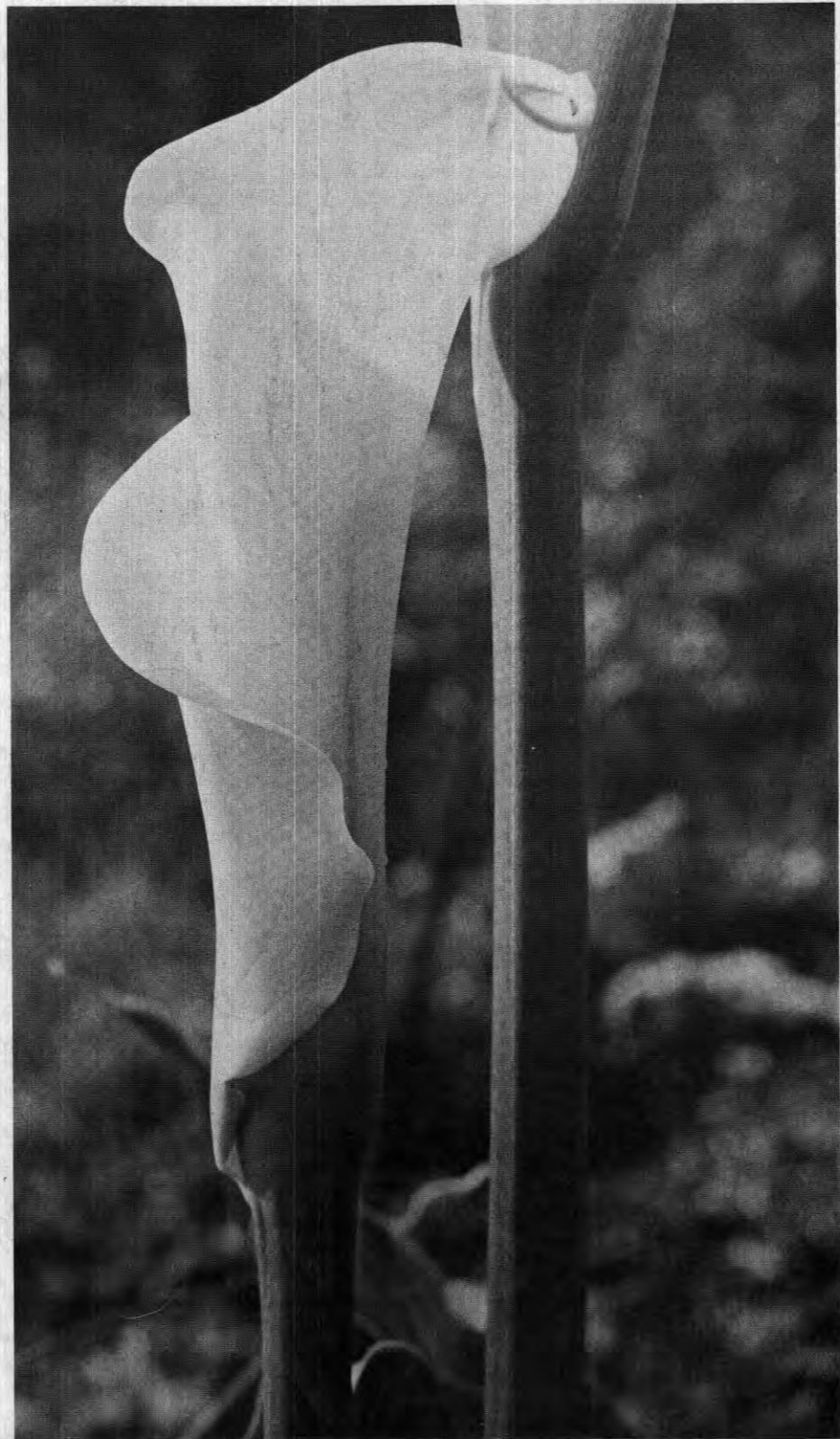


May 1, 1984

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

One of the paradoxes of the spiritual life is that those who have suffered most are among those who are most certain of "an infinite ocean of light and love flowing over the ocean of darkness and death."





FRIENDS JOURNAL

May 1, 1984

Vol 30, No. 8

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Cover photo by Margaret Reynolds. Cover quote from "Preparation for Worship" by Thomas F. Green.

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AMONG FRIENDS *Exploring the Boundaries*

Some years ago Quaker author Elizabeth Gray Vining composed an essay called "Beauty From Ashes, Strength and Joy From Sorrow," which was published by the Book and Publications Committee of Philadelphia Yearly Meeting. In the essay she shared this experience she had had as a girl:

I saw a locust come up out of the ground, fasten itself to the trunk of a tree, and split its shell. There it was, that hard, dry, brown carapace, and out of it came a creature with transparent wings into a world of light and sunshine. How could it have imagined deep in the earth that this world above existed. The time came for it to move into it and to discover incredible beauty.

