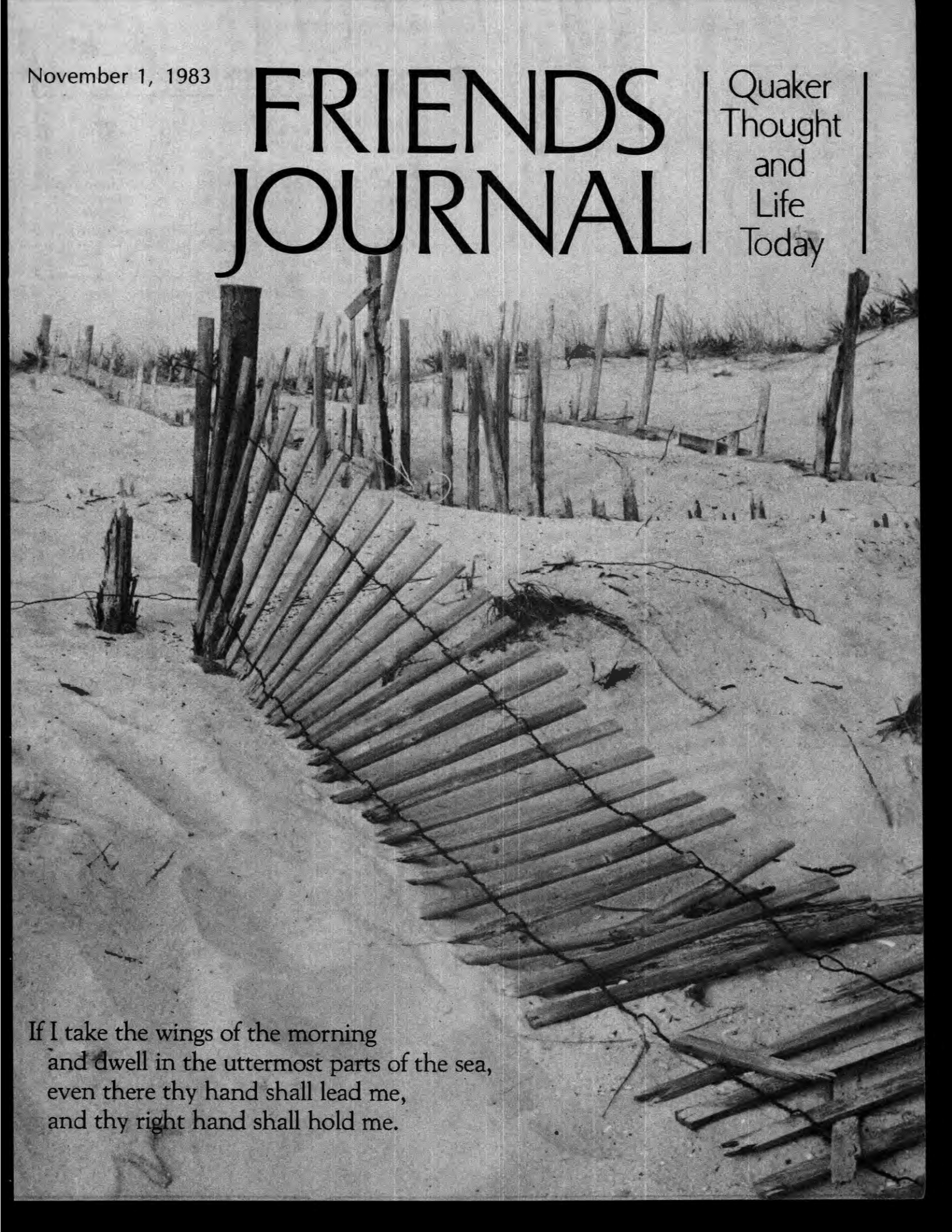


November 1, 1983

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



If I take the wings of the morning
and dwell in the uttermost parts of the sea,
even there thy hand shall lead me,
and thy right hand shall hold me.



FRIENDS JOURNAL

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Cover photo by Barbara Benton. Cover quote from Psalm 139.

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AMONG FRIENDS

One Does What One Can

Recently I received this short parable from Marie McCall, one of our readers from New York City:

In the Middle East there is a legend about a little sparrow lying on its back in the middle of the road. A horseman comes by, dismounts, and asks the sparrow why it is lying upside down like that.

"I hear the heavens are about to fall today," said the sparrow.

"Oh," said the horseman, "and I suppose your puny legs can hold up the heavens?"

"One does what one can," said the sparrow. "One does what one can."

The threat of a nuclear war, the increase in cold-war tensions, our ailing economy, environmental issues, and many other problems which confront us in the world leave me close to a sense of hopelessness. To quote my teen-age daughter, the situation is "awesome." And as I consider the relatively few things I am doing to work for peace and justice in the world, I begin to feel a bit like the little sparrow in the road. I wonder if some of you must feel this way as well?

I was drawn to the Society of Friends 20 years ago when I learned of a small, experimental program in a low-income black neighborhood of Chicago. I began to volunteer with the project, which was sponsored by the American Friends Service Committee. Volunteers, many of them Friends, worked with small interracial groups of children. The groups explored the city and suburbs together, new friendships were made, old stereotypes changed. The program spoke to me in a simple way about what people could do together to change their attitudes and behavior and to bridge their racial and cultural isolation.

At best, Friends seem to have a knack for finding simple and clear ways to witness for truth. Involvement may start when individuals take a precarious first step—addressing some envelopes, standing in a peace vigil, doing some court watching, visiting a prison. As individuals experience things very personally, they start to come together in new ways. Ideas change, new lives begin to be lived. And, I think, the world is moved a bit closer to sanity.

Liane Norman shares in this issue of the JOURNAL her account of the witness of Pittsburgh Friends, a flicker of light in a dark place. Haridas Muzumdar's helpful thoughts on Gandhi raise some questions as well on nonviolence. I hope that T. Noel Stern's article on abortion may open the way to further dialogue on a subject on which Friends have not found unity.

So let us do what we can, Friends. How much more admirable is the small sparrow in the story than that other bird we know which has its head buried deep in the sand!

Vinton Deming

November 1, 1983 FRIENDS JOURNAL

MIRACLE ENOUGH

by Peter Burkholder

When my sister Kathy died, I lost the companionship of the one other person who grew up in the same world as I, the one person who knew me as an equal from the day of my birth. She was a little more than a year older than I, and we were alternately loyal and competitive through our childhood together. There were good times and shared adventures, but we experienced as many unpleasant feelings toward each other as any pair of siblings. I remember raging in my room, beating up my pillow, writing her name on a piece of paper and ripping it to shreds, for reasons I have long forgotten.

Fortunately, we went to different high schools and different colleges, and after we had each grown up we came back together in our 20s to discover that we knew each other intuitively, that we came from the same place and had been traveling parallel roads without being aware of it. We worked through the old

hurts we had felt from each other, shared secret thoughts, and became allies. My greatest comfort when Kathy died was that we had nothing left to admit to each other, nothing left unresolved, and that is a precious feeling. My greatest regret was the loss of the closest ally I could have, a friend I thought I could count on for the rest of my life, and that is a tremendous loss.

Kathy suffered a cerebral hemorrhage and lost consciousness very quickly. She was 28. I was in Boston on a trip when I got the message to call my brother at home. Bill had just turned 18 and was managing the crisis alone, with the support of the family's friends. I don't remember if that was the first time we closed a phone conversation by saying "I love you," but we've done it ever since. I flew back to Illinois and spent the next four days by Kathy's bed as the last signs of hope slipped away.

My parents were in India. It took a day to find them and two-and-a-half days for them to get back home. The saddest sight I have ever seen was the way they looked when they walked into the hospital room. I will remember that for the rest of my life. By that time, Kathy's brain was dead, but I was relieved that her heart had kept beating until they could see her, spend time with her, and say their good-byes. The following afternoon, after the electroencephalogram showed no brain function, the family decided to unplug the respirator and let her go.

In meeting for worship shortly afterwards, a Friend offered a message of concern. I cannot remember exactly what she said, but, as I recall, she was worried about finding the right ways to

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serve God and about keeping her children from despair as they tried to change the world and encountered evil.

I was suddenly struck with the image of God bending over the world as I had bent over Kathy, looking and praying for some signs of life. I wanted so little. When I first saw her, the flutter in her eyes was the only cause for hope we had; even that faded away as we waited for my parents to come home.

I was aware of an implicit promise Kathy and I had made to each other. We used to joke that whoever first became a millionaire would fund the other one's projects—Kathy's filmmaking, my composing, the writing we both did. Underneath that joke was a promise that we would be present for each other, that we would each survive and support each other. Kathy was breaking her promise.

But in the hospital room I didn't want her to become a millionaire, and I didn't want her to give me anything—I just wanted her to live, and the slightest sign of that was enough. My love was unconditional; any sign that she would improve was a cause for rejoicing.

As the days passed, and it became clear that she would not improve, I

found that unconditional love expanding to include the prospect of her death. She was breaking her promise, and I felt both grief and anger, but I knew I could forgive her anything, anytime.

I think that in a way we have each made a promise to God simply by being born, a promise that we will love recklessly, living fully and doing the work of the Spirit on earth. We break this promise all the time. Even the littlest task we are asked to do is sometimes impossible, as it was impossible for my sister to return. And for that we are forgiven. Whatever God's hopes for us, we are loved unconditionally.

We cannot demand of ourselves or of other people that we save the world. That is not what God calls us to do. However inadequate we feel, if we are bending our ways to the leadings of the Spirit, in our work, and in our relationships, if we serve life even for the briefest moment, we are a cause for God's rejoicing.

Let us forgive ourselves and each other for the promises we have failed to keep. Let us not leave off making promises and trying to fulfill them, for that repeated action brings us closer to our

goal. But let us not exhaust ourselves in work that is too hard, in causes to which we are not clearly called, in worries that we cannot control. Let us look for signs of life, and let that be enough.

I know that my sister is safe where she is. I do not know if I have managed to phrase these thoughts in a way she would understand, but I know she understands me and knows why I try to say them. As the memory of her life is a great treasure to me, the lesson of her death is also a treasure. I feel constant in her presence, and constantly blessed.

And the world feels safe to me, even when I feel most helpless and endangered. Any sign of life, or peace, or love, or improvement, is a cause for my rejoicing. There is no time for despair. Yet of course despair comes, too, as do fear and suffering and death, and even despair is forgiven; even despair can be a time for gentle healing.

My friend who spoke in meeting sought to serve God and to protect her children from despair and disillusionment. The surest way to do both is to show by our lives that we are not called to do impossible things, only to do what we can. That is miracle enough. □

To Raise a Child

Theodore Hetzel



Dress the child in crimson.
No hue can match her gaiety,
But this will do.
No melody can shape her laughter,
For the song
Of the glad voice
Is exquisite and strong.

Give her a gift of memories;
Weave the warm cloak
Of idle, quiet hours, familiar things.
Let her know some spot where
beauty sings.

Engrace her mind
With tales of truth and fantasy,
Rich and multitudinous scenes
Of wide variety.
Unleash imagination;
Let her know
The hand that rests unseen in hers,
The breath, the very blow
Of Hallowed name.

Then she may turn and wonder,
Look and learn,
And know the world
of untouched things
Is full of ecstasy
As wings.

—Nancy McDowell



Theodore Hertz

by
Kenneth E.
Boulding

QUAKERISM AND THE ARTS

The relation of Quakerism to the arts—painting, sculpture, architecture, music, theater, opera, poetry, literature, and dance—is ambiguous and difficult. Historically, one has to see Quakerism in two aspects. It is a unique expression of religious experience and culture, in a certain sense independent of time and place, something that has always been in the potential of human life and experience. Quakerism also has to be looked at in the context of its time and place, as an offshoot of English Puritanism in the 17th century.

One does not have to be a Marxist—which I am certainly not—to see this whole movement as part of a process in class differentiation, in the development of a conscious subculture not willing to be subservient to and sharply differentiating itself from the culture of the aristocracy. This was largely

made possible by rising technology, improved cultivation and food supplies, and general enrichment. Early Quakers, much like the Puritans, were yeoman farmers, craftsmen, a few shopkeepers at first; then occasionally a member of the upper class, like William Penn; and a few small-propertied people like Isaac Penington and Thomas Ellwood.

This whole movement of what later came to be called “non-conformity,” which at the time of George Fox’s early ministry consisted of Independents (Congregationalists), Presbyterians, and Baptists for the most part, with a few strange marginal sects like the Muggletonians, represented the rise of an independent culture isolating itself from that of propertied people, the aristocracy, and, of course, from the Church of England, which tried to take in everybody as a symbol of an integrated society. Even my grandmother, an English countrywoman who was a Methodist, told me how she used to sing, “The rich man in his castle, the poor man at his gate, God made them high and lowly, and gave them their estate.” In a way the discovery by both the Puritans and the Quakers

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was that God had given them an "estate" that was by no means "lowly," with a culture of its own and a life of the spirit which was internally rich. I remember again that my Methodist grandparents had a text on the wall, engraved somewhat like a Bank of England note, that read, "My God shall supply all your need according to His riches in glory." And the "riches in glory" was a very real part of the Puritan, Baptist, and Quaker experience of the 17th century, as it was part of the Methodist experience of the 18th century.

