneous singing of "Let There Be Peace on Earth," deepened our realization that we must be ready to follow God's leading.

At the opening session Isabel Bliss, Bill Bliss, and Brad Angel commemorated our history, from the first meeting in 1939 to the formation of the yearly meeting in 1963, to the present. To balance the presence of those who had been a part of the yearly meeting from its beginning, we rejoiced in the many young families. The children's program was well planned and obviously enjoyed. Lake Erie Yearly Meeting is growing. While one preparative meeting was laid down, one was elevated to monthly meeting status and two new ones were authorized. Two new worship groups were also organized.

Yearly meeting business was accomplished in two lengthy sessions. We accepted minutes from the Peace Committee commending the U.S. Catholic bishops' Pastoral Letter on nuclear war, urging our government to consider specific points of American foreign

Three of the four Quaker delegates sit in a plenary session. Left to right: Dean Freiday of Friends General Conference, Kara Cole and Jean Zaru, both of Friends United Meeting. Not pictured is Kathleen Hertzberg of Canadian Yearly Meeting.

I remain convinced that the issue of peace as it faces us today, lies at the very heart of the Gospel. [But] many Christians of the Third World are concerned that the issues of peace will be separated from the issue of justice, making of peace primarily a North Atlantic concern while deprivation and injustice, especially in Third World countries, are ignored. This should not happen.

It may be true that the issues of justice, racism, hunger, and poverty are largely unresolved issues for the ecumenical movement. It may be true that these issues present the churches with painful dilemmas, but it cannot be true that we will be willing to use the issue of peace to avoid those dilemmas. One cannot use the Gospel to escape from the demands of the Gospel. . . . In the Bible peace and justice are never separated.

For those persons like me who participated in the issue group on "Confronting Threats to Peace and Survival," the preparatory documents included the reports of a number of WCC-sponsored and other gatherings focused primarily on issues related to nuclear weapons: the report of a WCC Conference on Disarmament in 1978; the appeal from the 1982 Moscow World Conference of Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe; the message of the Christian World Conference on Life and Peace held in April 1983, from which the "Vancouver Appeal" emanated;

statements from the Lutheran World Federation and World Alliance of Reformed Churches; and, of greatest significance for the Assembly, the report of a WCC-sponsored public hearing in Amsterdam in 1981 on nuclear weapons and disarmament entitled "Before It's Too Late."

In addition, all Assembly participants shared the experience of hearing analyses and statements, from delegates in NATO and Warsaw Pact countries alike, on the dangers of a nuclear catastrophe and on the concrete steps needed to build confidence between the two superpowers. Coretta Scott King, who spoke on "The Gospel and Peace" at a public meeting to an audience overflowing the plenary hall, specifically dealt with the issue of violence and nonviolence.

A major contribution to the assembly was made by a conveniently located Ploughshares Coffeehouse for Peace and Justice, co-sponsored by the WCC Vancouver Planning Committee and the Canadian Council of Churches, and actively supported by the three Historic Peace Churches and the International Fellowship of Reconciliation. And, finally, built into the Assembly program itself was a public witness for peace and justice on August 5 and 6 in observance of Hiroshima Day, including an all-night prayer vigil in the worship tent.

While the violence/nonviolence debate continues in ecumenical circles and Christian pacifism remains very much a minority position, it is clear that the strategic doctrine of nuclear deterrence is being widely rejected by WCC member churches, as evidenced by the following quotations from the Statement on Peace and Justice approved by the Sixth Assembly:

We must believe that the time has come when the churches must unequivocally declare that the production and deployment as well as the use of nuclear weapons are a crime against humanity and that such activities must be condemned on ethical and theological grounds. . . . We believe that Christians should give witness to their unwillingness to participate in any conflict involving weapons of mass destruction and indiscriminate effect. □



Two Russian Orthodox delegates share the day's events.

Larry Miller

policy, and encouraging monthly meetings to establish meetings for sufferings to aid war tax resisters.

Gathering in the serenity of this stronghold of Conservative Friends helped us find our center. We ended with a powerful meeting for worship with Stillwater Friends in their hallowed, old meetinghouse.

*Martha Grundy, Helen Wenck,  
and Pegg Stilwell*

### **A Philadelphia Friend Attends London Yearly Meeting**

Philadelphia Friends going to London Yearly Meeting, held in Friends House, May 27-30, wondered, of course, how different it would be. The answer seemed to be, not very much at all.

Some differences are immediately apparent. When the clerks enter—four of them— instant and total silence falls over more than 1,000 Friends, and this, apart from brief messages, continues unbroken for exactly 15 minutes (the big meeting room has two clocks). This is certainly due in very large part to the absence of children, except for the occasional infant in arms.

When business begins, after the initial period of worship, it's the same kind of business approached in the same spirit. London's proceedings are slightly more formal; Friends wishing to speak rise and wait until they are recognized and a microphone is passed along the row. Some people, despite persistence, are never called at all,

and this is an accepted phenomenon.

One major preoccupation this year, both in Philadelphia and in London, is the withholding of taxes. In both places serious reservations were expressed about the wisdom or the expediency of this particular form of protest against war, and the arguments are the same. There are, perhaps, some differences in the law, which may alter the degree to which the employer, in this case London Yearly Meeting, is to be held civilly responsible. But there was no reluctance to give support to the Friends House staff members who object to supporting the military through taxes, even among those who might find themselves in serious legal trouble as a result of a stand of which they personally might not approve.

A session on "Work and the Future" came up with insights surprising to some of us. There is a widely held conviction that the link between work and livelihood has been stretched to the breaking point. That only paid employment gives status within society at large is a condition which we can no longer tolerate. Other ways to measure worth must be found. Unemployment seems to have made great inroads among Friends in Great Britain, and ways of mutual aid are being canvassed.

Outreach (they call it "preparation for growth") is a major concern. "There is a pulse in the Society today prompting us to believe that our Quaker insights are of direct relevance to the problems of our imperiled world. . . . Do we know how to express our Quaker insights in terms that are under-

standable to our neighbors and our colleagues at work?" London Friends have felt for some years that they are on the verge of a great leap forward, but aren't clear as to why it hasn't happened yet. Eloquent posters on the low wall surrounding the beautiful small garden, where many come to rest, are read by at least some passers-by. But will the message be heard widely enough, and in time? Like Philadelphia, London must only wait and hope.

*Norma Jacob*

### **Worship and Workshops at Northern Yearly Meeting**

Northern Yearly Meeting was held at Camp Talaki, Wild Rose, Wisconsin, May 13-15, with almost 200 Friends present. We survived the rainy session well, and were pleased that three worship groups asked for new status: Cannon Valley Friends Worship Group was welcomed as Cannon Valley Monthly Meeting; St. Croix Friends Worship Group was welcomed as a preparative meeting under the care of Eau Claire-Menomonie. The proper committee procedures were held. The Cannon Valley Meeting asked Twin Cities Friends (and others) to continue visiting them and not to disappear since they have come of age.

Lake Superior Meeting at Marquette, Michigan, one of the FGC pilot meetings, continues to struggle along. Their state-of-society report is a statement of survival and hope. Isolated from other Friends and with a changing membership, they are making good use of their own resources.

Saturday morning was devoted to workshops after meeting for worship. Jo Elder led a group on problems and prospects in the Near East. Rebecca North led one on major issues of the FWCC Triennial. Another group discussed the role of ministry and counsel committees. Some interesting thoughts surfaced which may be helpful to meetings, such as having a seasoned member visit someone who has attended for several times just to listen and give information. St. Croix Valley had three sessions on attitudes toward authority and a sharing of their religious backgrounds.