She continues, "Our finite earth-conditioned minds are no better prepared for an afterlife than the locust's."

In the same week this past month, both my wife and I experienced the death of a family member. This has been a time for each of us to think more personally about the question of death. It often is difficult in our day-to-day lives, with our "earth-conditioned" minds, to think clearly about our own death and to ponder what lies beyond.

I am grateful this month to be able to share Samuel Burgess's article on his "living will." Extremely useful are his practical suggestions on how the way we choose to die and the bodies we leave behind can benefit medical science. His article is one of several that we will publish in connection with the JOURNAL's "Cadbury Event," which will be held on July 2 at the Friends General Conference gathering at Canton, New York. This year's event is a panel discussion on the subject of "The Boundaries of Life." Friends will explore such issues as abortion and euthanasia, questions on which there is not unity among Friends. The panel's moderator will be T. Noel Stern, whose article on abortion appeared in the November 1, 1983, issue.

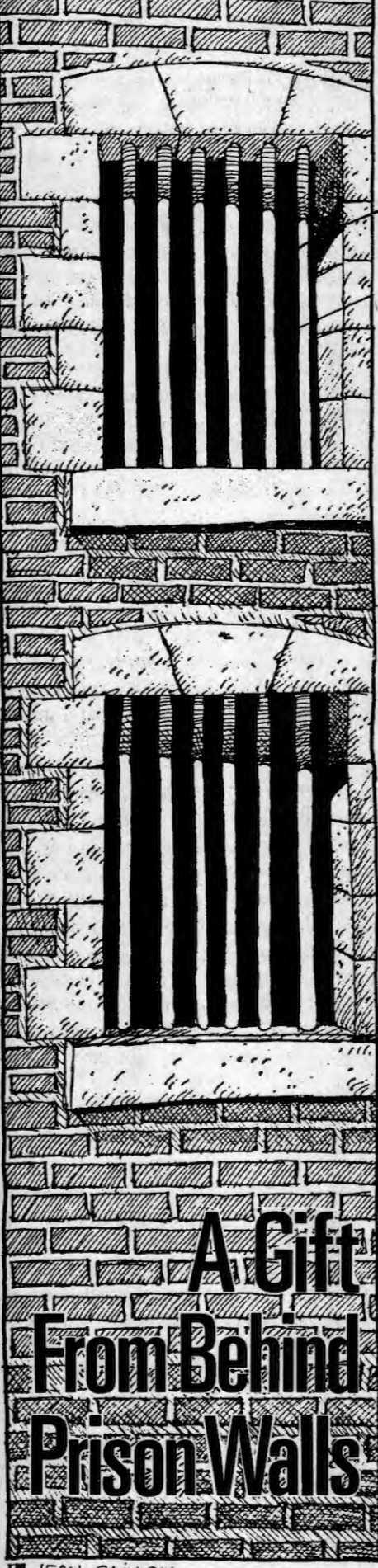
I hope that you will be able to attend this event, an outgrowth of our annual Henry J. Cadbury lectures which began in 1973.

Readers will note the absence of some familiar names from our masthead this month, along with the addition of several new ones. Noticeably absent is the name of Eleanor Brooks Webb, whose term of service with the JOURNAL's Board of Managers ended in March. For 16 years, the last four as clerk of the board, Eleanor has given valuable service to the JOURNAL. We will miss her steady guidance, her tireless support (she commuted from Baltimore all these years), and her gentle humor. The new clerk is Linell McCurry, a member of Central Philadelphia (Pa.) Meeting who has served on the board since 1980.

Vinton Deming

May 1, 1984 FRIENDS JOURNAL

by James Phipps



Some of you will find it difficult to understand that all problems are God given. It's better, perhaps, that you do not fully understand. For you to empathize with my relationship with God, you would first have to suffer an awful lot of pain and anguish. It would be necessary for you to lose all that you have: your wife or husband, your home, your friends, your very life as you know it. It would be necessary for you to feel the cold despair of walking in darkness without knowing the warm light of Christ, even in death. Then it would be necessary for you to scream from the core of your being for that of God to come in and light your way; and then to meet and accept that light and comfort, realizing that it has rested within you from the beginning. You must turn yourself over completely to guidance from that of God within and feel the beautiful sensation of walking from darkness into light, and from death into life. Only then would you realize that that which is locked away can be freed, and that which is truly free can never be locked away. Wherever you are, whatever your problems, you can move from despair to comfort, from doom to freedom.

Eight years ago I came to prison with a life sentence. I was 32 at that time, not a young man. I had lost my wife, children, and family. In all respects I was forced to accept my own death, at least in the terms I had come to understand life. Many times I became lost in the vicious cycle of shame for my past and sheer lack of hope for the future. This opened me to the emotional vultures: fear, apathy, anger, and depression.