It is not wholly surprising, therefore, that what today we would call the "arts"—painting, sculpture, stained glass, magnificent buildings, theater, dance, the novel (not really invented before the 18th century)—were rejected as part of "this world" and, what was worse, for being of the flesh and the devil. Puritan and Baptist churches were plain, and Quaker meetinghouses even plainer, coming a long way from the great cathedrals, where the architectural and artistic riches of this world had somehow in the eyes of nonconformity veiled the "riches of glory." The Cromwellian period in England, out of which Quakerism grew, exhibits slight similarities to the "Gang of Four" and the Cultural Revolution in China in its destruction of ancient buildings, statues, stained glass, and so on.

Quakerism, of course, pulled out from this violence into peaceableness, plainness of dress and lifestyle and meetinghouses, the rejection of the worldly arts. This rejection lasted almost until the 20th century. Margaret Fell protested a little against what she called "gaudy drab," and seems to have worn a red gown. Thomas Ellwood was a friend of Milton and persuaded him, so the story goes, to write *Paradise Regained*. Quakerism developed a very distinctive form of literature in the Quaker journal, which flowered in John Woolman. Edward Hicks was a painter (although somewhat ashamed of this, as he felt it was not really the most acceptable way to earn a living; he was a failure at farming), and he wrote one of the most charming Quaker journals ever written.

The problem with the Puritan style of life and its simplicity, however, is that it has some tendency to produce riches simply through hard work, innovation, and thrift. In the 18th and 19th centuries, Quakers made enormous contributions to technological change. Abraham Darby of Coalbrookdale, England, discovered how to smelt iron from coal and may well have had more ultimate impact on the world than any other

Quaker. Then, of course, probity and trustworthiness got Friends into banking, insurance, and finance, where again they made very large contributions in the 18th and 19th centuries. In the 18th century came Joseph John Gurney ("I became as rich as the Gurneys," says Gilbert in *Trial By Jury*), the Frys, the Cadburys, the Rowntrees of England, and the Biddles of Philadelphia.



It is not wholly surprising that with increasing riches a little worldliness, including the arts, crept in. Joseph John Gurney is particularly interesting in this regard. The prosperous Victorian banker, master of Earlham Hall, traveled in almost triumphant procession with his sister, Elizabeth Fry, to the crowned heads of Europe. He was invited to preach before both houses of Congress in Washington, honored and feasted (I have been told that in some rural meetings in the United States leftovers were called "Joseph Johns" for decades after he passed by)—he seems the epitome of Victorian prosperity. Yet his diary reveals a constant tension between his sense of inner spiritual weakness and failure, and the impressive "worldly" outward presence.

Coming into the 20th century, we find a new kind of Quakerism inspired to a remarkable extent by Rufus Jones and his reinterpretation of Quaker history in terms of a sort of practical mysticism, reflected in the American Friends Service Committee, the "new meetings" (largely in the university centers), the Friends Committee on National Legislation, the Friends World Committee for Consultation, and so on. The plain dress and plain language disappear. The home of a Quaker professor becomes not very different from the home of any other professor, with art books, reproductions, novels, plays, and recordings of classical music. The new meetinghouses, however, are plain, with some tendency to center around a fireplace, and the silent meeting for the most part excludes even hymn singing; Bach and Handel are



Barbara Benton

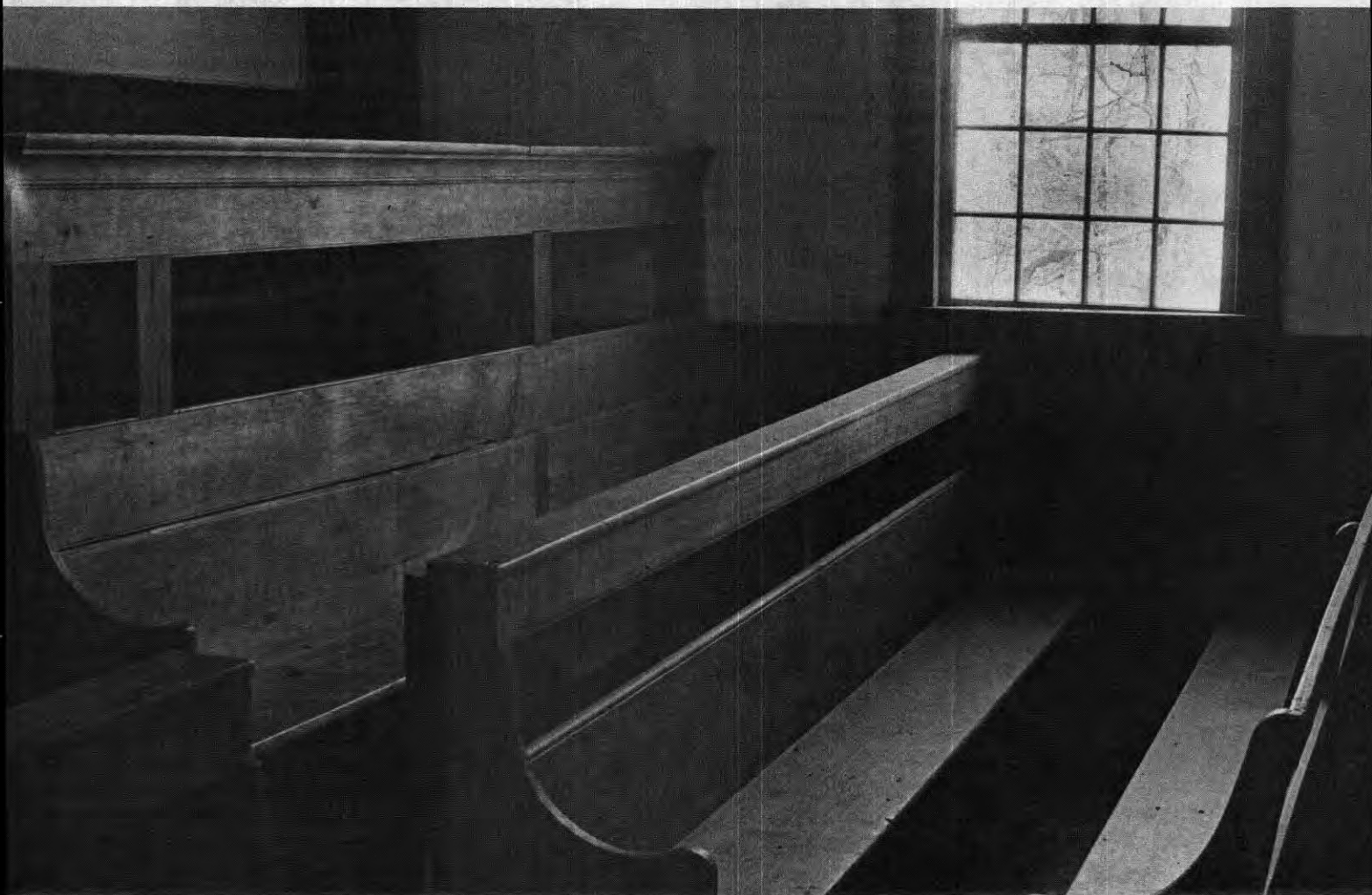
listened to at home. It is not surprising that in the noisy and information-overloaded world of academic life, the blessed, silent, gathered meeting has been the central experience of New Quakers, just as it is not surprising that the isolation and quiet of rural America produced the evangelical revivals and the pastoral meetings, some with robed choirs and stained glass. And in the 20th century we see Quaker artists, Quaker novelists, Quaker poets (these go back into the 19th century, at least to Whittier). I suspect Quakers are rather thin on ballet, but folk dancing has become almost universal.

What is perhaps most remarkable is that the mid-20th century produced a distinguished U.S. composer of Quaker origins, Ned Rorem, who in good Quaker tradition has written and published journals. These are moving accounts of his life experience in Paris, Morocco, and New York, within the worldly world of the arts (and to that world, I think, we must add the flesh and the devil). His journals are terrifying accounts of something very close to a descent into hell, of sexual freedom and an endless struggle with alcoholism, and of coming very close to ultimate despair. The worldly culture of the arts, as he describes it, totally liberated from the restraints and inhibitions of Puritanism, is one in which there is little place for the heavenly kingdom, where the price of glory is earthly restraint.

There is a deep unresolved dilemma here. What might be called "classical Quakerism" up to the 20th century represented a kind of Franciscan voluntary poverty in the arts, inspired by a vision of a divine community of love and sim-

plicity. In the 20th century comes liberation from these older taboos and an embracing of a vast, expanded complexity and richness of human experience. As an amateur painter, photographer, poet, and composer for the solo recorder, I have participated in this expansion. I have traveled all over the world and received its plaudits and honors, and it is almost another person who goes to meeting for worship and is caught up in the experience of oneness and almost terrifying simplicity. How do we preserve that simplicity and at the same time enjoy our new-found riches? How do we break out from what was perhaps a cultural prison without falling into the hands of the world, the flesh, and the devil, the hell on earth that seems to follow so many liberations—political, economic, sexual, cultural?

There is no simple answer to these questions. We must continue to wrestle with them. The world, the flesh, and hell, at least on earth, are terribly real. How can they be redeemed without a redeemer, or at least a redeeming experience? The world takes a lot of redeeming, and it is not surprising that, when the world seems irredeemable, those who experience the call of redemption retreat from the world into monasticism, Puritanism, or even classical Quakerism. Quakerism seems to have had a peculiar genius for having been able to keep one foot in this world and one in the other. This may lead at times to an uncomfortable straddle—but, then, who says we have to be comfortable! And what the redemption of the arts means in the modern world is a question we should not be afraid to ask. □



It has mystified some. Friends and family members have wondered why. What good does it do?

For a few members of Pittsburgh Friends Meeting, the idea of holding meeting for worship on the steps in front of Rockwell International's headquarters (in the U.S. Steel Building) went through us like electricity. It seemed exactly right, though none of us could have explained why.

And so we have met at the regular

time, from 10:30 to 11:30, every Sunday morning since Christmas on what seems the windiest, coldest, ugliest, smelliest, noisiest corner in Pittsburgh, where Seventh and Grant streets intersect. Someone suggested that the devil sits on top of the tallest building in town and farts downward, for the wind whips around the building without releasing the noxious traffic fumes trapped by the huge buildings—the U.S. Post Office, Bell Telephone, the William Penn Hotel,

county and city courthouses, jail and office buildings, and the U.S. Steel Building, whose 50th floor is occupied by Rockwell International.

Rockwell manufactures all the plutonium triggers for all the nuclear weapons made in the United States. It's heavily invested in all the first-strike weapons systems: the B-1 bomber, the MX missile, the Trident submarine, the NAVSTAR satellite used for guidance, communications-command-control systems, the space shuttle—whose prime purpose is military—and laser weapons. Rockwell's 1983 shareholders' report boasts of having "an important role in almost every major element of President Reagan's initiatives to improve the nation's defenses." But the weapons Rockwell makes are not for defense. They can inflict inconceivable damage, but they can't protect or defend a soul. These weapons are designed to be used, and it is clear from Robert Scheer's interviews with Reagan administration officials (*With Enough Shovels*) that use

by Liane
Ellison
Norman

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**GOD
IN A
DARK
PLACE**

is what they have in mind. Because these weapons are highly accurate, they are designed to strike first, to destroy an adversary's weapons before they can be launched. But they would also destroy millions of people and their environment.

We made it clear to ourselves that our weekly worship at Rockwell was not to be construed as political action or demonstration. We have carried no banner, have made no general announcement except to those we think may want to join us. That's what prompted the questions: why are you there? what good will it do?

We are there because we think we should be. We have all felt, as we have gathered in silence, the huge shadow cast by Rockwell. In the cold, surrounded by concrete paving, we have felt the lunacy of Reagan's deputy undersecretary of defense, T. K. Jones, who told Robert Scheer that to survive a nuclear war all we would need to do is to dig a little hole in the ground and cover it with a door and some dirt. Not only does concrete cover that ground, but after a mere hour of standing still in the cold, we are in pain. In summer the persistent wind is pleasant, but we've felt with new sharpness what it must be like to be hungry and homeless, no matter what weather. Like Shakespeare's King Lear, our modest experience illuminates.

Poor naked wretches, wheresoe'er you
are,
That bide the pelting of this pitiless storm,
How shall your houseless heads and unfed
sides,
Your looped and windowed raggedness,
defend you
From seasons such as these? Oh, I have
ta'en
Too little care of this! Take physic, pomp.
Expose thyself to feel what wretches feel,
That thou mayst shake the superflux
to them
And show the Heavens more just.

The "pomp" that needs physic is Rockwell, which fattens on military contracts as the number of people without adequate food or shelter grows. The chairman of Rockwell's board of directors makes over three million dollars a year. We've been told he commutes to and from work in a helicopter, landing on top of the U.S. Steel Building.

I have quipped, in response to queries

about our presence at Rockwell, that we have gone there to take God to a dark place. But I meditated on a recent Sunday on my arrogance. We could not bring God to Rockwell. We have no such power. I remember more of Shakespeare in this respect, when in part one of *Henry IV*, rash Owen Glendower boasts, "I can call spirits from the vasty deep," to which high-spirited Hotspur replies, "Why, so can I, or so can any man; But will they come when you do call for them?" We cannot call God from the vasty deep, but we can search for God in what seems a dark place.

I don't know what or who God is. But I believe that God is in all creation, all people, whatever they do for a living, however they vote, in whatever way they construe the world. *God*, for me, is a word that refers to the creative force which connects human beings to one another and to the physical world, the planet. It is a strong force, but it can be ruptured, attenuated, or obscured. For me, God is something like the ecological principle that integrates various forms of life on earth, a principle that can either be disrupted or honored.