The workshop, "Future Structure and Process of Northern Yearly Meeting," was well attended. The division remains between those who want the two yearly meeting gatherings to be mainly a time of fellowship and renewal and those who feel the organizational needs of our growing membership. It was agreed that we will try a long weekend in the spring of 1984 to give us one more day. After the slides on Central America from the AFSC, Friends got into quite a discussion of what they could do, but discussion was cut short for lack of time.

The high school group invented and successfully led some new cooperative games. The group was enthusiastic and creative, due

*Peace Witness in  
Jubilee Gardens.*



*Roger Haworth*



*American visitors at London  
Yearly meeting (left to right):  
Mary Jackson Maule (PYM),  
Teddy Milne (NEYM),  
Frances G. Bear (PYM),  
Marion Hussey (NEYM),  
Louis Marsteller (NEYM).*

*Roger Haworth*



in part to the Milwaukee and Madison Young Friends who call themselves the "Buddies." They organized their own yearly meeting.

We saw slides from a trip to China and from Nancy Klatt's year-long stay in Africa. Rebecca North shared her Africa slides from the triennial. Folk dancing and singing went on late Saturday evening. Our Northern singing group, the Nightingales, one of our strongest traditions, now meets three times a year in addition to yearly meeting.

*Dorothy Hopkirk Ackerman*

### **Spirit of Renewal at Nebraska Yearly Meeting of Friends**

The warmth of Christian love and friends provided the setting for the 76th annual sessions of Nebraska Yearly Meeting, at Central City, Nebraska, June 2-5. Friends gathered from Nebraska, Colorado, Kansas, Oklahoma, Iowa, Minnesota, Wisconsin, and Indiana to renew friendships, to make new friends, to examine where we are as a yearly meeting and the directions in which we want to go for the coming year, and to explore what is happening in the wider circle of Friends. A spirit of renewal pervaded the sessions, as members of this widely scattered yearly meeting met to strengthen "the tie that binds in Christian love."

Visitors we heard from included Beth and Frank Massey, from Friends United Meeting; Elspeth Colwell, from Friends World Committee for Consultation; Mary and Franklin Clark, Friends Committee on National Legislation; Mikel Johnson and Jean Gilbert, from the American Friends Service Committee; and Milton Ream and Larry Pickard from the Associated Committee of Friends on Indian Affairs. All broadened our outlook and stretched our minds.

We wrestled with the concern of a new yearly meeting *Faith and Practice*; we feel the need for guidelines that will reflect our unique situation as a yearly meeting. We also discussed our continuing concern for volunteer opportunities, particularly for young Friends, and allotted funds for further education and exploration along those lines.

We shared in prayer, music, laughter, love, and concerns—all vital ingredients for the well-rounded Christian. We rejoiced in the recording of David Nabel, recognizing his gifts of ministry.

Clerks to continue through the 1984 sessions are Kay Mesner, presiding clerk; Ron Mattson, recording clerk; and Marie Ingraham, reading clerk.

We closed our sessions with a worship service, to meet again May 31-June 3, 1984, at the Friends Meeting House in Hominy, Oklahoma, as an extension of their 75th anniversary.

*Kay Mesner*

## **WORLD OF FRIENDS**

**Teaching in a Nuclear Age** is the title of a series of peace workshops beginning this fall for public, parochial, and independent teachers in Philadelphia, Pa. Coordinator for the series beginning September 22 is Margaret Lippincott, a member of Media (Pa.) Meeting who is active with the Committee on Education of Philadelphia Yearly Meeting.

Resource people include Elise Boulding (Oct. 8) and Robert Muller (Dec. 3). For a listing of workshop dates contact the Committee on Education (one of the sponsors), 1501 Cherry St., Philadelphia, PA 19102.

**Quaker Universalists in the United States** held a working session in May to set up committees and plan future activities. The group, now known as the Quaker Universalist Fellowship, established a network committee of five. The next business meeting of QUF will be at 11:30 a.m., October 15, at the Friends Meetinghouse, Wilmington, Del. The business meeting will be preceded by a talk by Jennifer Hollingshead at 10 a.m. Network coordinator is Peter Rabenold, Box 75, St. Leonard, MD 20685.

**Sparked by Quakers and Mennonites**, a broad coalition of peace and religious groups in Philadelphia have scheduled a Demonstration of Faith and Conscience on October 6 in that city.

The witness will begin at 7:30 p.m., just as President Reagan and West German President Karl Carstens sit down to a banquet about a mile away from the demonstration. The witness will oppose the deployment in December of Pershing II and cruise missiles in Western Europe and point out the social, economic, and racial injustices caused by the squandering of resources on nuclear weapons.

Like the peace demonstrators, the two presidents will be celebrating the arrival in Philadelphia exactly 300 years ago of the first German settlers (*FJ* 6/1-15, p. 21). The demonstrators intend to stress that the 13 families of original immigrants were Quakers and Mennonites seeking a life free of war and intolerance. This fact has been overlooked by the two presidents, who see the date and occasion as an opportunity to promote the needs for more nuclear weapons.

**New Faces, New Places:** *Dyckman Vermilye* has been appointed to the position of dean of studies at Pendle Hill, Wallingford, Pa., replacing *Janet Shepherd*. Dyck is a member

of Harare Meeting in Zimbabwe.

Head residents at Pendle Hill this year will be *Harold* and *Ann Cope*. The Copes are from Wichita, Kans., where Hal was president of Friends University for several years.

The Quaker Council for European Affairs has invited *Angèle Kneale* to be its representative in Brussels this fall when *Pat* and *Brian Stapleton* retire. Angèle, a nurse and member of the Resistance in France during World War II, later became a Friend in the 1950s after moving to the Isle of Man. She has been active in the field of human rights.

**A recent minute from Community Meeting** (Ohio) affirmed their commitment "to promote actively the use of language inclusive of both women and men by members and attenders." As one part of this process the meeting will consider the following queries:

When we refer to God do we use images which include the immanence and transcendence of God to all human experience, both male and female?

When referring to general human experience in our vocal ministry in meeting for worship are we careful to speak in terms and pronouns which include women and men alike?

Do we maintain a consciousness of using language inclusive of men and women in all discourse?

Are we careful to choose quotations where possible that contain inclusive language, or if not, to place the quotation in historical context, thus explaining why such language is being used in the meeting?

**Wilmington College's new president**, Neil Thorburn, was officially welcomed at a special ceremony last April. Robert Bevan, Sr., of Wilmington Yearly Meeting was one of the speakers at the inauguration.

Neil, who succeeds retiring president Robert E. Lucas, was formerly vice president for academic affairs at Albion College in Michigan. Prior to coming to Albion in 1977, he had been an associate professor of history and chairman of the Department of History and Political Science at Russell Sage College in Troy, N.Y. Neil and his wife, Sarah, have two children: Rebecca, 13, and Peter, 9.

**Frances Crowe, a Quaker and an AFSC staff member**, recently received the John Leary Memorial Award of the New England Catholic Peace Fellowship. The award, presented at the 13th annual conference at Merrimack College, North Andover, Mass., on April 16, honors a person from the region who is known for his or her commitment to peace and justice. Crowe, a long-time peace activist from Northampton, was recognized for "her courage, persistence, and ecumenical spirit." The New England Catholic Peace Fellowship, founded in 1971, is an organization for education and action on peace and justice issues.