During the summer we are allowed one Sunday a month when family and friends can come for an all-day picnic. One Sunday, before I walked out to the lawn with a friend, I happened to pick up an old pair of sunglasses which had been lying around my cell for a long

time. Sunglasses in prison are about as valuable as a rowboat in the desert. However, some inner voice said, "Jim, take the glasses." Wearing the sunglasses outside, I looked up at the sky and was anguished. It looked very dark, as if rain were soon to be upon us. I thought, "Oh no! All this good home-cooked food will be wasted." Again that little voice from within spoke. "Jim," it said, "take off the silly sunglasses." When I removed the glasses I saw a few scattered clouds, but nothing that looked at all threatening. I looked up and said, "Thank you, God. I receive the message." From this I learned the vital lesson that we can choose to view life in any way that we wish.

It is a well-known fact that no person can ever have full control over his or her life. However, the one thing that everyone has control over is how situations or experiences are viewed: we can take things into our own hands and try to take care of them ourselves (this often results in some negative outcome), or we can accept the situation or experience as God given and open ourselves fully for guidance from the inner Light. This way God's will works in our lives.

I have come to view my years in prison as a special gift from God. These precious years have forced me to slow down and reflect upon the small gifts that I overlooked every day, simple things like the gentle sounds of wind softly whispering in the tall pines, the fresh, clean scent of spring rain, the sheer beauty of dew on a rose reflecting the morning sun, and the sound of happy laughter from children playing. God has many small, precious gifts for us. But we miss these gifts because we refuse to forfeit our sense of control. We refuse to be quiet; we refuse to try to be one with God.

Many people ask me the same question: What is it like to be in prison? I observe the prisoners as I look around. Many are very lonely men, filled with cold hatred, greed, and bias. A state of apathetic depression is common. These men perceive prison to be an unjust punishment, the guards to be less than human, crime to be the productive road

James Phipps is a prisoner at the Patuxent Institution in Jessup, Md., where he is serving a life sentence. He is a regular attendee of a weekly worship-sharing group which meets in the prison under the auspices of Sandy Spring (Md.) Meeting.

A Gift From Behind Prison Walls

to life. They see their lives as dismal failures. They are living in a cold, dark world of oblivion and doom created by their own negative views of life. The void in which these men live is only a state of mind. It is not the steel doors or stone walls that are so confining. I feel that those who read my words are walking free within society. Yet many are locked behind walls of fear, apathy, anger, and assorted states of mental anguish. It hurts me to see this needless waste of human life.

In prison I also see inmates who appear to be happy, joyful. They truly reflect love, peace, and good will to others, which is no more and no less than the lowering of barriers so that of God may shine through.

Each person carries an invisible barrier within that can be put up when the threat of hurt or pain draws near. When the barrier is up we pretend we can hide from the harmful danger of hurt and pain. However, is this what God really wants for us?

I can't help but recall the old story of a small tree in the middle of a thick forest. It was always protected by the tall trees around it and never experienced the bluster of cold winter winds and the fiery summer heat. However, this protection smothered the small tree so that it never had room to grow tall and become strong. As humans we can expect the cold winds of grief, hurt, and pain, and the fiery failures that life never seems to run out of. We must learn to accept each experience, each problem, each disappointment as God given, knowing beyond any doubt that we will be stronger in our faith because of it. In this way, we may grow tall and strong spiritually. Our light may be seen from afar and be a guiding beacon for all who are walking in darkness.

This past Christmas I wanted to find a special gift that someone needed. Being in prison severely limited my shopping activities, so I decided to write this, in hope that I could give someone who was being held prisoner the gift of freedom. It isn't for those who know God, those who are in touch with the inner Light; they are already free. It is, rather, a gift to the lonely, to the depressed, to fellow inmates, to those

within society who are held prisoner behind the less tangible walls of fear and despair. My gift is this: that which is locked away can be freed; that which is free can never be locked away.

Once a year, at Christmas, almost everyone seems to capture the spirit of peace, love, and good will toward our fellows. This Christmas spirit is a lowering of the invisible barriers in our own inner selves. It allows that of God to shine through. Why not capture this spirit so that those we know and love

may receive a special gift every day of the year? Don't allow the steel doors of your past to lock you out from a better future. For each problem there is a solution, and from each solution grows a stronger you. Steel doors can be replaced with love, high walls with compassion, fences with empathy, prison guards with friends, and prisons with a new world attitude. I look around and see the barriers down. I see the God within reflected, transforming people into something great, something beautiful. This indeed is a precious gift. □

MEMORIES OF PRISON VISITATION

"Why do you come?"

by Marion Kramer,
as recorded by
Isobel M. Cerney

When the American Friends Service Committee got a lot of visitors to prisons, the community began to understand that they did not need to be afraid of inmates! One of the first things I did was to advertise in the whole community that people could come and be given a tour of the prison grounds, four people to a car with an inmate as driver. People of all ages and interests were riding around the huge area: they saw cattle, produce, and how all meat and milk were furnished for the prisons.