Therefore, it seems to me, we go to Rockwell to pray, which in my understanding means to seek for and strengthen that connecting force, that integrating principle, that presiding link our culture names God. Rockwell is a dark place not because it is full of godless people but because the work done in that building threatens to break all connections. It therefore threatens God.

So my purpose at Rockwell is to pray, to affirm, to call on, to build human bonds with the people who work in that building, though I don't know them. Psychiatrist Robert Jay Lifton has often quoted poet Theodore Roethke: "In a dark time, the eye begins to see." I believe that we begin to see in dark times, that we find God in dark places, that we learn to love those it seems easier to blame or hate, but who are, after all, the inventions of the same binding force that created us.

When I had voiced my thoughts, a man spoke of the peculiar sanctuary we had chosen for our worship. It was the scale of the buildings that struck him. He had studied and lived in India, and noted that the giant buildings and giant institutions minimize and violate human connection. Hospitality in a large hotel

is different in kind from hospitality in an Asian village. Work in a building that houses 11,000 employees is different from communal work. It was the outsize scale—a quality that Albert Speer retrospectively deplores with regard to the buildings and the cities he and Hitler designed for the Third Reich—that made this setting a dark place.

The speaker pointed out a further disconnection. Despite Rockwell's substantial lobbying of government officials, despite Rockwell's lavish contributions to political campaigns, it is ostensibly government that makes policy. Rockwell, having received contracts to carry out that policy, plans the weapons and weapons systems: but those who make the plans don't carry out those plans. The people who carry out the plans, build the weapons, aren't the ones who stand guard over or fire the weapons or give the launch orders. Thus, motives are disconnected from acts. No one is responsible. Everyone follows someone else's orders.

Into the silence that followed, a woman spoke of her experience. Five years earlier, she said, she hadn't cared about nuclear weapons or even the end of life as we know it, because she was full of her own darkness. Having found her way through that darkness, she had emerged loving people and loving the earth. Now she cared deeply. She didn't want those things to end just as she had learned to love them. Standing at Rockwell every week strengthened her sense of connection, of commitment to preventing the end of everything. She gathered energy for action from our worship.

The answer to the questions—why? what good does it do to worship where the devil breaks wind?—is at the heart of nonviolence. It is the search for connection in stillness coupled with the refusal to be still. For in searching for connection with the people of Rockwell, we must also strengthen ourselves to resist what they do to earn their livings. Martin Luther King, Jr., said, "We love men [and women] not because we like them, nor because their ways appeal to us, nor even because they possess some type of divine spark; we love every man [and woman] because God loves him [and her]." We go to Rockwell to learn to love those whose efforts we oppose. □



The Cure

by Katherine Paxson

There is a longing within each of us, whether we recognize it or not, for a vital awareness of what we think of as our real self. We are lonely until we make connection with it.

Busyness too often blots out our true knowledge of ourselves and, more importantly, that of God (good) within our neighbors. We can truly feel lonely in our rush of daily affairs: homemaking, visiting the sick, carrying on the necessary work to make a living and to help keep our meetings vital. We keep doing, when our souls cry out for the pure joy of being.

May Sarton, in a Philadelphia *Evening Bulletin* article, "The Joys of Living Alone," comments:

Loneliness is most *acutely* felt with other people, for with others . . . we suffer from our differences, differences of taste, temperament, mood [and general attitude]. Human communication often demands that we soften the edge of perception, or withdraw at the very instant of personal truth for fear of hurting. . . .

How are we to find our true relationship to the deep Self in a seemingly mad world that is filled with self-destructive, though often well-intentioned, attitudes and activities?

Consider the concern most parents have with family relationships. Frequently parents attend so many committees on the subject, or take so many courses on it, that they have too little time to assimilate and act on the best that they have learned.

When our children have grown to adulthood and have left home (and sometimes before), we can be lonely coming into an empty house. This is true especially after a day involved with people working on a special project. Stimulation is gone. We are tired now. We see only the necessary work to be

Janet Charles

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For Loneliness Is Solitude

done, alone, in preparing a meal or tidying our home. Duties press in on us when we would just like to rest or think or absorb the happenings of an exhilarating day.

There comes a time for many of us when a branch or two from our normally active lives is cut off. Illness is such a time. It takes a while to adjust. Often the re-pacing is painful, for we feel we are not doing our share of the world's work, not carrying our load. Yet, if we choose, if our soul's sincere desire is realized, we find healing of the wound of loneliness in solitude.

In the quiet spaces of life we can, with intentional seeking, come closer to the reality of God's spirit within us and our fellow human beings. The empty house

now becomes a welcoming haven from the strident voices of the world. We do not disconnect the outcries against the evils tormenting humankind. In solitude we take time to learn more about suffering and its causes and allow compassion to grow within us. It is then our loneliness is cured, for we are caught up in the consciousness of a living soul. "Why does this happen to me?" becomes "Why does this happen to us?" "Please do this for me, Lord" becomes "What can I do for you, Lord?"

When we allow ourselves to feel disoriented inner reality, loneliness can overtake us. If it does, we should not berate ourselves, but as Brother Lawrence wrote a friend centuries ago, "We need only to return to God, telling Him

that without His help we would be this way more often."

While George Fox was in Derby prison, he contracted the habit which stayed with him all his life—that of writing letters to various magistrates and people in high positions. Solitude released the creative forces within him. Persons receiving these letters, to use George's expression, were "much exercised in spirit." These letters and the responses to them contributed much to the strength and growth of the "Seekers of Truth."

Elizabeth Barrett Browning wrote poetry of lasting quality from the solitude of an invalid's couch.

In nature, the aloneness of a chrysalis in a cocoon finally gives birth to a butterfly, a more beautiful creation than the original form. So it is with the human spirit.

How can we balance our need for creative aloneness and the care of those around us? One woman I know who cared for both her parents and young children used to rise early each morning for a quiet time of meditation and prayer. After about a half-hour she would then do quiet housekeeping jobs while the family slept. This released time later in the day to read to her mother-in-law, whose sight was failing, or to do interesting things with her parents during school hours. After school, if her parents wished to, they could go with her to shop or to a game or track meet, or they could do things on their own. Being alone in the early morning was the creative solitude this mother needed more than anything else to keep her calm and poised, ready to meet the needs of three generations.

I have the ever-present hope that others will discover or rediscover the Immediate Self within. This generation may well need to learn the way of taking time to understand, as May Sarton writes, the "inner space, space as immense, unexplored, and sometimes frightening as outer space to the astronaut, for the cure for [hu]mankind's loneliness and alienation is solitude." □

Meditation

My mother made it.

The rug. She cut my old plaid skirt
and sundry scraps from several lives
in strips and stitched and carefully turned
and braided them and made this rug.

Sitting on the rug my mother braided,
while cicadas serenade
I watch a strawberry candle burn.
The flame dances,
jumps,
splits into slender, feathered strands of light.
The delicate beams become a corridor
strewn with dragonfly wings—
an illusion, yet as real as mother's rug.

I travel the shimmering path
to the center of the universe.
I meet God there, and myself;
We are both sitting on the braided rug
my mother made.

—Avis Crowe

GANDHI'S NONVIOLENCE

by Haridas T. Muzumdar

The movie *Gandhi* vividly portrays the triumph of nonviolence over violence, of Gandhi's *ahimsa* (nonviolence: love) or soul force against the British Raj. The question has been raised time and again: Would Gandhi's technique have worked against Hitler or Stalin? The question must be faced squarely and answered logically. To answer the question, however, we must fully understand the man Gandhi and his philosophy of life.

To understand Gandhi the man properly, we must take into account two factors: the all-pervasive influence of his Hindu heritage and the profound impact

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Mohandas Gandhi takes his daily walk, supported by his granddaughter and daughter-in-law, 1946.

during his student days in London of the life of Jesus, especially the Sermon on the Mount.

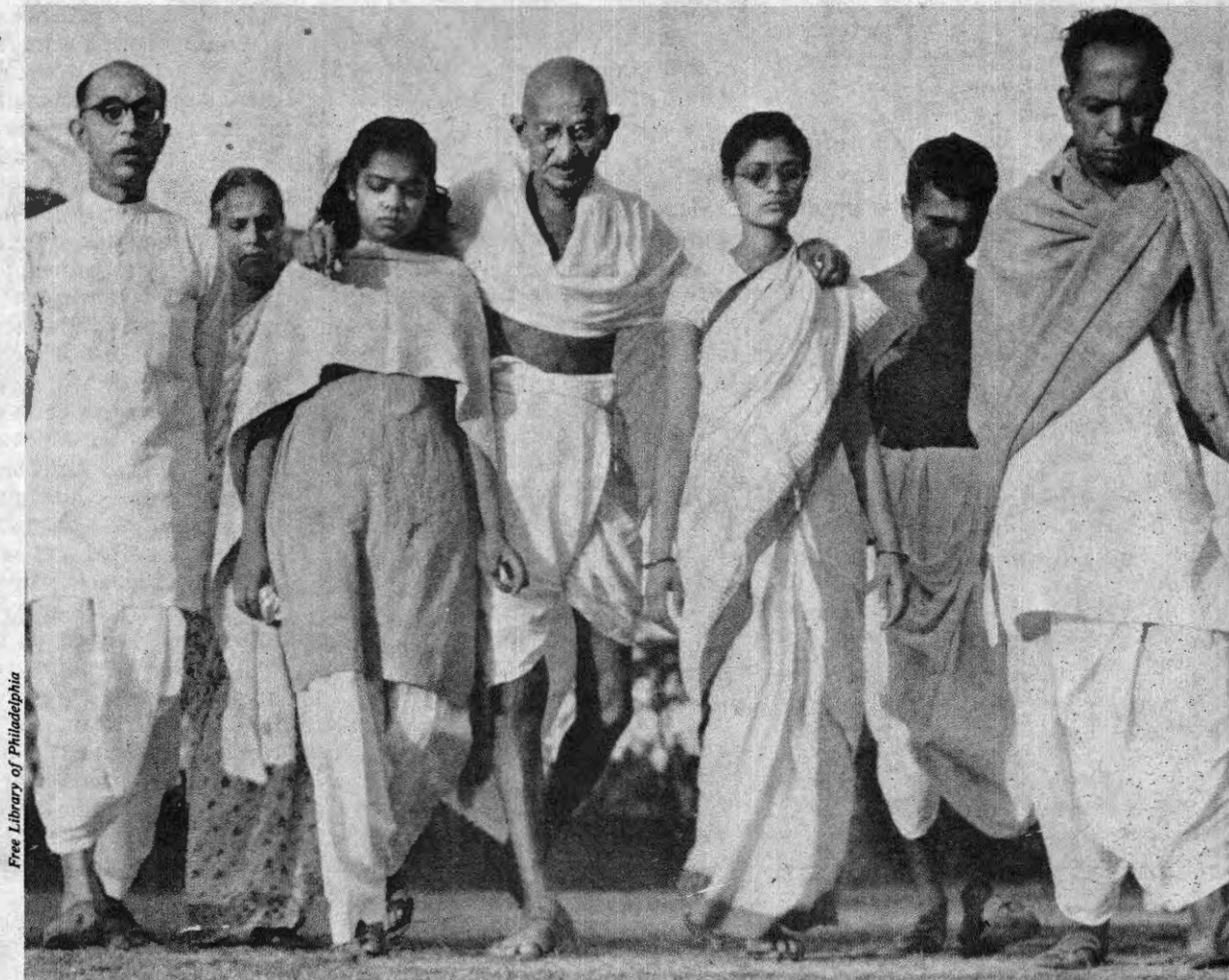
The Sermon on the Mount fails to make a striking impression on people born and reared in a society which professes the name of Jesus without fully understanding his life or the meaning of his core teachings embodied in the Beatitudes. But Jesus and his core teachings do make a never-to-be-forgotten impact on one who comes fresh to the Sermon on the Mount from another cultural milieu.

I have called the Sermon on the Mount "The Technique for Converting the Wrong-Doer." There are legitimate differences of opinion in regard to the interpretation of the phrase: "Resist not evil." Some translate it to mean "non-violent nonresistance." And they would be in good company. The Mennonites to this day fashion their lifestyle according to this interpretation. And if I

am not mistaken, the other two Historic Peace Churches, Quakers and Brethren, also accepted that interpretation at one time.

Gradually the Quakers broadened their concept of nonviolence to embrace works of healing and reconciliation ("the constructive program" of Gandhi's nonviolence) as well as noncooperation with violence and warfare. The broader concept of Gandhi's *ahimsa* implies that in addition to what is manifest in warfare, violence may be built into an unjust social structure or into certain interpersonal and intergroup relations, such as discrimination, segregation, and exploitation. This broader concept gives the follower of *ahimsa* a wider scope for inventing and utilizing new and creative nonviolent strategies for fighting existing evils and injustices in society.

I submit that every generation must interpret and reinterpret the sacred



Free Library of Philadelphia



Left and below: German children are fed by an American Friends Service Committee feeding program, 1920.



Scriptures and their precepts. I interpret "Resist not evil" to mean "Resist not evil violently." Such an interpretation leaves open to the votary of ahimsa the scope for resisting evil—of course non-violently, without malice or hatred.

One of Gandhi's eternal contributions to the new type of thinking necessitated by the horrendous death-dealing arma-

ments, by the balance of terror, is the distinction he made between the system of wrongdoing and the operators of the system of wrongdoing. The system we have every right to quarrel with and strive to alter or abolish. But human beings, the human agents who operate the system, we have no right to quarrel with, much less to destroy. Judgment and punishment rests with God; ours is the humbler task of converting wrongdoers, not of judging and destroying them. It is precisely in this respect that Jesus' Sermon on the Mount makes its supreme contribution. In *Gandhi*, the young Hindu barrister makes the self-same statement: Jesus "understood" the full implications of nonviolence.