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Frances T. Dreisbach, ACSW  
Easton, (215) 258-7313

Josephine W. Johns, M.A.  
Media, (215) LO 6-7238

Arlene Kelly, ACSW  
Phila., (215) 988-0140  
(9 a.m.-10 p.m.)

Jean Keitz, Ph.D.  
Levittown, (215) 945-1991

Hope L. Lindsley, M.S.  
Phoenixville/Phila., (215) 933-7037

Helen. H. McKoy, M.Ed.  
Germantown, (215) GE 8-4822  
(9 a.m.-10 p.m.)

Margaret Myers, M.S.S.  
(215) 248-3308

Christopher Nicholson, ACSW  
Germantown, (215) VI 4-7076

George A. Rogers, M.D.  
Cinnaminson, (609) 786-8131  
(9 a.m.-8 p.m.)

James J. Saxon, Jr., Ph.D.  
Phila., (215) 387-4834

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

Lindley Winston, M.D.  
Malvern, (215) 647-1237

Frances Van Allen, M.A.  
Lima/Media, (215) 358-3212

## FORUM

### Eradicating Racial Chauvinism

I have just read James Fletcher's article (*FJ* 5/15) regarding the low attendance of Afro-American and other non-Euro-American membership in the Society of Friends.

I am a 46-year-old Afro-American man, and although I am not a member of the Society of Friends, I have a close relationship with Friends living in the Seattle area.

Upon my initial contact with the Friends I became immediately conscious of the significantly few non-Euro-Americans attending these gatherings. But I do not think that the issue is unique to the Society of Friends as a religious institution.

The purpose of a religious institution is to establish moral standards of consciousness for the domestic community (the family or the community one lives in). The religious institution and the domestic community become interdependent, and the growth and make-up of one becomes proportionate to the other. If the domestic community of the Society of Friends is predominantly Euro-American then the religious institution subsequently reflects this.

A critical change in the racial make-up of the Society of Friends will be dependent upon the change in the racial make-up of the domestic community. This explains the high proportion of native Africans attending meetings on the African continent. I think it also explains why Afro-American prisoners dominate at prison meetings and why they do not attend meetings when released. Prison populations (the prisoner's domestic community) are predominantly Afro-American. When a prisoner is released, that person, as a rule, returns to a predominantly Afro-American domestic community.

James Fletcher's perplexity is shared by many, but the solution to increasing the multiracial make-up of the U.S. membership of the Society of Friends lies fundamentally in eradicating racial chauvinism as a basis for establishing domestic communities. As long as this chauvinism exists within the Society, the Christian contradiction will remain.

Mark Cook  
Leavenworth, Kans.

### A Magazine Is a Mixture

The July 1/15 issue is an excellent example of what keeps me subscribing. It contains a rich mixture of themes and subjects—unlike the contemporary trend to devote an issue to a theme. For me, a magazine is a mixture, a sampling. When I want in-depth coverage, I buy a book!

I like coming away with a recognition of the wide sweep of Friends' concerns, interests, knowledge.

Dorothy T. Samuel  
St. Cloud, Minn.

### Experiencing the Divine Encounter

I have just finished reading your June 1/15 issue and am impressed by its excellence. But above all I was moved by the poetry and the article, "Encountering the Bible," by Patty Levering. Her rediscovery of the potential authenticity which lies at the heart of the scriptural records of our Western religious tradition moved me quickly to tears—especially the poetry. She catches the despair one feels at oneself and the ecstatic joy one knows at experiencing the divine encounter in such fullness that tears are for me the only fully joyful response possible.

Bob Leach  
Geneva, Switzerland

### Lost in the Labyrinth

Olcutt Sanders rejoices (*FJ* 6/1-15) to be with a majority for peace. Throughout history peace has not only been a majority desire but a universal longing.

However, in the context of Olcott's editorial, peace is a treaty committing armed states to forbear in the manufacture and use of nuclear weapons.

In 1858, at a world conference in St. Petersburg, Russia, world leaders agreed not to use weapons of war that were unduly destructive of civilians. Thus, nuclear weapons were "outlawed" 100 years before they were invented. Since then there have been many treaties to reduce the destructiveness of war, but in spite of these treaties the destructiveness continues unabated.

The Nuclear Freeze Campaign is another effort to bind the war machine with the signatures of diplomats. And peace is defined as a majority lost in the labyrinth of cultural presuppositions that makes this futility rational.

John J. Runnings  
Seattle, Wash.

### A Valuable Presence

I thought the Baileys' article, "Korean Impressions" (*FJ* 7/1-15) was excellent and sensitively accurate to the South Korea I have come to know a bit.

It is a great, suffering nation of so many terribly poor in a country "managed" by power structures and people who seem not to notice their citizens' griefs and misery. What the Baileys are doing there is so terribly important to be done by humans who still know how to see and feel and care and work for peace and relief of human miseries.

Margaret Rigg  
St. Petersburg, Fla.



## Friends Reaching Beyond

The thing that has drawn me so much to Quakerism is its contemplative and universal quality. During the many hours of inspiring conversation with three Quaker friends, I have come to understand what a very thin line divides the Quakers these days from Eastern mysticism (I am a Vedantist). The beautifully thoughtful interview with John Linton, "Universalism and Friends" (FJ 2/1) confirms again how far the Friends are reaching beyond the narrow confines of the conventional Christian church.

Caroline H. Lord  
Coonor, India

## Continuing the Witness

I recently listened to the Phil Donahue TV show, and I was much moved by it. Two Catholic bishops, leaders among those who issued the statement condemning global reliance on violence to assure peace, spoke for much of the hour. The core of their words lay in the idea that it is proper to refuse any part in preparation or use of violent means against others and that it is right to obey spiritual commands which transcend those of finite origin.

But I was troubled as I wondered whether our three tiny Historic Peace Churches had failed to do in some present-day fashion what our forebears had done centuries ago. Most Friends are proud of their great unequivocal "We utterly deny . . ."

I rejoice that there are thousands of Quakers witnessing in personal ways, as are the bishops; that many meetings are raising their anguished voices corporately in this same cry; that yearly meetings, our educational bodies, and our groups charged with outreach to suffering humanity or speaking truth to power are active—and in recent times the New Call to Peacemaking, which is really an Old Call kept alive through centuries by dedicated, faithful people, has challenged us anew.

In the November 1, 1982, issue of the JOURNAL, I pleaded for Friends to consider the heavy cost of buying space in some of this country's great newspapers, perhaps with the two other Peace Churches. This surely is another moment in history when our tiny corporate voice might find 50 or 100 words on which we could agree, despite the peculiar nature of our organization. But if that is a poor idea, what shall we do to stand as a religious community and be counted? Or shall we just remember the day when 1,100 of us silently ringed the Pentagon, and one of its workers, contemplating us, said, "I think, if Jesus were alive today, he would have to change some of his ideas."

Colin W. Bell  
Kents Store, Va.

## Peace in Prison

I wish to express my appreciation to Friends of Sandy Spring, Maryland. They come to Patuxent Institution, where I am incarcerated, each Monday evening for worship and sharing.

I have been attending meetings for over a year now and I recall the first night I attended. The officer yelled "Quaker services," and nobody but me seemed interested.

As I entered I was greeted warmly by Joe McIntyre and Marie Klooz. I have never been a religious person in my life, and I asked myself, "What are you doing in this room?" As I sat there in the room they explained to me what Friends are, and that God speaks through each person.

There was no pushing of religion on me, just straight, honest words of peace through God. I felt a warm feeling come over my body, and the feeling was the most beautiful and peaceful that I ever had happen to me. We closed the meeting, and I told them that I would be back when they came down again. I continued to attend the meetings. I met different Friends each time, and was always greeted and called Friend. My faith grew more and more.

I started to meditate each night, and I found myself being more at peace within myself. I felt God's presence. I grew more and became a better person in life.

I am thankful to all the Friends and their encouragement. The first night I attended Friends meeting, I was guided there by God's love. I found peace in prison. All of the Friends are in my prayers each day.

Charles J. O'Neill  
Jessup, Md.

## Thanks for Retying

Margery Cornwell-Robinson's piece "Retying: I Return to the Animals" (FJ 7/1-15) was exquisite. A wonderful piece of writing—more!

Virginia Apsey  
Red Hook, N.Y.

## Outreach to the Islands

At present there are no Quakers on Montserrat, and we look forward to receiving the JOURNAL more than you'd imagine. The "Junior Journal" has provided our five-year-old son with thought-provoking stimulus, and he'll often ask to have a story or poem reread.

The recent covers on the JOURNAL have been outstanding. They convey the essence of Quakerism, and just by glancing at the cover and reading the message our non-Quaker friends have more of a feeling of what we're all about.

Don and Linda Weinberger  
Montserrat, West Indies

FRIENDS JOURNAL welcomes contributions from our readers. We reserve the right to edit all letters and request that those submitted be no longer than 300 words.

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# BOOKS

**Hob House.** By Tom Bostelle. *Aeolian Palace Press, Box 8, Pocopson, PA 19366, 1983. 93 pages. \$6.95/paperback.*

In colorful strokes, Chester County, Pennsylvania, artist Tom Bostelle paints the progress of his wife's Alzheimer's disease, a degenerative brain tissue condition resulting in progressive loss of memory, intellectual function, and bodily control. The author's imagination, caring, practical creativity, and humor arrest the reader with delight, although the topic is serious. Perhaps essential to his strength was the provision of a new name for his wife's new personality: "for her name was no longer Em, but Till, for Em's become a whispered word and life is not accessible for her."

Although sometimes tired, he is never morbid; "humor holds us together at Hob House and keeps the bitterness at bay." Indeed the caretaker's needs are reflected between the lines. Seeking a helper who could focus on the patient is an adventure drawn in swift detail, as are the fears and retreats of some who offer help they cannot deliver.

Appreciative of the mysteries of this increasingly familiar disease, the author marvels at moments when his wife recognizes him and concludes with three poems which capture the spirit of her journey. This small, attractively illustrated book provides a unique perspective on home care, holistic health, and coping lovingly with loss.

Suzanne Rie Day

**Despair and Personal Power in the Nuclear Age.** By Joanna Rogers Macy. *New Society Publishers, Philadelphia, 1983. 175 pages. \$19.95, \$8.95/large-format paperback.*

Creative contradictions and puissant paradoxes abound in this book. It's right in the title: how can we find personal power in despair? Yet, to the sensitive world citizen today, living with contradiction and paradox is almost of the essence.

It is all but redundant to enumerate the reasons this book is necessary: the weight of evidence against the survival of life on the planet; the prevalence of apathy, disbelief, avoidance patterns, and psychic numbing about what must be done and, above all, the feeling of powerlessness to effect necessary change. It is a book of hope, the hope of having the power and the will to put oneself on the side of the angels, and knowing that history is not "them" but "us."

Joanna Macy's workbook is based on the

experience of much good work: "despair-work" as she calls it; the gleanings of hundreds of workshops in which a new spirit was forged among the participants.

"Expressing our sorrows [about the fate of the earth] brought us closer together," wrote one participant. Another: "Fully staring my fears in the face has given me new energy, new hope." And the author, who with her colleagues has seen and helped this happen, says, "As we allow ourselves to feel our pain for the world, we find our connection with each other."

I'm tempted to quote and quote, but I also need to be specific about what is contained here.

It begins, quite naturally, with an acknowledgement of dimensions and depth of the problems—a new one in the history of the world, and unbelievably complex.

How to work through this despair individually, with children and young people and in counseling settings, constitutes the bulk of the book. It is especially strong in delineating how empowerment can be won in groups.

Thus any solitary reading of *Despair and Personal Power* should, if it gets through to you, inevitably lead to setting up groups to help and support each other in this very important despairwork. For those ready for it, it cannot help but be of value.

James S. Best

**Access to the World: A Travel Guide for the Handicapped.** By Louise Weiss. *Facts on File, New York, 1983. 221 pages. \$14.95.*

Those of us for whom business and vacation travel means routes, reservations, and a supply of travelers checks might well think about our very freedom to travel after we read this instructive, informative, and expanded guide.

For too long people generally assumed that the handicapped didn't want to travel. Not so. As public carriers, hotels, and restaurants made facilities available, people who use wheelchairs or crutches, the hearing impaired, and the blind have been increasingly enjoying the wider world of travel.

This helpful guide, expanded greatly from the 1977 edition, deserves to be in every library. The author has included vacation ideas and agents and travel agencies specializing in tours for the handicapped. Specific policies and access details for 44 foreign and domestic airlines are given along with ship and bus facilities. Addresses for country-by-country and state-by-state access facilities are listed, with chapters on meals, money, passports, health while traveling, and even packing tips. With 1983-1992 designated by the United Nations as the Decade of the Disabled, *Access to the World* is not just a

handbook of specifics; it is an eye opener to the general reader as well.

Jeanne Rockwell

**Remedial Intervention in Adolescent Sex Offenses: Nine Program Descriptions.** By Fay Honey Knopp. *Safer Society Press, 3049 East Genesee Street, Syracuse, New York, 1982. 157 pages. \$15 plus \$2.50 postage/spiral-bound paperback.*

Fay Honey Knopp reveals a generally hidden area of violence in U.S. society. Although a recent study indicates that as many as 450,000 adolescents are involved in sexual assaults each year, authorities seem reluctant to confront adolescent abusers. Of juveniles arrested for sex offenses, 82 percent are either not charged or are dismissed or diverted. Yet, without intervention, sexually aggressive behavior frequently escalates—from obscene phone calls to hands-on offenses, from exhibitionism and peeping to rape. This behavior often brings approval from friends and seldom causes guilt in the abuser.

For this study, Knopp interviewed staff at both community-based and residential treatment centers "that help the sexually abusive male youth to forge a new, responsible lifestyle—a lifestyle in which he no longer victimizes others or is a victim himself." The book is a vital resource for anyone who works with youth and is concerned with protecting potential victims, with diagnosis and treatment of abusive behavior, or with educating for healthy sexuality. A follow-up study is due later this year: *Preventing Sexual Assault: A Victim/Offender Response.*

Peggy Brick

**Culture Clash.** By Ellen Matthews. *Inter-cultural Press, Chicago, 1982. 35 pages. \$11.95, \$7.50/paperback.*

Quang, Kim, Lan, and Mihn, Vietnamese refugees, temporarily move in with their U.S. sponsors, Ben, Ellen, and their children. It is summer in a small Maryland town in 1975. Their cultures clatter, grate, touch, mingle, and, ultimately, peacefully coexist.

This book is Ellen Matthews's diary of her first years as sponsor of a refugee family. Matthews relates the intensity of her own feelings and the details of her daily involvement in the Vietnamese family's life with honesty and humor. She also puts herself in Kim's sandals and presents some insightful guesses about Kim's perceptions of life in the United States. Culturally bound ideas such as "work hard, budget, plan, and save"—and prioritizing purchases based on white, middle-class definitions of "necessity" and "luxury"—are exposed for our examination.