Jesus' injunction about walking the second mile illustrates his conception of nonviolence. Under imperial Roman law, it was perfectly permissible and legal for a Roman officer to commandeer the services of a Jew to carry a load for one mile. Under the circumstances, Jesus exhorted his compatriots: By all means, carry the load one mile, since that is the law of the land (unjust though it be). Then at the end of the one mile, offer freely to carry the load the second mile.

At this unrehearsed and unexpected response, the Roman officer would be compelled to raise questions about the sanity of the Jew or his own sanity or the validity and justice of the system of which he was an integral part. When the officer is forced to raise such questions posed by the nonviolent behavior, half the battle is won by the victim of the system. Two thousand years later, similarly, at the famous trial in Ahmadabad (1922), Gandhi called upon the judge to resign his post if the system he was helping to administer was not good for India; otherwise, to impose upon him (Gandhi) the severest penalty the law permits. It was the Mahatma's nonviolence in thought, word, and deed that led the honorable English judge and the entire court to rise in respect when Gandhi the prisoner was being brought to the dock.

Would Gandhi's technique of nonviolence have worked against Hitler or Stalin? My answer has always been that Gandhi implicitly believed that his philosophy of nonviolence would work against a Hitler or a Stalin successfully as it did against the British Raj in southern Africa and in India, albeit with perhaps greater sacrifices on the part of

the votaries of nonviolence.

His broad concept of the scope and meaning of ahimsa would give Gandhi plenty of latitude for evolving creative, constructive programs of action to mobilize the whole nation in the fight against the injustices of a Hitler or a Stalin. Nor would he give up on a Hitler and a Stalin as hopeless, irredeemable devils. They, too, maintained the Mahatma, possessed though they might have been by satanic impulses, had a divine spark underneath the veneer of their ideology. Likewise the ideologically oriented followers had in them the divine spark. And it is this divine spark that Gandhi would kindle, as Jesus and Buddha, Mahavira and Lao-tse, had taught us long ago.

Instances abound of the triumph of the divine spark over ideological myopia. Trygve Lie, the first secretary general of the United Nations (1946-1953), told us the story of a little-noticed episode during World War II at an Institute of International Relations held under the auspices of the American Friends Service Committee.

At the end of World War I, because of the Allied blockade of Germany, no foodstuff could reach the German people. Sensing the danger to the children, the people of Norway invited a number of German youngsters as their guests and treated them as members of their own families—an act of “constructive” nonviolence. These German youngsters learned the Norwegian language and became familiar with the Norwegian countryside with its fiords and mountains.

During World War II the German High Command was delighted to have hundreds of well-trained, indoctrinated Nazi soldiers who knew Norwegian and the countryside and the people of Norway. They selected these Nazi youths, briefed them about the “impending” invasion of Norway by the British, and asked them if they would volunteer to go to Norway’s defense. All those young men in Nazi military uniform, reared by Norwegian families, enthusiastically agreed to go to the aid of Norway. Two battleships carried these youths, along with a large expeditionary force of other German soldiers, supposedly to help Norwegians repel British aggression. Upon landing, these German youths discovered that they

were called upon to fight the Norwegians, not the British. Whereupon these young soldiers went back to their ships, told their superiors that they would not fight the Norwegians, and risked being shot. The German High Command, eager to have the services of well-trained soldiers, shipped them off to other battlefronts.

The nonviolence or soul force of Norwegians in the form of “constructive” activity of goodwill was repaid handsomely by the beneficiaries of Norwegian hospitality—despite their Nazi ideology and military drilling. Justifiably the Mahatma could declaim (1909): “Soul Force is a two-edged sword. It blesses him who uses it and him against whom it is used.”

A young American Quaker relief worker in occupied France wanted to pass through a checkpoint; he had no military pass with him. But when the young Nazi soldier standing guard learned that the American represented Quaker relief work in Europe, he let the worker enter without a hitch and volunteered the information that, as a youngster in Germany at the end of World War I, he had been fed by the American Quakers.

In terms of the concrete situation of the present relations between the two superpowers, the United States and the USSR, the adversary relationship is brought about because leaders of both powers have been captives of the traditional mode of thinking, namely, that to resolve mutual differences and fears they must resort to the arbitrament of war. Neither party chooses to trust the other’s word. Lack of mutual trust, Gandhi would say, is at the bottom of each party’s fear of suspected wrongdoing and first strike by the other.

It is strange that the superpowers should be bogged down in haggling over irrelevant details, while both genuinely profess belief in safeguarding peace for their own people and for the peoples of the world. Why don’t the superpowers enter into an agreement not to resort to war for any cause whatsoever? Then, why don’t they agree to put all their cards—their grievances against each other—on the table and find ways to resolve differences on the basis of trust and goodwill? Such a scenario would fit Gandhi’s nonviolence in the present context. □

ABORTION

by T. Noel Stern

The abortion issue nettles Quakers along with the U.S. public, Congress, and the Supreme Court. Although science knows how the fetus starts and grows within the womb, it cannot tell us when human personhood begins—at conception, at quickening, or after birth. So each of us is forced to rely on her or his inner spirit, or subjective value system, for answers.

A decade ago the Court carefully drafted its doctrine on abortion rights in its *Roe* and *Doe* decisions, granting women a limited right to abortion under the Constitution. More recent decisions by the Court appear to many to have seriously weakened the *Roe-Doe* doctrine insofar as indigent women are concerned. Those recent decisions in 1977 and 1980 give the federal and state governments the right to refuse to fund abortions for poverty-stricken or indigent women with Medicaid money.

Further complicating the scene are proposals to add a “human life” amendment to the Constitution, which would attribute personhood to the unborn at the moment of conception.

Although the American Friends Service Committee supports abortion rights, the Society of Friends as a church body lacks a common tradition or testimony comparable to our established witness on peace, race relations, general equality of the sexes, and penal reform. So individual Friends move in different directions. Many Quakers accept a “pro-choice” view that each woman has the right to decide for herself concerning her body and what is within it. Other Friends find common ground with “pro-life,” drawing a line between abortion and pacifist principles (“Thou

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AND PERSONHOOD

shalt not kill"). Still other Quakers accept a middle position akin to that of Associate Justice Harry A. Blackmun in *Roe v. Wade* and *Doe v. Bolton* of 1973.

Justice Blackmun's scholarly statements in *Roe* rejected hard and fast views on both sides, although his opinion pleased the "pro-choice" people by upholding a qualified right to abortion.

Blackmun's opinion reviewed religious and legal doctrines concerning abortion since ancient times. He noted the distinction that used to be made in English common law some time ago between quick and non-quick fetuses, and then in most American states in the first half of the 19th century. Prior to 1850, the courts and almost all states were lenient in the treatment of abortion before quickening (that time around the 16th to 18th week of gestation when the unborn starts to turn and kick and to communicate rudimentarily).

The 1973 Court opinion gave the pregnant woman the right to abortion during the first trimester with the consent of her physician. Consequently women have wide latitude of choice at that stage—provided that they can pay for an abortion.

The *Roe* ruling grants the state increasing control over "potential life" within the womb as pregnancy moves toward term, after the first trimester. When the fetus is viable (at 28 weeks or earlier), the state may forbid a physician to abort a fetus.

Blackmun reviewed in the *Roe* case the claim that Texas's anti-abortion law protected the unborn "person" under the 14th Amendment. Blackmun rejected Texas's claim, saying that "the word 'person' as used in the 14th Amendment does not include the unborn." There had been far freer legal abortion practices, he reasoned, when the 14th Amendment was adopted in 1868.

States which act against the rights of pregnant women may forget that these

women, too, have personhood. The histories of the female plaintiffs in *Roe* and *Doe* throw light on that matter. Norma McCorvey, who appeared in the *Roe* case as "Jane Roe," is today a self-supporting house painter in Dallas, Texas. In 1969 she was gang-raped by three men on a side road near Augusta, Georgia. Several weeks later, after moving to Dallas, McCorvey discovered that she was pregnant and sought an abortion. Already the mother of a five-year-old daughter, McCorvey was divorced, without work, and "broke." Though her pregnancy was a severe burden on her financially and emotionally, Texas law would not permit her to have a legal abortion.

McCorvey's case was decided by the Supreme Court three-and-a-half years after her rape, when the Court retroactively upheld McCorvey's right, invalidating the Texas statute.

The case of "Mary Doe" in *Doe v. Bolton*, also decided on January 22, 1973, involved a woman who was in a serious situation, more complicated than that of Norma McCorvey. A 22-year-old married woman, Mary Doe was nine weeks pregnant when she sought a free abortion at Grady Memorial Hospital in Atlanta. She already had three children, two of whom had been placed in foster homes because of Mary Doe's inability to care for them. Her husband, a construction worker who was sporadically employed, had recently abandoned her. Mary Doe had been forced to move in with her indigent parents, who had eight other children.

Mary Doe had been a mental patient at a Georgia state hospital. She was advised that an abortion would cause less danger to her health than if she were to give birth to her baby. Moreover, she was in no condition to support or to care for a new child.

Yet the Abortion Committee at Grady Hospital in Atlanta refused Doe's application for an abortion on the ground that she did not meet the terms

of Georgia's law which said that abortion is illegal except when the life or health of the mother is endangered (or in other exceptional cases such as incest). Although another hospital in Atlanta was ready to give Mary Doe an abortion if she would pay for it, that offer was of no use to her in view of her poverty.

When finally deciding the *Doe* case, the Supreme Court recognized the seriousness of Mary Doe's health and other problems, invalidating large parts of the Georgia law.

Each of the two women in *Roe* and *Doe* wanted an abortion in her first trimester. Each needed protection for her personhood, economic viability, and health. So I believe that the Court was fully justified in ruling in their favor, and in protecting the right of other women in like situations to have abortions.

However, the Hyde amendment to the Social Security Act and Hyde-type laws at the state level deprive indigent women of the right to have Medicaid money for abortions, no matter how badly needed; and the Court has upheld such legislation. Such action hits the "Mary Doe's," the low-income women who are most in need of help.

I accept most of Blackmun's thought in the *Roe* and *Doe* cases. I hope that Congress or the Court can set a new standard concerning the time when the state has the power to intervene to protect the fetus. I believe that the "compelling point" for such intervention should be pushed backward from the time of viability (around 28 weeks) to the time of quickening (16-18 weeks). Admittedly that view is based on subjective value and on conscience, as are the views of Choice and Right-to-Life, as well as Justice Harry Blackmun and Illinois Representative Henry Hyde.

I would be happy to hear from other Friends concerning their insights on the personhood of the mother and the fetus.

□

REPORTS

Pacific Yearly Meeting: Family of Hope

During the first week of August in the hot almond orchards of Chico, California, 456 of us gathered for the 37th Pacific Yearly Meeting. Midway through our week, the daily newssheet cheered us with:

*As the lamb beckons the lion to enter
the Peaceable Kingdom,
So thy heart beckons mine.
Welcome to PYM. All my love,
your significant other.*

With half of us camping on the small lawn adjacent to our building facilities, tents and one tepee punctuated the skyline like a gypsy caravan. Not only children went from tent to tent gathering food, stories, and hugs. At dusk, intergenerational games and music sprang up before evening sessions began, bringing us together in celebration.

We seemed to deepen our recognition of ourselves as a family of hope this year. We began the yearly meeting with an evening of slides and stories which covered our history from its beginning with loving and humorous detail. On the wings of our efforts to revise *Advices and Queries*, we were delighted to hear the brevity of our predecessor, College Park Association of Friends, in the 1890s:

Doctrine: Friends believe in the continuing reality of the living Christ, available to all seeking souls.

Worship: The worship of God is in spirit and in truth and shall be held on a basis of the leadership of the Holy Spirit.

Ministry: All members and all attendees are free to participate vocally in meetings, under a sense of God's presence.

Manner of Living: Friends are advised to conduct their private lives with simplicity and directness, ever sensitive to the world's needs and eager to engage in service.

Relation to State: Friends are urged to feel their responsibility to the nation, and at the same time to recognize their oneness with humanity everywhere, regardless of race or nation, abstaining from all hatred.

We experimented this year with a format which reduced the amount of time in interest groups and focused our efforts into two two-day working sessions—the first on peace and social concerns, the second on faith and practice issues. Gordon Browne, executive secretary of Friends World Committee for Consultation—Section of the Americas, challenged us with the implications for Friends of a demographic shift to Third World areas such as Brazil and Kenya. We

established a peace tax fund and a committee to foster East-West relations. We encouraged individuals to continue to make use of our Fund for Concerns, established four years ago to enable those with leadings for social, political, and religious action. In addition, we wrote minutes about our concerns on a number of current issues and were encouraged in the economic realm by viewing the BBC film, *Mondragon Experiment*, a chronicle of the growth of the cooperative movement in Spain.

At work among us, however, seemed to be a tension between the onslaught of issues and the need to nurture a more deeply grounded spirituality. We acknowledged the trust which our 37 years together had built. Knowing that the fragments of our world ask us to grow larger in love, we searched together in meeting for worship and in our daily lives for that Spirit which would enable us.

We are indeed ordinary people engaged in the extraordinary task of being faithful to the Spirit present among us. We are grateful to be among the wider body of Friends who share this seeking. Next year we meet in La Honda; again, we hope, with our significant other.