Matthews is a strong supporter of the "no government programs, no subsidies for refugees" position. She fears that if the family once partakes of welfare, food stamps, free school lunches, or subsidized housing, they will become dependent. Her position echoes a Depression-era belief about welfare: "Once on, never off." The Matthews provide Quang an immediate job with their construction company, under their protective supervision. Matthews fails to present the plight of most refugees who arrive in U.S. communities with sponsors but without jobs or housing. In reality, thousands of recent

refugees were enmeshed in a tangle of government programs that insured their initial survival. They have since moved on to reach the goal of all sponsors and refugees: self-sufficiency.

Anyone who has worked with refugees in the United States is bound to catch accurate, and sometimes painful, glimpses of their own behavior as they read *Culture Clash*. Although written about a Vietnamese and a U.S. family, the dilemmas, feelings, and insights are easily applicable to any refugee/sponsor relationship.

*Culture Clash* is invaluable reading for

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anyone considering sponsorship. It is healing, sorting-out reading for those who have been sponsors in the past.

Nancy Dawson

**The Community Land Trust Handbook.** By The Institute for Community Economics. Rodale Press, Emmaus, Pa., 1982. 230 pages. \$14.95, \$9.95/paperback.

Some of us have been eagerly awaiting this book. The land trust idea began to take hold in the United States 15 years ago, and in 1972 a book was published which dealt with the philosophy of land trusting, *The Community Land Trust: A Guide to a New Model for Land Tenure in America*. The 1982 handbook is well worth the wait, as it

updates and reviews the important developments in the last ten years.

The book comes at a time when it is clearer than ever that we need new ways to deal with housing and our use and ownership of land. As stated in the handbook, "the question is no longer whether there will be new approaches to property. The question is, whose interests they will serve?" This, of course, has been the question for a long, long time, but we are still living with the American dream of owning a house and land.

The handbook quotes a study conducted by the Harvard-MIT Joint Center for Urban Studies which states that less than one-quarter of U.S. households can now afford to buy a home as compared to two-thirds in 1930. We also learn that 42 percent of U.S. land is owned by various federal

agencies, most very remote from the communities in which the land is located.

The first section of the handbook defines a community land trust and tells how it compares with conservancy trusts, real estate trusts, and land banking. It also explores how individual and community interests, especially security, earned equity, and reasonable legacy, are met.

The second section relates how some people are meeting their needs for housing and land. The case studies are varied and exciting. Each example increases our knowledge about ways people are joining together to have their needs for housing and land met by cooperating. The third section of the handbook is a practical guide to organizing a land trust.

Lillian Willoughby

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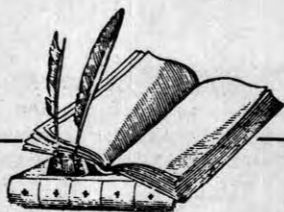
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## Poets & Reviewers



**James S. Best** is a retired editor and writer living in Tucson, Arizona. **Peggy Brick**, a member of Baltimore (Md.) Monthly Meeting, is a teacher. She leads workshops on human sexuality. **Alice Carlton** is a poetry contributor from Chapel Hill, North Carolina. A member of Boulder (Colo.) Meeting, **Nancy Dawson** has worked with refugees for the past three years. **Suzanne Rie Day** is a gerontologist and a member of Newark (Del.) Friends Meeting. **Susan Merrill** is a member of North Branch (Pa.) Monthly Meeting. A writer and photographer, **Jeanne Rockwell** is a member of Bulls Head-Oswego (N.Y.) Meeting. **Lillian Willoughby** is active with the land trust movement and with Movement for a New Society. She is a member of Central Philadelphia (Pa.) Meeting.

## Resources

• **No Place to Hide, Eight Minutes to Midnight**, and other films on nuclear disarmament are available for rental from Direct Cinema Limited, P.O. Box 69589, Los Angeles, CA 90069.

• **Great Decisions '83** is an eight-session study program on current policy issues facing the U.S. The **Great Decisions '83** book provides 96 pages of background, current data, impartial analysis of each issue, discussion questions, short bibliographies, and opinion ballots. It is usable in college- and high school-level courses. \$6 plus 70¢ postage and handling (less for 10 or more copies) from **Great Decisions '83**, Foreign Policy Association, 205 Lexington Ave., New York, NY 10016.

• **Noisy Contemplation**, by William R. Callahan, S.J., answers the question, "Can we live an active, noisy, inserted life and still pray deeply?" Published as tabloid, 1/\$1.50, 10/\$9, 100/\$65, from Quixote Center, P.O. Box 5206, Hyattsville, MD 20782.

• **Seeking Safe Haven: A Congressional Guide to Helping Central American Refugees in the United States**, is published cooperatively by AFSC, Church World Service, Inter-Religious Task Force on El Salvador and Central America, and the Lutheran Immigration and Refugee Services. \$4. From AFSC Peace Education Human Rights Program, 1501 Cherry St., Philadelphia, PA 19102.

• **The Orton Dyslexia Society** is a nonprofit international organization devoted to studying dyslexia and helping dyslexic individuals. Write for publications list and chapter locations, national headquarters: 724 York Rd., Baltimore, MD 21204.

• The Health and Human Values Program of United Ministries in Education has prepared **Health and Human Values: A Guide to Making Your Own Decisions**, the primary study book in a curriculum series. \$6.95/paperback. From Yale University Press Sales Dept., 92A Yale Station, New Haven, CT 06520.

• New bulletins from NARMIC: **The Central American Wars: A Guide to the U.S. Military Buildup**. 1/\$1, 100/\$25. **Investing in Apartheid**. 1/\$1, 100/\$20. **Makers of the Cruise and Pershing II: Missiles Built in Your Back Yard**. 1/\$1, 100/\$25. **Nuclear Weapon Storage and Deployment Sites**. 1/\$0.50, 100/\$10. From National Action/Research on the Military Industrial Complex, 1501 Cherry St., Philadelphia, PA 19102.

• **Alternatives to Violence: Video Forum**, five videotaped programs with 147-page learner's guide. Preview, \$30. Lease, \$150. Purchase, \$295. Write University City Science Center, 3624 Science Center, Philadelphia, PA 19104.

• **Dangerous Deception: Civil Defense Planning in the Nuclear Age**, brochure. 1/15¢, 100/\$10. From SANE, 711 G St., SE, Washington, DC. 20003.

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# CALENDAR

## October

**2-3**—Conference, "Nicaragua and Central America: Saying No to Reagan's Wars." The Riverside Church Disarmament Program, 490 Riverside Drive, New York, NY 10027, (212) 222-5900, ext. 262.

**6**—Witness at Philadelphia Art Museum, 7:30 p.m., to oppose new U.S. missiles in Europe (see World of Friends). Information from the October 6 Witness, 2125 Chestnut St., Philadelphia, PA 19103, (215) 568-0917.

**8**—Ruth M. Edwards Action Day sponsored by Concord (Pa.) Meeting. Topic, racial discrimination. Gather at 7:30 p.m. at YWCA, 123 N. Church St., West Chester, Pa.

**15**—Conference, "The Meeting's Response to Women's Issues," sponsored by Women's Committee of Philadelphia Yearly Meeting. Kay Camp, speaker. Write Betsy Balderston, 1515 Cherry St., Philadelphia, PA 19102, (215) 241-7226.

**23-25**—Seminar for teachers, "Justice as Prerequisite for Peace in Central America." Direct inquiries to William Penn House, 515 E. Capitol St., Washington, DC 20003, (202) 543-5560.

**24**—Concert, Zubin Mehta conducting Musicians Against Nuclear Arms, Lincoln Center, New York. Proceeds support Physicians for Social Responsibility and the Nuclear Weapons Freeze Campaign. In Concert, 1995 Broadway, Suite 1700, New York, NY 10023, (212) 874-4098.

**27-30**—Conference in Syracuse, N.Y., on conflict resolution sponsored by the Consortium on Peace Research, Education, and Development. Kenneth and Elise Boulding participants. Bill Keeney, COPRED, Center for Peaceful Change, Kent State University, Kent, OH 44242.

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

**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.

**Orlando, Florida.** Stay at Southeastern Yearly Meeting Quaker Center at Cisney House, 847 Highland Ave., (32803). Rooms available for sojourners by reservation. Also, one- and two-bedroom unfurnished apartments on year-round basis. Next to Orlando Friends Meeting. A Friendly intergenerational Quaker Community. Telephone: 305-422-8079.

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**Work-practice opportunity.** Zen Community of New York training program. Room/board/stipend. 5720 Moshulu Avenue, Riverdale, NY 10471. (212) 543-5530.

**Fellowship of Reconciliation Speakers' Bureau** features 129 speakers from 45 states. Justice and peace topics. For free brochure, write Dan Ebener, FOR, Box 271, Nyack, NY 10960.

## Books and Publications

**Steading the Landscape**, poetry by Jeanne Lohmann. "A beautiful and luminous volume. . . . Her gift lifts it to the realm of universal experience" (Elizabeth Watson, *Friends Journal* review, 12/1/82). Available from the author, 722 Tenth Ave., San Francisco, CA 94118. 97 pages. \$5.95 plus postage.

**Transnational Perspectives**, independent journal of world concerns: disarmament, human rights, North-South issues. \$10 a year, sample copy on request. Rene Wadlow, Editor, *Transnational Perspectives*, CP 161, 1211 Geneva 16, Switzerland.

**China Gray, China Green**, by Stuart Innerst, former missionary, Quaker activist; story of his lifelong involvement with the Chinese people. \$5.95 plus \$1 postage/handling. Almira Innerst Neff, 932 Craig Pl., Davis, CA 95616. (Proceeds from book to AFSC and FCNL.)

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**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.

**Laser**, a children's peace newsletter, for kids 9-15 and up. Starting second year. \$10 for 10 issues. \$1 for sample. *Laser*, 168 Bridge Rd., Florence, MA 01060.

## Communities

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## MEETINGS

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### 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 24-43-78. 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.

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

### ALASKA

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

## Wanted

**Springfield Monthly Meeting** is looking for memorabilia, personal anecdotes, pictures, historical mementos to help celebrate its 300th anniversary in 1986. Please help! Contact Stuart BreMiller, (215) 543-3809; Charles Stratton, 544-3624; or Linda Melvin, 461-7056.

**House or apartment** to rent/caretake in Chicago area, January through April or June 1984. 35-year-old professional couple working downtown. Please write, Thiernann, Box 90, Philo, CA 95466.

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

**JUNEAU**—Unprogrammed worship group, First-days, 10 a.m. Phone: 586-4409. Visitors welcome.

### 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. Edward Bruder, clerk, 518 E. Kachina Trail, Phoenix 85040. (602) 268-5130.

**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. Vinetta Hale, clerk. Phone: (602) 299-0779.

### ARKANSAS

**LITTLE ROCK**—Unprogrammed meeting, First-day school, 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 663-8283, 224-4020.

### CALIFORNIA

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

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

**BERKELEY**—Strawberry Creek, P.O. Box 5065, unprogrammed, 10 a.m. at 2485 LeConte.

**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.

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

**HEMET**—Meeting for worship 9:30 a.m. Family Service Assn., 40862 Florida Ave. Visitors call (714) 925-2818 or 658-2484.

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

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

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

**MARIN COUNTY**—10:10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., 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. Clerk, Karen Cauble, (619) 281-5033.

**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, 1488 Foothill Blvd., San Luis Obispo, CA. (805) 543-3120.

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

**SANTA CRUZ**—Worship Sundays 9:30 a.m. Community Center, 301 Center Street. Clerk: (408) 336-8003.

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

**SONOMA COUNTY**—Redwood Forest Meeting. Worship 10 a.m. Phone (707) 542-1571 for location.

**STOCKTON**—10:30 singing, 10:45 worship and First-day school. Anderson Y, 265 W. Knoles Way, Stockton (209) 943-5344. Jackson, First Sunday (209) 223-0843.

**VISTA**—Unprogrammed meeting 10 a.m. Call 724-9655 or 745-8072. 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, 2 p.m. Church of Religious Science, 56637, 29 Palms Hwy., Yucca Valley. (619) 365-1135.

## COLORADO

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

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

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

**DURANGO**—10 a.m. First day school and adult discussion. Unprogrammed worship at 11 a.m. Call for location, 247-4550 or 884-9434.

**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 and First-day school, Sundays, 9:45 a.m. First-day school. At Connecticut Hall on the Old Campus of Yale University. Clerk: Michael Burns, 103 Canner St., New Haven, CT 06511. (203) 776-5560.

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

**NEW MILFORD**—Housatonic Meeting. 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 Blanchard, 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. 462-3201.

**JACKSONVILLE**—Meeting 10 a.m., YWCA. 768-3648.

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

**MELBOURNE**—Unprogrammed meeting and First-day school weekly. (303) 777-1221 or 678-5077.

**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 a.m., 316 E. Marks St., Orlando 32803. (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: Summer Passmore. 371-7845 or 955-9589.

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

**STUART**—Worship group. (305) 692-9514.

**TAMPA**—Meeting 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., NE 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**—Worship group 11 a.m. 3415 Frederica Rd. (912) 638-9346 or 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. Gordon Daniels, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or Alice Walker, 579-9124, 9 Kaiholo Place, Paia, HI 96779.

## IDAHO

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

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

## ILLINOIS

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

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

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

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

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

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

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

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

**EVANSTON**—Worship 10 a.m. 1010 Greenleaf, 864-8511.

**LAKE FOREST**—Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 432-7846 or 945-1774.

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

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

**OAK PARK**—Worship 11 a.m., Hephizabab House, 946 North Blvd. Phone: 524-0099.

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

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

**QUINCY**—Friends Hill Meeting. Unprogrammed worship, 10 a.m. Clerk: 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) 328-5853 or 344-5348.

## INDIANA

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

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

**FORT WAYNE**—Maple Grove Meeting, unprogrammed worship. Sundays 10:00 a.m. Phone Julia Dunn, clerk, (219) 489-3372.

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

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

**INDIANAPOLIS**—North Meadow Circle of Friends, 1710 N. Talbott, unprogrammed, "silent" worship, 10 a.m. Children welcome. 928-5614.

**PLAINFIELD**—Unprogrammed worship 8:30 a.m., meeting for study and discussion 9:30 a.m., programmed meeting for worship 10:40 a.m. 105 S. East St. at the corner of U.S. 40 and East St. Thomas Newlin, clerk; Keith Kirk, pastoral minister. (317) 839-9640.