Betsy Dearborn

Ohio Valley Yearly Meeting Seeks the Spirit's Direction

Ohio Valley Yearly Meeting came together for business and fellowship at Wilmington College in Wilmington, Ohio, August 3-7. The 125 adults and children attending the 163rd sessions this year demonstrated their love and understanding of one another.

The spirit of our meeting was such that we were not content to bask in our own joy and comfort. Instead, we tried to be sensitive to the injustices, dangers, and alienations that darken our world, and to seek ways of dealing with them. Since the anniversary of the Hiroshima bombing fell during this year's sessions, world peace and the dangers of increasing militarization were all the more on the minds of Friends. Many attended peace vigils commemorating the bombing victims. The yearly meeting approved minutes in support of the World Peace Tax Fund and of conscientious war resisters. Minutes were also approved calling for a settlement freeze by Israel in the West Bank and Gaza Strip and in support of sanctuary for Central American refugees.

Messages brought by our speakers are summarized in our Epistle:

Our keynote speaker, Hugh Barbour, led us into an exploration of truth and how we can respond to it in the knowledge that life on earth is not secure. We seek to open our lives to

Eternity now, to discover the depths that underlie our threatened lives, to know that in spite of it all, everything *does* matter and that we *can* find the courage to live those truths we do know. Alan Kolp encouraged us in his talk to dare to enter into solitude to discover our calling, then to enter into community to transform that calling into service. Sara and Raymond Braddock shared with us the witness of their lives as expressed in their marriage, child-rearing, and service in the Quaker tradition in schools, prisons, the field of nursing, and at Davis House in Washington, D.C.

Concern was expressed for the needs and interests of our children, growing as members of the Friendly community. Several people gave much time and thought toward making yearly meeting a joyful and significant occasion for the children. We had glimpses of their activity throughout the sessions and enjoyed their contributions to the final-night talent program.

Worship-sharing groups were, as usual, times of learning to know one another more intimately. Leaders were helpful in using personal, searching questions to facilitate thinking together on a deep level.

The memorial service brought to mind the loving dedication of several members we have known. Many gave tribute to the work of Olcott Sanders, recent editor of *FRIENDS JOURNAL* who is also remembered for a great variety of peacemaking contributions.

The final worship service on Sunday morning included several expressions of thankfulness and dedication. We realized the need for earnestness in living out the Spirit's direction, both in our individual, family lives and in relation to the world's needs. One member reiterated our sense of relationship: "We are not alone. We are One."

Catherine McCracken

New England Yearly Meeting: A Unique Joy

The 323rd New England Yearly Meeting took place August 13-18, at the University of Southern Maine in Gorham, with 685 Friends and attenders representing 59 monthly meetings and worship groups. The theme of the meeting was "Joy"—the joy that George Fox felt when he saw "the infinite love of God" flowing over the ocean of darkness and death.

David McClelland, clerk of Cambridge (Mass.) Friends Meeting and Harvard professor of social relations, set the spiritual framework for the sessions on the first evening. Quakers, he said, are unique; we are an enlightened group, in the sense that we mind the light, making ourselves available for a deep relationship with God. At the same time, we are under constant risk of becoming a good-works, ethical culture

society, unless we continually practice "being in the spirit." References to McClelland's talk in the days that followed attested to its helpfulness, which was magnified by his willingness to share his own spiritual growth experience.

New England Yearly Meeting's custom is to have a Bible half-hour preceding the daily business session in which a distinguished Quaker scholar sheds new light on the Scriptures. This year William Taber from the Pendle Hill staff illuminated the Hebrew prophets for us—a "golden string," as William Blake might have said, which led on to Jesus and was picked up by Fox.

Today's Friends are still "seeing," as the seers of Israel saw, that the world is full of injustice and oppression. Two minutes, one encouraging local meetings to provide support funds for draft nonregistrants who are denied scholarships or job training, and another expressing readiness to assist meetings in providing sanctuary to Central American refugees, demonstrated the yearly

meeting's readiness to take the risk of civil disobedience when efforts to obtain legal redress have failed.

The issue of homosexuals in our Society received prayerful consideration, as it has for the past several years. A minute was approved which recognized the underlying principle of Christian fellowship.

Interest was expressed in the concern brought to us by Kent Larrabee, who showed slides of his one-man walk into Soviet Russia. He is urging support for the creation of a Quaker center in Moscow.

A major source of joy at this year's meeting came from seeing the bumper crop of children, who responded joyfully to an exceptionally devoted and creative staff and, in their free-play times, also witnessed to a good Quaker upbringing by their sensible and caring behavior. A luncheon was held to celebrate the 30th anniversary of China Camp in Maine. The Young Friends reported a successful year, with "an increasing interest in their roots as Friends." Their membership

continues to grow under Tricia Sittig's leadership.

New England Yearly Meeting has benefited from a fortunate balance of stability and renewal in its leadership, which includes not only the paid staff but the many devoted members and clerks of the various committees. This past year the husband-and-wife team of Thomas and Denny Ewell has taken over the executive staff function from Louis and Clarabel Marstaller, who were on hand to ease the transition. Sylvia Perry, our clerk for five years, retired on the final day of the meeting. She and Thoreau Raymond, recording clerk, were lovingly celebrated with balloons and songs.

Elizabeth B. Lindemann

Serving With Gladness at Iowa Yearly Meeting

Iowa Yearly Meeting was in session at William Penn College in Oskaloosa, August 9-13, during one of the hottest and driest summers in Iowa history. Even so, the Iowans generated some heat of their own when they burned the mortgage on the yearly meeting office building on the concluding day. The final \$18,000 had been raised since last year's session. The Lord was thanked and praised for the first-year leadership of Steve Main, general superintendent, who led in achieving this seemingly impossible goal during difficult economic times.

A highlight of the sessions was the ministry of T. Eugene Coffin of California. This minister of congregational life at the Crystal Cathedral was crystal clear in applying the Word of God to our needs. We also highly esteemed the contributions of Bob Williams of Friends United Meeting to our sessions. There was a renewed appreciation for the high quality of leadership and programs which has been displayed at the FUM level. Howard McKinney of the Friends World Committee on Consultation gave a good report on how the FWCC promotes communications and a family feeling among Friends. Keith Esch expressed appreciation for prayers and support for the Earlham School of Religion. Business sessions were very capably conducted by Clerk M. Richard Whitehead, superintendent of Quakerdale homes for youth.

Pastor Ron Bryan gave a fine report on the Pasadena, California, conference on "The Church and Peacemaking in the Nuclear Age." He said the conference attracted Christians from a wide spectrum who presented varied viewpoints on the best methods of promoting peace, from absolute pacifism to peace through great military strength.

Several fine workshops attracted good participation in the afternoons: "How Are

WORLD PEACE PRAYER

**Lead me from death to life,
from falsehood to truth.**

**Lead me from despair to hope,
from fear to trust.**

**Lead me from hate to love,
from war to peace.**

**Let peace fill our hearts,
our world, our universe.**



This "World Peace Prayer" was initiated by Mother Teresa of Calcutta, in 1981, in anticipation of the 1982 U.N. Special Session on Disarmament.

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Friends Responding to Christ's Great Commission," led by James Morris, Evangelical Friends Mission executive director; "Communicating With a Congregation," led by Bob Williams, FUM; "Teaching Peace to Children," led by resource persons; "Stewardship of the Land," led by Glen Tjossem, a farmer; "Helps for the Local Church Treasurer," led by Dan VanderLinden; "How a Christian Can Be Effective in Legislative Affairs," led by Lisle Cook, an experienced state legislator.

The Young Friends presented a musical drama entitled *Lightshine*, which was a journey through the message of the Beatitudes. Seventy-one attended the well-planned activities for the week under the supervision of Youth Director Tom Klaus. Fifty-seven younger children participated in the varied activities of Junior Yearly Meeting, led by Joyce Bryan.

Pastor Tom Palmer has moved from Muscatine to Cedar Rapids to begin a tent-making church extension ministry, and there was widespread commitment to assist him and his family in fulfilling God's will in this new undertaking. Three pastors were recorded: Eldon Cole, Keith Haworth, and Gerry Wilson. We rejoiced at their proven dedication and commitment.

We sensed an unusual unity and joy as we lived under the banner of our theme, "Serve the Lord With Gladness."

Del Coppinger

Generations Share Together at Illinois Yearly Meeting

The theme "Consider the Lilies of the Field," wove its way through all parts of Illinois Yearly Meeting, which met near McNabb, Illinois, August 3-7. A panel of Friends shared their reflections on this theme during our first evening together, and from there, further reflections could be found in worship-sharing groups, in meeting for worship, in a poetic address by Margaret Hope Bacon, and in the annual Jonathan W. Plummer Lecture given by Robert Wixom.

Meetings for business devoted most of their time and energy to establishing a youth program director position which will be filled by Peter Theodore. During the coming year, Peter will work directly with young Friends of junior and high school age to improve their knowledge and application of Quaker values, and their leadership skills, and to help them overcome feelings of isolation in smaller communities. Peter will also work with adult Friends to improve communications so that they can feel more comfortable imparting Quaker values to the young. Two support committees were established.

Committee reports were highlighted this year with the triennial report of Friends

representing FWCC in Kenya and a report of the "Dovetails" peace caravan—a group of three who traveled during the past year throughout Illinois Yearly Meeting under its care, visiting and carrying the peace message.

A deep concern for the meeting this year was the occurrence of several thefts of money, thefts which caused some to wonder about the strength of the meeting community. We dealt with the problem as best we could. A committee was convened to formulate a statement to be read to the crowd attending our Saturday afternoon talent show. The statement let the person(s) know that we care about them, and that money, if needed, is available. The victims were reimbursed from meeting funds.

The more than 200 yearly meeting attenders had a choice of 11 afternoon workshops to choose from this year. There was something of interest to almost everyone, with topics ranging from "The Sermon on the Mount" to "Intimate Relationships in Your Meeting" and "How to Influence Your Congressperson."

Amidst a full yearly meeting schedule, Friends of all generations managed to participate together in a variety of play and community-building activities—scheduled and unscheduled—well-suited for a gathering of Friends on the Illinois prairie. These included a birdwalk at dawn, an afternoon hayride, evening square-dancing on the lawn, creek wading, and pond swimming. Other informal but important activities included the gathering of a women's support group, folksong and hymn singing, walks to the local Quaker graveyard, and, as always, talks with friends.

*Sharon Haworth, Bruce Heckman,
and Bill Holcomb*

Gratitude and Renewed Vision at Western Yearly Meeting

"Let your eye be unto the Lord and wait upon Him" (William Penn) was the theme as Western Yearly Meeting gathered for its 126th annual sessions in the historic meeting-house at Plainfield, Indiana. About 350 Friends registered during the sessions held August 10-14.

Samuel Caldwell, executive secretary of Philadelphia Yearly Meeting, presented devotional messages in which he suggested timely truths to be learned from the lives of four biblical characters. Ronald Selleck, editor of the new edition of William Penn's *No Cross, No Crown*, gave the Quaker Lecture entitled, "The Light of Christ: Today's Approach to William Penn's Vision." He encouraged us to "re-view," to discover insights with which to face better our present dilemmas. Copies are available at the Western Yearly Meeting office.

Friends and sacramental theology was the topic explored by Alan Kolp, dean of the Earlham School of Religion. He stressed sacramental living by persons as a "visible sign of God's invisible reality." Steve and Marlene Pedigo, leaders of the Chicago Fellowship of Friends, shared some of the joys and problems they experience in working with young people in the Cabrini-Green area of Chicago.

Responding to a "Christian Education Check-Up" gave opportunity to assess the effectiveness of programs in our local meetings. Encouragement came as we learned from the Board on Christian Outreach about members who have answered the call to serve in Uganda, with the Indians in Oklahoma, and with the Quaker Volunteer Witness Mission. The Board on Christian Ministries and Evangelism challenged us to consider committing spiritual and financial resources for starting new meetings. "Basic Quaker Doctrine"; "Indian Pow-wow"; "Alcohol, Corrections, and You"; the film, *Gods of Metal*; and "Joint Education Development, New Christian Education Materials" were some of the workshops offered.

Joy tinged with sadness was our experience as one woman and two men, one posthumously, were recorded as ministers. Teas were held honoring Robert and Margaret Rumsey, retirees from the Friends World Committee for Consultation; also for authors, Brent Bill and Ronald Selleck, who have had books published recently.

A letter of united concern was approved in response to a letter from Meeting for Sufferings, London Yearly Meeting, requesting help in protesting the planned deployment of missiles in Europe by the United States. Church growth, right investments, and the budget were issues which brought forth vigorous discussion during the business sessions. Daniel Carter, able and dedicated presiding clerk, completed his term this year. Kay Record will become the new presiding clerk.

The presence of a large group of dynamic Young Friends added vitality to the gathering. It was approved for the Young Friends to name members to each of the programming boards of Western Yearly Meeting. Junior Yearly Meeting children delighted us as they shared some of the things they had learned about Quaker leaders.

Music presented by talented Friends, meals together in the dining room, and the United Society of Friends Women and Quaker Men banquets all added to the spirit of worship and fellowship felt by those attending. We concluded with a sense of gratitude for God's presence among us and a renewed vision of many opportunities for service and support through Friends to our communities and a troubled world.

Marilynn Bell

WORLD OF FRIENDS

"Be good to yourself. Forgive yourself your trespasses. Be good to your children, your neighbors, your enemies, your friends, and your politicians. Pursue sanity and compassion. Learn to be peaceful." These suggestions for preventing nuclear war (from *CoEvolution Quarterly*) appeared in Milwaukee (Wis.) Meeting's *Shareletter*.

Three thousand households in Delaware County, Pennsylvania, have no income at all; many families are in danger of having their homes sold out from under them because they cannot pay the mortgage. Ruth Kilpack reports that members of Concord (Pa.) Meeting recently attended a sheriff's sale at which numerous homes were disposed of in just 25 minutes. It was noted that observers do make a difference over a period of time. Concord Meeting urges Friends to try to be present at home foreclosures when possible and to state their concerns on this issue to their state and federal legislators.

Laser, a peace newsletter for kids ages 9 to 15, tries to balance realistic with hopeful information on children's peace activities. *Laser* editor Teddy Milne, a member of Mount Toby (Mass.) Meeting, reports that 18 Friends meetings and schools subscribed last year. For more information send SASE to *Laser*, 168 Bridge Rd., Florence, MA 01060. A sample issue is \$1, and a 10-issue subscription is \$10.

A nationwide program called Elderhostel is attracting the interest of many Friends. It is a short-term residential program which uses college campuses during summer months to offer educational programs at a modest cost to persons 60 years and older. Information on the program is available from Elderhostel, 100 Boylston St., Boston, MA 02116.

"The USA and Peoples of the 'Third World'" is the theme of the 1983 Quaker Leadership Seminar, to be held in Washington, D.C., November 14-17. The seminar will bring Friends together for three days of fellowship, of interviews with government officials, and of seeking ways to strengthen the witness of social justice in meetings and local communities.

Write William Penn House, 515 E. Capitol St., Washington, DC 20003 for more details.

Kagisong or "Place of Peace" is the name of the new Quaker center in Mogoditshane village near Gaborone, Botswana. The center's aim is to work both with refugees

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and the local community. Currently, the center sponsors a poultry project, a club for village boys, and a director to advise refugees on educational and other opportunities. Although Botswana Monthly Meeting has only ten members, it is strengthened by numerous expatriot Friends.

A War Tax Resistance Minute by Davis (Calif.) Meeting states, in part, "We, the members of Davis Friends Meeting, affirm civil disobedience through war tax resistance to be one appropriate witness to our religious precepts and to be an expression of deep concern for our country's future. . . . We are asking all members of our meeting to practice at least one of the following forms of tax resistance": to aid and support others who refuse to pay war taxes for conscience's sake; to support the World Peace Tax Fund legislation; to include letters of protest with our income tax returns as well as to inform our legislators that we can no longer share complicity in the current preparations for war; to reduce our affluence and diminish our income to or below the level of tax liability by living simply; to contribute to peace-oriented or life-affirming endeavors; and to withhold a portion of our federal income taxes that go to pay for war, shifting these resources from preparations for war to the meeting of human needs.

A second Quaker Volunteer Witness unit was established in Richmond, Indiana, in September, inspired by the successful first year of the unit in Wilmington, Ohio. Volunteers will be working with the poor, disabled, and needy. Volunteer positions are available.

For more information, write Quaker Volunteer Witness, 101 Quaker Hill Drive, Richmond, IN 47374.

Eleven-year-old Rachael Goodhue of the Ackworth (Iowa) Friends Church invited a *Des Moines Register* columnist to meeting. Her invitation noted that when the columnist wrote about religion, he mentioned Jews, Catholics, Methodists, and others, but said nothing about Friends. The columnist attended meeting, felt totally at ease there, capped the day with a huge chicken dinner at the Goodhue farm, and wrote a column about his Sunday morning "date" with Rachael.

Alternative national service for C.O.s in South Africa has been approved in a new Defense Force Act. However, nonreligious and several other categories of C.O.s are still liable for six years' imprisonment. South Africa General Meeting has decided to write to the Defense Force chaplain and other churches to call for including all categories of C.O.s under the provisions of the act.

An Earlham student has been sent to prison as a nonregistrant to the draft. Sam Matthews, who was sentenced on September 6 to one year and a day, is the first resister to begin serving a prison sentence since the enactment of the present registration law. Sam is a Baptist with Quaker roots (his family is active in Community Meeting in Cincinnati). His address is Sam Matthews, 00682-061, Federal Prison Camp, P.O. Box 33, Terre Haute, IN 47808.

Action of Christians for the Abolition of Torture (ACAT) is ten years old. Started in answer to an appeal by Amnesty International in 1973 to Christian groups in France, "Action des Chrétiens Pour l'Abolition de la Torture" became part of the Paris International Quaker Center's peace effort. Tor-

ture continues unabated in many parts of the world, and ACAT continues to support A.I. in all its efforts to stop torture and imprisonment and to pray for its victims.

"Come! Build a New Earth: Pieces to Peace" is the theme for the 1984 Church Women United Ecumenical Assembly to be held at Purdue University July 19-23, 1984. Church Women United hopes that this gathering will generate the creative energy to equip and empower women of faith from across the nation and around the world to accept personal responsibility for building a new earth—from pieces to peace.

For information, write Church Women United Assembly Office, 475 Riverside Drive, Room 827, New York, NY 10115.

Japan's defense build-up is of deep concern to Tokyo Monthly Meeting, which writes: "Since our new prime minister took office we see more dangerous signs which show a revival of militarism in Japan." Tokyo Meeting is worried that the U.S. government's pressure on Japan to arm and maintain troops will subvert their country's constitution:

"The Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as means of settling international disputes.

"In order to accomplish the aim of the preceding paragraph, land, sea, and air forces, as well as other war potential, will never be maintained." While the meeting acknowledges that they have the main responsibility, they urge Friends in the United States to ask the U.S. government to respect Japan's peace constitution.

El Centro de Paz, an organization of Mexican and North American friends and Friends, under the care of Claremont (Calif.) Meeting, is seeking funds to buy a house in Hermosillo, Sonora, Mexico, to be used as a base for long-term self-help projects in the area. The center will be staffed by one or more volunteers. Work with school children and women for better nutrition and health will be a priority.

For more information, write Frank Shutts, El Centro de Paz, P.O. Box 502, Claremont, CA 91711.

The small town of Hartland, Vt., recently held a day to celebrate "A Town for Peace." The idea was to share with a Russian village the life and activities of a U.S. small town. The many activities included taping songs and an oral history of the community, making a cookbook, braiding a wool rug. The Hartland Committee for Peace videotaped the day's activities.

For more information write to Ethel Weinberger, P.O. Box 477, Woodstock, VT 05091.

Minute on the U.S. Telephone Tax

The U.S. excise tax on telephones has always been associated with war. Throughout the period of American military involvement in Indochina, congressional proponents of this tax said that it was needed to pay for the costs of war.

After the withdrawal of American troops from Indochina, the excise was to be eliminated. Over the years it was steadily decreased from ten percent to one percent. In 1983 this tax was increased to three percent.

Friends have a long-standing testimony against participation in war and preparations for war. At present, the Congress

has ignored the popular mandate for a freeze on the deployment and testing of nuclear weapons, and has continued to appropriate funds for new weapons systems. Our president has ignored public opinion polls which show that the majority of people oppose U.S. military intervention in Central America, and has proceeded with plans to commit U.S. forces in that region. Registration for the draft has been reinstituted.

We strongly urge Friends to consider whether it is appropriate to continue payment of this war tax on telephones. —*Friends Meeting of Washington, D.C.*

Guilford College has officially established a Friends Center to provide education and information about Quakerism.

For information contact Judith Harvey, Friends Center, 5800 W. Friendly Ave., Greensboro, NC 27410.

Quaker women made a significant contribution last summer to the Women's Peace Encampment held outside the Seneca Army Depot in New York. Several Friends attended the encampment following the Friends General Conference Gathering. Red Cedars (Mich.) Meeting gave five of its members a special travel minute.

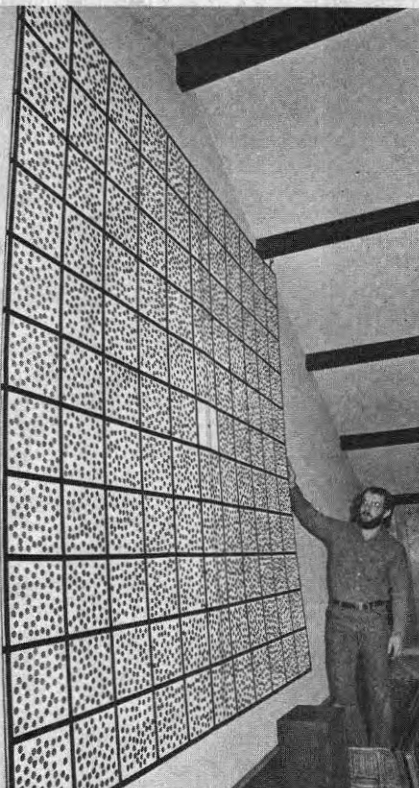
On August 14, 71 women walked the mile from the camp to the main entrance of the depot, where they were joined by others for a meeting for worship. Many present had never experienced Quaker worship before. The march and worship gathering were part of an announced "Quaker weekend" at the encampment.

The Annual Meeting of Friends World Committee for Consultation, Section of the Americas, will be held November 18-20 in Denver, Colo. International visitors scheduled to address the gathering are East German Friends Ines Ebert and Helga Bruckner.

Friends who wish to attend can receive registration forms from FWCC, 1506 Race St., Philadelphia, PA 19102.

Remember this graphic? It was originated by James Geier and Cheryl Green to represent the world's existing nuclear firepower of 18,000 megatons; the dot in the center represents all the firepower of World War II. FRIENDS JOURNAL published it on its 11/1/82 cover, and it has since been used in several other publications. This photo shows it enlarged to mural size. Reprints are still available from FRIENDS JOURNAL.

Photo: Steve Coon, courtesy of Centre Daily Times



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FORUM

Can Quakers Unite Theologically?

At Baltimore Yearly Meeting, August 13, 1983, Jack Willcuts of the Evangelical Friends Alliance spoke on "The Future of Friends Is Now." He reaffirmed the extensive unity among all Friends with respect to Quaker ways of worship and doing business, Quaker testimonies, and Quaker behavior toward others. At the same time, however, he recognized the important theological division between the Friends that are Christ-centered and those that have more Universalist perceptions.

The question which Willcuts's talk raises is whether Quakerism can fulfill its potential for the future if this theological difference is not reconciled. I believe there could be a coming together theologically if evangelical Friends were comfortable in answering in the affirmative one or both of the following questions:

1. Would you be willing to center on God as the Inner Light, or the Presence Within, or the Holy Spirit of Love, Goodness, and Beauty which was within Jesus in such abundance and which is within each person in the world to some degree?

2. If not, would you be willing, while not giving up your conviction of the validity for you of your religious path, to accept that there is more than one source of Truth, revelation, and inspiration and respect the validity for others of their religious path?

(There could be no coming together, of course, unless both sides displayed understanding, respect, and tenderness toward the other.)

If the answer to at least one of the above questions is "yes," I can foresee a theological oneness in the Religious Society of Friends. The Society as a whole could then offer a spiritual path open to all people anywhere in the world.

Peter Rabenold
St. Leonard, Md.

Friendly Politics

Friends interested in investigating what Carl Abbott labeled "Aikido Politics" (*FJ* July 1/15) in some depth and under a less martial term might be interested in *Getting to Yes*, by Roger Fisher and William Ury, which espouses the same strategy for conducting negotiations. Their advice on both strategy and tactics in negotiations is astute, carefully presented, and applicable to both personal and political settings.

Vinton M. Prince, Jr.
Cary, N.C.

An Accounting Illusion?

Recently I wrote to my U.S. senator (Alfonse D'Amato) in support of the World Peace Tax Fund Act (S. 880). In his response he expressed sympathy for my desire to have my tax dollars channeled away from military uses, but stated his opposition to the bill because "withholding of tax dollars from the Department of Defense would simply be an accounting illusion. Total defense spending would not decline. A larger proportion of the tax dollars of other Americans would merely be used for military programs. Most likely, it is the non-defense programs which would end up being underfunded. Thus, despite its lofty intentions, the burden of S. 880 would fall most heavily upon the needy receiving benefits from a multiple of federal social programs."

I thought JOURNAL readers might be interested in this argument against S. 880, which I am not sure holds water. Granted, if some of us stop paying military taxes, a greater proportion of other Americans' tax payment would be shifted into the Defense Department. But the subsequent loss of revenues for social welfare from their taxes could be compensated for by increased funds for social welfare from those whose taxes were no longer being used to support war. S. 880 does not address the problem of spending for defense versus social welfare; it is simply a bookkeeping proposition which would ease the consciences of pacifists. I see no reason to expect S. 880 to worsen the problems the poor already face.

Tim Deniger
Buffalo, N.Y.

Animals Deserve Friendly Treatment

Quakers have historically been at the forefront of progressive movements. Why then do we hear so little concern about animal rights from Friends?

I have been told that this topic is trivial and that Friends who are concerned with peace, justice, and human suffering cannot afford such a distraction. If this is so, then why did Tolstoy, Gandhi, and other serious pacifists consider the treatment of nonhuman, sentient beings to be of prime importance?

Can it be that the way we treat animals becomes the model for how we treat those who are unable to effectively defend themselves. Is not war an outgrowth of hunting? Could the idea of prisons have ever developed without cages?

If exploitation of animals were necessary, we would have to accept it with, at best, sad reluctance. But this is not the case. The unnatural meat-centered American diet is not only demonstrably harmful to the meat eaters' health, but is wasteful of

resources and ecologically destructive.