**RICHMOND**—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk: Sirkka Barbour, 962-9221.

**SOUTH BEND**—Worship 10:30 a.m., Badin Hall, Notre Dame, 232-5729, 233-8672.

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

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

## IOWA

**AMES**—Worship 10 a.m., forum 11. Collegiate Methodist Church, Rm 216. For information and summer location call (515) 232-2524 or write Box 1021, Welch St. Sta., 50010. Charles Cole & Brent Wilson co-clerks. Visitors welcome.

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

**GRINNELL**—Worship 3:30 Sundays (Sept.-May). College campus. (515) 236-8398 or 236-7002.

**IOWA CITY**—Unprogrammed meeting for worship 10 a.m. Sunday. 311 N. Linn. Clerk: Julia Kellman. 648-4701.

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



## KANSAS

**LAWRENCE**—Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 10 a.m. Phone: (913) 843-8926.  
**TOPEKA**—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 273-3519, 478-3383, or 234-0061.  
**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, 986-8250.  
**LEXINGTON**—Unprogrammed worship, 3:30 p.m. For information call 223-4176.  
**LOUISVILLE**—Meeting for worship, 10:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

## LOUISIANA

**BATON ROUGE**—Unprogrammed meeting for worship, 10:30 a.m., at 546 Bienville St., (504) 926-5400 or 769-4547. Clerk: Leslie Todd Pitre.  
**NEW ORLEANS**—Worship Sundays, 10 a.m. 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.  
**MID-COAST AREA**—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. 563-3464 or 563-8285.  
**ORONO**—10 a.m. Sundays, Drummond Chapel, Memorial Union, U.M.O. 866-2198.  
**PORTLAND**—Worship 10 a.m. 1845 Forest Ave. (Route 302.). For information call Harold N. Burnham, M.D. (207) 839-5551.  
**WATERBORO**—Unprogrammed worship, First-day school, 10 a.m. West Rd. (207) 247-3633, 324-4134.

## MARYLAND

**ADELPHI**—Worship 10 a.m. Sun., 8 p.m. Wed. First-day school 10:20 a.m. (10 2nd Sun.) adult 2nd hour (mo. mtg. 2nd Sun.) 11:30. Nursery. 2303 Metzerott, near U. MD. 445-1114.  
**ANNAPOLIS**—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Nancy Elsbree, (301) 647-3591.  
**BALTIMORE**—Stony Run: worship 11 a.m. except 10 a.m. July & August, 5116 N. Charles St.; 435-3773; Homewood, 3107 N. Charles St., 235-4438.  
**BETHESDA**—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes and worship 11 a.m. 332-1156.  
**CHESTERTOWN**—Chester River Meeting. Worship and first-day school, 11 a.m. 124 Philosophers Terrace. Clerk: Marian Roberts, RD 4, 778-3282.  
**EASTON**—Third Haven Meeting and First-day school 10 a.m. 405 S. Washington St. Clerks: Jane Caldwell (301) 822-2832, Charles Kepner 745-5204.  
**SANDY SPRING**—Meetinghouse Rd. at Rt. 108. Worship 9:30 & 11 a.m.; first Sundays, 9:30 only. Classes, 10:30 a.m.  
**UNION BRIDGE**—Pipe Creek Meeting. Worship, 11 a.m.

## MASSACHUSETTS

**ACTON**—Worship and First-day school, 10 a.m., Harvey Wheeler Community Center, corner Main and Church Sts., W. Concord. (During summer in homes.) Clerk: Elizabeth Muench. Phone: 862-2839.  
**AMHERST-NORTHAMPTON-GREENFIELD**—Worship & First-day school 11 a.m. Mt. Toby Meetinghouse, Rt. 63, Leverett. 549-0588; if no answer call 584-2788 or 549-4845.  
**BOSTON**—Worship 11 a.m. (summer 10 a.m.) First-day. Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-9118.  
**CAMBRIDGE**—5 Longfellow Pk. (near Harvard Sq., off Brattle St.). Meetings Sunday 9:30 & 11 a.m. During July and August, Sundays at 10 a.m. Phone: 876-6883.  
**FRAMINGHAM**—841 Edmonds Rd. (2 mi. W of Nobscot). Worship 10 a.m. First-day school. Visitors welcome. Phone: 877-0481.  
**NORTH EASTON**—Worship 11 a.m. First-days at Friends Community. 238-2682, 7679, 2282.  
**MARION**—Meeting for worship, 9:30 a.m. Sunday in the Tabor Academy Library, 65 Spring St.  
**NORTH SHORE**—Worship and First-day school, 10:30 a.m. at Landmark School, Rt. 127, Beverly Farms. Child care for those under 6. Clerk: Nancy Coffey, 922-2513.  
**SANDWICH**—Meeting for worship each Sunday, 11 a.m. at East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rt. 6A. (617) 888-1897.

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

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

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

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

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

## MICHIGAN

**ALMA-MT. PLEASANT**—Unprogrammed meeting 10:30 a.m. First-day school. Clerk: Nancy Nagler, 772-2421.  
**ANN ARBOR**—Meeting for worship 10 a.m.; adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: 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.  
**ROCHESTER**—Unprogrammed meeting, 8:30 a.m. Unitarian Church. Call to confirm (507) 282-4565 or (507) 282-3310.  
**ST. PAUL**—Twin Cities Friends Meeting. Unprogrammed worship 10 a.m. Friends House, 295 Summit Ave. Phone: 222-3350.

## MISSOURI

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

## MONTANA

**BILLINGS**—Call (406) 656-2163 or 252-5085.  
**MISSOULA**—Unprogrammed, 10:30 a.m. Sundays, 204 S. 3rd St. W. 542-2310.

## NEBRASKA

**LINCOLN**—3319 S. 48th. 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**—Unprogrammed worship at 10:00 a.m., Scott residence, 1425 Alturas. 747-4623.

## NEW HAMPSHIRE

**CONCORD**—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-6382.  
**DOVER**—141 Central Ave. Unprogrammed worship 10:30 a.m. Sharing at noon. Clerk: Lydia Willits. Phone: (603) 868-2629.  
**GONIC**—Maple St. Programmed worship 10:30 a.m. except Jan. and Feb. Clerk: Edith J. Taague. 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.  
**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**—Meeting and First-day school, 11 a.m. except July and August, 10 a.m. Park St. and Gordonhurst Ave. Phone: (201) 744-8320. Visitors welcome.  
**MOORESTOWN**—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**—Worship and First-day school, 10:30 a.m. Box 502, Quakertown, 08868. (201) 782-0953.  
**RANOCAS**—First-day school, 10 a.m., meeting for worship, 11 a.m.  
**RIDGEWOOD**—Meeting for worship and First-day school 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., NE. Mary Dudley, clerk. 873-0376.  
**GALLUP**—Unprogrammed worship, Sundays 10:30 a.m. Carpenters' Hall, 701 E. Hill. 863-4697.  
**LAS CRUCES**—10 a.m. Sunday, worship, First-day school. 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, 1st, 3rd, 5th Sundays, 10 a.m. Call 835-1238 or 835-0277.

## NEW YORK

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

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

**AUBURN**—Unprogrammed meeting 1 p.m. 7th-day worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Ruth Stewart, 46 Grant Ave., Auburn, NY 13021. Phone: (315) 253-6559.

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

**BUFFALO**—Worship 11:00 a.m., 72 N. Parade (near science museum); and 7 p.m. at Center Hamburg. Call 892-8645.

**BULLS HEAD RD.**—Worship 10:30 Sun. N. Dutchess Co., 1/2 mile E. Taconic Pky. (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. Florence Mossman, clerk, (518) 672-7246 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 Mtg. Hse. Rd., op. Bethpage State Park. (516) 249-0006.