We, the meat consumers, also pay by the spiritual corruption that is an inevitable consequence of pretending that pieces of dead animal bodies neatly stacked on supermarket shelves are merely a commodity, when in fact within ourselves we really know that they are an everyday horror. Can we sit with the mutilated flesh of a dead cow on a sesame seed bun before us as we discuss pacifism and wholly believe in what we are saying?

Steven Brooks
New York, N.Y.

Greetings for All Seasons

We are to be fellows at Woodbrooke College in Birmingham, England, for the coming academic year. George will be teaching mainly in the area of peace studies, and will introduce the "Imaging a World Without Weapons" workshops in England. Elizabeth will teach a course on women in the Bible and give lectures and seminars in feminist theology and in poetry as a means to religious experience.

So we send you our greetings for all seasons, wishing you a fruitful harvest, a light-filled winter solstice, and joy in your winter holiday, whatever it may be. May you have renewal in spring; may midsummer's night find you full of dreams; and may we all survive 1984! Please write to us, but *not in Massachusetts*. Our address after September 16 is: Woodbrooke College, 1046 Bristol Road, Birmingham B29 6LJ, England.

George and Elizabeth Watson

Support the G.E. Three

Instead of prison, Daniel Moore, Father John X, and Sister Martina W. Linnehan should be given medals for trying to stop General Electric from manufacturing parts used in nuclear warheads.

Please ask Judge Philip Frederico, 5100 144th Ave. N, Clearwater, FL 33516, to free the G.E. Three, for they are trying to save humanity.

Dorothy S. Smith
St. Augustine, Fla.

Taking to the Air Waves

Buffalo (N.Y.) Monthly Meeting recently prepared a 25-minute radio worship service. Different area churches rotate responsibility for the service, which airs at 7:05 a.m. Sundays and is coordinated by the Buffalo Council of Churches. In past years, Orchard Park (N.Y.) Meeting has represented the Quaker presence in the series, but this year it was our turn.

We asked the station about having silent periods in the program and were told to keep them short. (Not only might listeners move to another spot on the

dial, but apparently a "silence alarm" rings in the studio when more than a given amount of silence has passed.) So we decided to use Queries as our format, separating them by token periods for reflection. We chose music by Bach, Pachelbel, and Copland for soft background.

Whether or not anyone was up at 7:05 that Sunday morning to hear us, it was a useful exercise to bring together our "public" notions of Quakerism. If others have had such experiences, we would be glad to hear about it. It might even be useful to have a collection of such efforts on file somewhere as a record of how the Friends' way has been articulated for public ears.

Elizabeth B. Conant
Williamsville, N.Y.

Not God, But Approved by God

As we Quakers attend both Protestant and Catholic religious services, we are very likely to take notice of how Christ-centered the participants are. Since we are used to the modernist method of our meetings, this exalting of Christ is an attitude we cannot accept; it has been the universal concept of Jesus for countless centuries among Christians.

Some time back there appeared in a public treatise a challenge to the divinity of Christ; Christ should be regarded as a great teacher, not a supernatural figure. Moreover he is not God, but approved by God for a special role. I thought what a good Quaker-like expression it was, a trend toward the liberal and the most advanced thinking we could get our hands on.

You Friends who read the above may have, and, I sincerely trust, will have a reaction to this. Let's hear it.

Esther Hayes Reed
Great Falls, Mont.

The Wrong Kind of Diplomacy

In our relationships with other nations, we frequently cater to their biases, since not to do so is, we are told, to offend them. We frequently defend wrongdoing against them or others for the same reason.

This kind of diplomacy does not lead to peace and often encourages appetites that hunger for control both internally and externally.

S. Clair Kirsch
Miami, Fla.

Taking an Honest Look

As an Israeli dissident and an attender at Central Philadelphia (Pa.) Monthly Meeting, I read with interest Landrum R. Bolling's article, "To Break the Middle East Impasse" (FJ 9/1-15). The impasse is as much due to a lack of even-handedness of the United States vis-à-vis

the Israelis and Jews expelled and remaining in Arab countries and the partial disregard of Soviet misdeeds elsewhere, in the eyes of those in the United States, world, and Israeli Jewry as it is to U.S. and Israeli intransigence.

We have always believed that war leads to genocide, and, as a non-Zionist pacifist, I appeal to Friends to investigate known or suspected violations of Quaker principles in the Middle East and a more critical attitude toward the Soviet Union. Honesty, as Joshua of Nazareth has shown, is an expression of love, and one who ignores history is bound to repeat it.

Yakava Finberg
Philadelphia, Pa.

God on a Puppet String?

Though I carry an "old age" social security card, I have only been a Quaker for about four years, and I have some serious questions. I would prefer to receive answers/suggestions from meeting members (ordinary people, plain people) rather than to be referred to pamphlets or books.

In nonprogrammed meetings, I find it extremely difficult to accept that speaking should be only by revelation. I refuse to accept the thought that a person can humanly expect to set aside a specific period of time on a specific day and to have divine insight revealed. That type of action, to me, is like putting God on the end of puppet strings and figuratively saying, "O.K. God, here I am—speak!" What do other Quakers think on this subject? Who else has gone through this type of thinking and what has been their solution?

Another matter is whether it is consistent to think of something during the week between meetings and to go to meeting with the thought that there "really is something of God" in those thoughts, or in words which were heard during the week. I realize that preparing

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formal speeches or notes does not fit in with Quaker thought on "leadings." How can I, how can any person, feel reasonably confident that spoken words are a result of revelation or leading and are not simply words spoken by an individual and, as such, possibly prompted by vanity or a desire to "get something started."

I find it just about impossible to accept the thought that it is possible for a person to live a week in this country without hearing something, seeing something, reading something, or thinking something which does not have any possible connection with the principles of Christ—or to be recent—the principles of George Fox. Is there a tie-in between those days between meetings and the meeting itself? If so, what?

Paul A. Smith
King of Prussia, Pa.

BOOKS

A Young Person's Guide to Military Services. By Jeff Bradley with foreword by U.S. Senator Paul S. Tsongas. *The Harvard Common Press, Boston, 1983. 176 pages. \$11.95, \$6.95/paperback.*

In *A Young Person's Guide*, Jeff Bradley has assembled a great deal of very useful information about all the armed forces. It is definitely readable, very much down to earth, and it does not gloss over the problems facing women, blacks, and other minorities, or what signing an ironclad contract with Uncle Sam means. Jeff Bradley makes it clear that you do not learn many things about the military until you are in; his book gives an hour-by-hour description of a day in boot camp for each of the armed forces.

This certainly is a good book for people who have had no contact with the anti-war movement and whose information about armed forces enlistment would otherwise be limited to what they learned from the recruiter. Its aim is to be objective and to present "a more realistic picture of life in uniform" that "lies somewhere in between" the claims of the recruiter and the warnings of the anti-war groups. On the whole, it accomplishes that purpose.

It does not, however, seem to add any appreciable information to what those of us working in this field already have. The author relies heavily on Central Committee for Conscientious Objectors (CCCCO) materials for much of his "anti" data, and to a lesser extent on Fellowship of Reconciliation and Cambridge AFSC literature. He expresses gratitude to a long list of officers from all

On Meditation

From several months' reflection on recent meditation and prayer articles in *FRIENDS JOURNAL*, I offer this:

*Of all the ways to meditate
I have heard, or read, and done
This one word contains them all.
"Breathe."*

The teaching is not original, but was helpful to me. Thank you for many good articles.

Bill Curry
Saskatchewan, Canada

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

branches of the armed forces and to five civilians (two of them librarians) for their assistance, but gives no indication of personal contact with anyone from anti-war or draft and military counseling organizations.

In a three-page final item about the draft (quite properly his only treatment of it) he refers the reader to only two organizations for draft counseling: CCCO and AFSC, Philadelphia (unhappily listing the wrong address and phone number for AFSC).

A Young Person's Guide brings a lot of information together under one cover and organizes it well. Friends may want to encourage libraries to order it. It is objective, is written by a Harvard professor, and is definitely *not* a peace movement publication. It seems to me that a careful reading of this book will for some young people result in their intelligent enlistment, while others who would otherwise enlist will never do so.

Jim Bristol

The Disarmament Catalogue. Edited by Murray Polner, *Pilgrim Press, New York, 1982. 224 pages. \$12.95/paperback.*

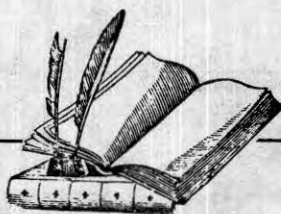
This catalogue contains lists of films and books related to all aspects of the anti-war movement, as well as what is probably a comprehensive account of the many organizations working for peace in diverse ways. In addition, there are cartoons, posters, quizzes, quotations, and photographs scattered throughout. The book covers a broad spectrum of attitudes and people, from the academic to the governmental and the activist. It will take a combination of all these groups to resist the tide of militarism, which is what Murray Polner hopes to achieve. His work certainly helps.

Helen Zimmermann

Books in Brief

• **Violence, the Ku Klux Klan, and the Struggle for Equality: An Informational and Instructional Kit.** Prepared and published by the Connecticut Education Association, the Council on Interracial Books for Children, the National Education Association. Available from the Council on Interracial Books for Children, 1841 Broadway, New York, NY 10023. 1981. 72 pages. \$4.95 (bulk discounts available)/large magazine. The Ku Klux Klan is now recruiting white students from 10 to 17 years old. This curriculum was developed to help teachers respond to students' questions and concerns about the Klan. The manual thoroughly discusses the Klan's history and illustrates its points with articles about Klan activities photocopied from newspapers. Eleven lesson plans cogently present the material so that all schools, whatever their racial mix, can rationally discuss the problems of racism, violence, and sexism.

Poets & Reviewers



Jim Bristol is consultant on draft registration for the American Friends Service Committee and is a member of Germantown (Pa.) Meeting. **Avis Crowe**, a member of the house-keeping staff at Pendle Hill, is writing a book about Koinonia Partners in Georgia. **Nancy McDowell** is a poetry contributor from Richmond, Ind. **Helen W. Zimmermann**, from Saunderson, R.I., is a regular contributor to *FRIENDS JOURNAL*.

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Books and Publications

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.

Stealthy 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.

Looking for a book? Free Search Service. Please write: Peter Sperling—Books Dept. F, Box 1766, Madison Square Station, New York, NY 10159.

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. Almerna Innerst Neff, 932 Craig Pl., Davis, CA 95616. (Proceeds from book to AFSC and FCNL.)

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

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.

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.

Accommodations

Montreal—accommodations, suburban tourist village. Stella Blackie, 5A Perrault, St. Anne de Bellevue, P.Q. Canada H9X 2C6. (514) 457-6311.

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.

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.

Washington, D.C., bed and breakfast. Capitol Hill location. Reservations advisable. William Penn House, 515 E. Capitol St., Washington, DC 20003. Telephone: (202) 543-5560.

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

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

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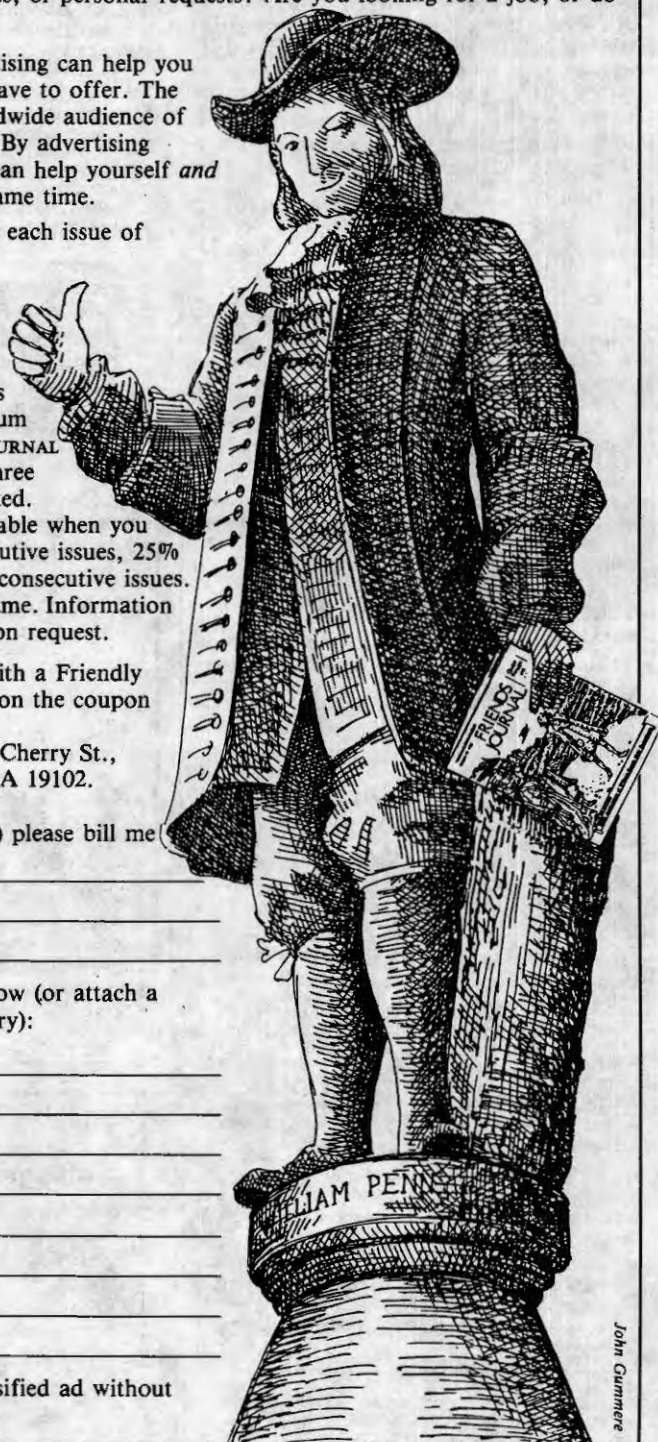
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Needed: People interested in living simply and in community while engaging in a ministry of hospitality to women coming out of prison. Send resume to Search Committee, Crossroads, Inc., P.O. Box 15, Claremont, CA 91711.

Conferences

Seminar on the life and death of Abraham Joshua Heschel, Nov. 18-20, 1983. At Powell House, Quaker Retreat and Conference Center. Fritz A. Rothschild of Jewish Theological Seminary and others will speak. Further information from Dan Whitley, Powell House, RD 1, Box 160, Old Chatham, NY 12136. (518) 794-8811.

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How large is your world? Make it even larger by corresponding with friends in almost every country with Esperanto. Write for free postal course and newsletter in English to Esperanto, P.O. Box 1129, El Errito, CA 94530.

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

Martell's offers you friendliness and warmth as well as fine foods and beverages. Oldest restaurant in Yorkville. Fireplace—sidewalk cafe. Serving lunch daily. Saturday and Sunday brunch. American-Continental cuisine. Open seven days a week until 2 a.m. 3rd Ave., corner of 83rd St., New York City. (212) 861-6110. "Peace."

Positions Vacant

The Friends School in Mullica Hill is seeking a business manager for Jan. or Sept. 1984. Interested applicants should contact Anne Lester, Friends School, P.O. Box 162, Mullica Hill, NJ 08062.

FRIENDS JOURNAL is seeking an editor-manager: a member of the Society in touch with Friends and what Friends are doing; devoted to communication among Friends and to Quaker concerns; qualified to coordinate all aspects of publishing FRIENDS JOURNAL—editorial, production, financial, staffing, etc.; able to interact with staff and board on a basis of mutual sharing and support; open to divine leading. Salary according to qualifications and requirements. Please send resume to Search Committee, FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102, by November 15.

John Woolman School, Nevada City, California, is seeking a principal, to begin July 1, 1984. Rural boarding school, 50 students, grades 9-12. Write to Virginia Heck, clerk of Personnel Committee, 7899 St. Helena Rd., Santa Rosa, CA 95404, by Dec. 1, 1983.

Financial Management

Small rural Virginia firm involved in diverse investment and business operations seeks two individuals to join our non-hierarchical management structure.

Senior Accountant

The individual will develop and guide all accounting functions, supervise and develop expertise of a small bookkeeping staff, and integrate manual accounts into an ADP operation. Candidate should be experienced in all aspects of accounting, including systems development, financial statements, and implementation of computerized accounting operations. M.S. Accounting, CPA, or equivalent required.

Business and Financial Analyst

The successful candidate will contribute to and support a variety of business functions, including real estate asset management, construction projects, investments monitoring, and financial record-keeping. Must be experienced with financial plans and budgets, evaluation of projects, feasibility studies, spread sheet analysis, investment portfolio analysis, and computerized systems management. The successful candidate will report directly to the principals and represent them in a variety of situations. This key position provides the skilled analyst with managerial development and the opportunity for long-term commitment. MBA or equivalent required.

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Schools

Pine Mountain Settlement School. Opportunities to love, understand, and care for the world we live in—a way of life. Offers Appalachian environmental programs for all ages. Qualified staff and extensive library. Write to Jim Urquhart, director, Pine Mountain Settlement School, Pine Mountain, KY 40810.

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

Services Offered

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Drive, Greensboro, NC 27410. (919) 294-2095.

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John Fife, 1147 Bloomdale Road, Philadelphia, PA 19115. 484-2207.

Travel

Travel Eastern Europe. Experienced traveling couple seeking participants for tour in Bavar., Aust., Hung., Czech., Yugosl. June 12-30. \$2,215 round-trip from New York. Contact Peter Carels, 6385 Contreras, Oxford, OH 45056.

Wanted

Rental or house-sitting situation, Princeton-Newtown area, eight weeks more or less, starting mid-January wanted by responsible couple. Blattenberger, Box 297, Cape May Point, NJ 08212.

Want to purchase *The Later Period of Quakerism*, by Rufus M. Jones, reprinted by Cambridge Press. Dyer, 510 Caswell Rd., Chapel Hill, NC 27514.

Caring, mature woman to live with widowed, elderly woman in retirement community near Media, Pa. No heavy household responsibilities. Salary open. For details please call collect (914) 834-3235 or (201) 762-5341.

CALENDAR

November

12—Friends Institute "Family Day," Arch Street Meetinghouse, Philadelphia, Pa., 2-8 p.m. Movie (*Friendly Persuasion*), puppet show, pot-luck, singing. Free. Call (215) 241-7221.

MEETINGS

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

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

ARGENTINA

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

CANADA

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

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

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

COSTA RICA

MONTEVERDE—Phone 61-18-87.

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

EGYPT

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

GUATEMALA

GUATEMALA—Monthly. Call 683011 or 681259 evenings.

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.

14-17—"The U.S. and the Developing World: Challenges to Quaker Peace Testimony" is theme of Quaker Leadership Seminar at William Penn House, Washington, D.C. For information, William Penn House, 515 East Capitol Street SE, Washington, DC 20003 or (202) 543-5560.

19—"Implications of Living Longer," a conference at Arch Street Meetinghouse, Philadelphia, Pa., 9:30 a.m.-3 p.m. Write Committee on Aging Friends, 1515 Cherry St., Philadelphia, PA 19102 or call (215) 241-7226.

ALASKA

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

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

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

ARIZONA

FLAGSTAFF—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver 86002. (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, 516 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) 298-0779.

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 2465 LeConte.

CHICO—10 a.m. singing, 10:30 a.m. meeting for worship, classes for children. 345-3429 or 342-1741.

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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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.

MONTREY 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., 266-3063.

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

SANTA BARBARA—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. Knolls 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) 633-5501 (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 Hille Meeting (formerly Watertown). Worship and First-day school 10 a.m. Woodbury Community House, Mountain Rd. at Main St. Phone: 263-3627.

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, 328-7783.

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. 482-3201.

JACKSONVILLE—Meeting 10 a.m., YWCA. 788-3648.

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 676-5077.

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: 844-7402.

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) 838-9346 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 Daniells, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or Alice Walker, 579-9124, 9 Kaihola Place, Paia, HI 96779.

IDAHO

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

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

ILLINOIS

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

CARBONDALE—Unprogrammed worship, Sundays, 10:30 a.m. Phone: 457-8542.

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 Lomond 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: 432-7848 or 945-1774.

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

McNABB—Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. 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., 1/4 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. 926-5614.

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) 839-9840.

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 218. For information and summer location call (515) 232-2524 or write Box 1021, Welch St. Sta., 50010. Charles Cole & Brent Wilson co-clerks. Visitors welcome!

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

GRINNELL—Worship 3:30 Sundays (Sept.-May). College campus. (515) 236-8398 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 563-8265.
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 Metzert, 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 Edmands Rd. (2 mi. W of Nobscot). Worship 10 a.m. First-day school. Visitors welcome. Phone: 877-0481.
GT. BARRINGTON—South Berkshire Meeting, unprogrammed 10:30 a.m. Blodgett House, Simon's Rock College, Alford Rd. (413) 528-1847 or (413) 243-1575.
MARION—Meeting for worship, 9:30 a.m. Sunday in the Tabor Academy Library, 65 Spring St.
MATTAPOISETT—Worship 10:30 a.m. Rte. 6, east of New Bedford. J. Toothaker, pastor, 636-3405.
NEW BEDFORD—Worship (unprogrammed) 11 a.m. (10 a.m. June through Sept.), 7th and Spring Sts. 993-7387.

NORTH EASTON—Worship 11 a.m. First-days at Friends Community. 238-2682, 7679, 2282.

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: 926-8195.

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 252-5065.

MISSOULA—Unprogrammed, 10:30 a.m. Sundays, 204 S. 3rd St. W. 542-2310.

NEBRASKA

LINCOLN—3319 S. 46th. Phone: 488-4178. Discussion 10 a.m., worship 11 a.m.

OMAHA—Unprogrammed worship. 453-7918.

NEVADA

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

RENO-SPARKS—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. Teague. Phone: (603) 332-5476.

HANOVER—Meeting for worship, Sundays, 10:45 a.m. Friends Meetinghouse, Collis Center, Conf. Rm. B, Dartmouth College. 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. 682-3105.

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 Naal, 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 8:45 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. Jania 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) 661-4353. 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 Cophine Crossman, 846-4472, or Rod Warren, 663-0731.

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.

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

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

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

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

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

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

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

HAVERFORD—First-day school 9:30 a.m., meeting for worship 10:30 a.m. Fifth-day meeting for worship 10 a.m. during college year. Buck Lane, between Lancaster Pike and Haverford Rd.

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

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

KENNETT SQUARE—Union & Sickle. First-day school, 10 a.m., worship 11 a.m. 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.

LANDSDOWNE—First-day school 9:45 a.m., meeting for worship 11 a.m. Lansdowne and Stewart Aves.

LEHIGH VALLEY-BETHLEHEM—On Rt. 512 1/4 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.

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

MIDDELTOWN—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 Waln 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 6/10 miles W of 662 and 562 intersection at Yellow House.

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

RADNOR—Conestoga and Sprout 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.

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

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

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

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

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

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

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

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

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

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

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

RHODE ISLAND

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

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. 558-7031.

COLUMBIA—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. 807 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) 328-1761 or 582-4357.

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 Freitags: 765-4003.

WILDERNESS—(Rutland Worship Group). Worship 10 a.m. Trinity Episcopal Church, Library Annex, Rutland. Phone Kate Brinton, (802) 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 (NPYM), 4160 158th St. SE, (206) 822-2461 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: 327-4066.

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.

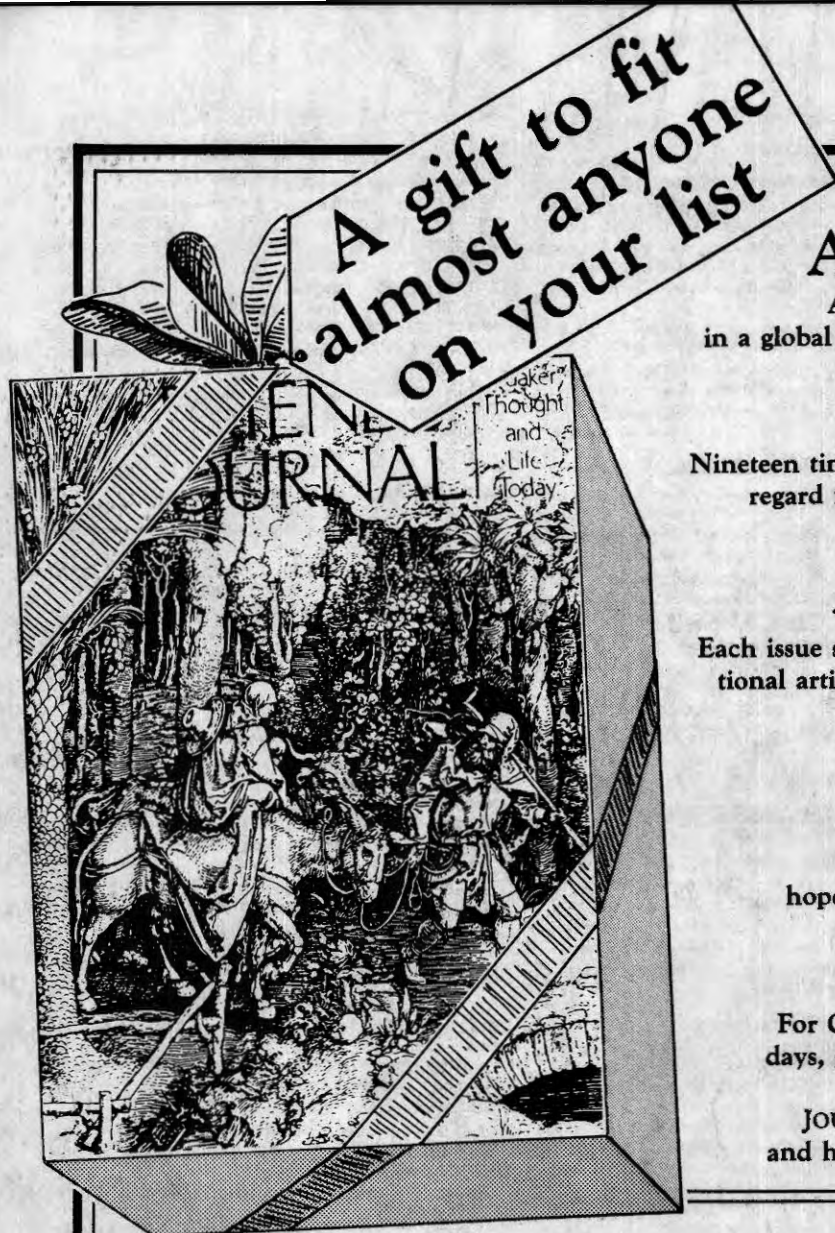
MADISON—Sunday 9 and 11 a.m., Friends Meeting, 1704 Roberts Ct., 256-2249; and 11 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

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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