FLUSHING—137-16 Northern Blvd. Discussion 10 a.m., 1st-day school 11 a.m. (212) 358-9636.

Huntington-LLOYD HARBOR—Friends World College, Plover Ln. (516) 261-4924 (eves.).

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

Locust Valley-MATINECOCK—Duck Pond & Piping Rock Rds. First-day school 11 a.m.

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

St. James-CONSCIENCE BAY—Moriches Rd. Adult discussion/singing, 10:30 a.m. (516) 862-6213.

SHELTER ISLAND—10:30 a.m. Memorial Day thru Labor Day, circle at Quaker Martyr's Monument on Sylvester Manor. (516) 749-0555.

Southampton-EASTERN L.I.—Administration Bldg., Southampton College.

SOUTHOLD—Colonial Village Recreation Room, Main St. (June thru Labor Day, 10 a.m.).

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (516) 333-3178 (July thru 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, 9:30 a.m., 11 a.m. Rutherford Place (15th St.), Manhattan. Others 11 a.m. only: Earl Hall, Columbia University and 110 Schermerhorn St., Brooklyn. Phone: (212) 777-8866 (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

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

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

**ORCHARD PARK**—Worship and First-day school, 11 a.m. East Quaker St. at Freeman Rd. 662-3105.

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

**POTSDAM**—Worship and First-day school, followed by potluck, 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 a.m., First-day school 11 a.m. June 15 to Sept. 3, worship at 10 a.m. with babysitting sometimes available. 41 Westminster Rd., 14607.

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

**SCARSDALE**—Meeting for worship, 2nd Sunday in Sept. through June, 11 a.m.; July through 1st Sunday in Sept. 10 a.m. First-day school, 3rd Sunday in Sept. through 2nd Sunday in June, 11 a.m. 133 Popham Rd.

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

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

## NORTH CAROLINA

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

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

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

**GREENVILLE**—Worship group. 752-0787, 752-9438.

**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.

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

**WILMINGTON**—Unprogrammed meeting 10:00 a.m., Women's Resource Center, 20 N. 18th St. Call 343-8317.

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

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

## OHIO

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

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

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

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

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

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

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

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

**COLUMBUS**—Unprogrammed meeting. 10 a.m. 1954 Indianola Ave. Call Cophone Crosman, 846-4472, or Ruth Browning, 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 & First-day school 10:30 a.m. 1516 Salem Ave. Rm. 238. Phone: (513) 433-6204.

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

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

**WAYNESVILLE**—Friends Meeting, 4th & Hight Sts., First-day school, 9:30 a.m.; unprogrammed worship, 10:45 a.m. (513) 885-7276, 897-4610.

**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) 262-8533 or 345-7650.

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

## OKLAHOMA

**OKLAHOMA CITY**—Worship, 10:30 a.m. Forum, 11:45 a.m. 312 S.E. 25th. Information, 632-7574 or 321-2779 (eves.).

**TULSA**—Friends Church 10:45 a.m., 7 p.m. 13322 E. 31. John & Betty Jean Penrose (918) 663-4496.

## OREGON

**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.

**CARLISLE**—Worship and First-day school (Sept. to May) 10 a.m. 140 E. Pomfret St. 249-2411.

**CHELTENHAM**—See Philadelphia listing.

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

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

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

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

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

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

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

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

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

**GYWNEDD**—Sumneytown 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.

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

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

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

**KENNETT SQUARE**—Union & Sickle. First-day school, 10 a.m., worship 11 a.m. Bonny Ogram, clerk, (215) 444-3285.

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

**LANDSOWNE**—First-day school 9:45 a.m., meeting for worship 11 a.m. Landsowne and Stewart Aves.

**LEHIGH VALLEY-BETHLEHEM**—On Rt. 512 1/2 mile north of Rt. 22. Meeting and First-day school, 10 a.m.



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**POTTSTOWN-READING AREA**—Exeter Meeting. Worship 10:30 a.m., Meetinghouse Rd. off 562, 1 and 8/10 miles W of 562 and 562 intersection at Yellow House.

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

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

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

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

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

**SOUTHAMPTON (Bucks Co.)**—Street & Gravel Hill Rds. First-day school 10 a.m., worship 11 a.m. Clerk: 357-3857.

**SPRINGFIELD**—W. Springfield and Old Marple Rd. Meeting 11 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.

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

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

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

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

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

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

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

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

**WILLISTOWN**—Goshen & Warren Rds., Newtown Square, R.D. 1. Worship and First-day school, 10 a.m.

**WRIGHTSTOWN**—First-day school, 9:30 a.m.; worship 11 a.m. Summer months worship only 10 a.m. Rt. 413.

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

## RHODE ISLAND

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

**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. Phone: (803) 781-3532.

## SOUTH DAKOTA

**SIOUX FALLS**—Unprogrammed meeting 11 a.m., 2307 S. Center, 57105. Phone: (605) 338-5744.

## TENNESSEE

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

**CROSSVILLE**—Worship 10 a.m. (4th Sundays 4 p.m.) then discussion. (615) 484-8136 or 277-3854.

**NASHVILLE**—Meeting and First-day school, 10 a.m. 2804 Acklen Ave. Clerk: 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 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square, 452-1841. David Ferris, clerk, 926-9600.

**CENTRAL TEXAS**—Unprogrammed worship. Call (817) 939-8596 or write 816 Lake Rd., Belton, TX 76513.

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

**DALLAS**—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Hwy. Clerk: Alfred Mellor, (214) 942-8020.

**EL PASO**—Meeting at 10:00 a.m. Sunday. Meetinghouse 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**—Potluck 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: Jane Laessle, (512) 997-4841.

**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, 10 a.m.; clerk, Elsa Sabath, 2810 23rd St. (806) 797-0916.

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

**SAN ANTONIO**—Discussion, 10:30 a.m., First-day school and unprogrammed worship 11 a.m. 1154 E. Commerce, 78205. John Booth, clerk, 216 Primera, 78212. (512) 828-0977.

## UTAH

**LOGAN**—Unprogrammed worship, Sundays, 10:30 a.m. Logan Public Library. Contact Al Carlson 563-3345 or Allen Stokes 752-2702.

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

## VERMONT

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

**BURLINGTON**—Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802) 862-1439.

**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.

**SOUTH STRAFFORD**—Worship, phone Freights: 765-4003.

**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**—Worship 11 a.m., First-day school 10 a.m. 4500 Kensington Ave. 358-6185.

**ROANOKE**—Blacksburg/Roanoke Monthly Meeting; Roanoke section, Genevieve Waring, 343-6769, and Blacksburg section, Sandra Harold, 382-1842.

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

**WILLIAMSBURG**—Unprogrammed meeting for worship 10 a.m. 104 Kingswood Dr. (804) 229-6693.

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

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

## WASHINGTON

**BELLEVUE (Seattle)**—Eastside Friends Meeting (NPMY), 4160 158th St. SE, (206) 922-2461 or 632-7006. Unprogrammed worship 10 a.m. Study 11 a.m.

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

**SEATTLE**—University Friends Meeting, 4001 9th Ave., NE. Silent worship, First-day classes 11 a.m. 632-7006. Accommodations: 632-9839.

**SPOKANE**—Unprogrammed worship, 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 a.m. 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 a.m., YWCA, 114 Quarrier St., E, (304) 345-8659 for information.

**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.

## WYOMING

**CASPER**—Unprogrammed worship in Friends' homes at variable times. Phone Eileen Haney at (307) 472-3015.

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