It took quite some time for people to get out and see the milk barns, cows, calves, and all. When we went back, the

Marion Kramer worked in Pasadena, Calif., for the AFSC Prison Visitation Program for 21 years. She refers to a new Work Furlough Program begun at the California Institution for Men at Chino in 1968. A former clerk of San Francisco Meeting, she is at age 87 an active member of Palo Alto. Her words were spoken to a small fellowship group of Palo Alto Friends which met every week to share Friendly experiences. They were recorded by Isobel M. Cerney, also a member of Palo Alto. Isobel is a former college teacher, a long-time peace and civil rights activist, and earlier was active in Atlanta (Ga.) Meeting.

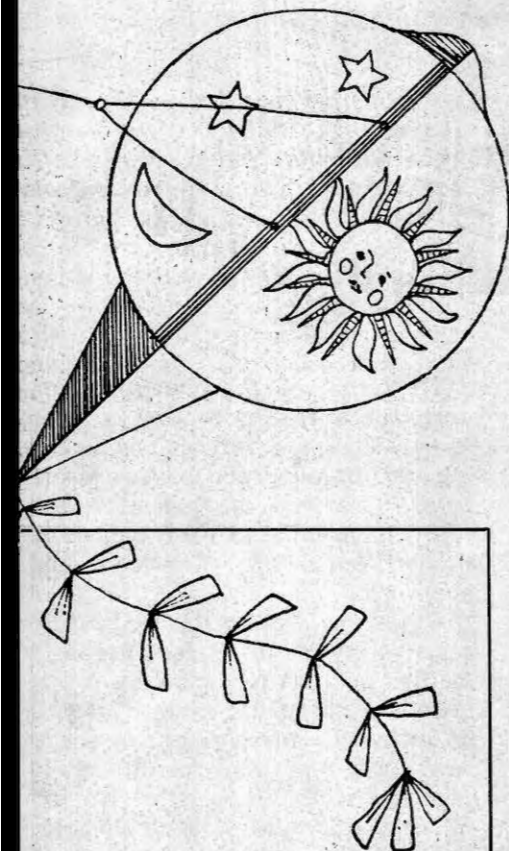
driver inmate got out at the gate and returned the car to the owner. I overheard remarks like, "Do you know, I had a real prisoner in the car with us. It didn't take long till the news of it got into the many little churches of the Pomona Valley. People took a different attitude toward prisoners."

One reason for this was that after recruited visitors they came to my place for orientation. I told them not to talk religion, because this is a public place where it is against the law to talk religion.

"But that's what they need!" people would protest.

"I know it," I told them. "But don't talk it. Live it. They will know the kind of person you are. You don't have to preach." Prison officials and inmates began to see there is something to the way Friends operate. We believe in religion. And practice it. We respect the pressures on people, whatever the color, nationality, and economic status. They need care, attention, and respect.

Prison officials began to give opportunities for self-improvement, enlargement on what they already had. Visitors have never before been allowed to visit in the prisons where the women lived. Now they were able to go to individual rooms. So the women sent for Mor-



gomery Ward catalogues and fixed up pillows, bedcovers, and took a new interest in life.

Going out to work was unheard of for prisoners, at that time. More and more went out to work. Some as far as Bakersfield, California. One man went there, stayed all week, just came back to prison for weekends.

Women went out to work. It soon became rumored in the community, and prisoners were found to be better workers than people off the road. When they had worked enough to have a down payment on a car, they could get one and no longer needed to be taken to work by visitors and officials.

Officials began to treat the inmates more like human beings, allowing them to make their own clothes, the kind they liked to wear in prison, and clothes for their release.

I think I never quite realized what Quakerism meant until I talked with prisoners. One of them asked me one day, "Why do you come? I'm no good. I'm bad all the way through." I said, "No, you are *not*. There is good in everyone. You may have done so many bad things you pushed the good down so far you don't know it's there, but it is. Do a few good things and you'll begin to feel it stir." □

POETRY

Hear Me

Do you hear Me?
I speak with a song.
Don't listen to the words;
They are not my own.
Don't listen to the tune;
It, too, is not mine.
Listen to me—
The Life
Behind the words,
Inside the melody.
It is mine.
I give it to you.
Let it touch you,
As I would touch you.

Did you hear me?
I spoke with a song.
Did you hear my joy?
My pain?
My love?
My prayer?
When you go back,
Will it make a difference?
My song,
Did it end?

Do you know me?
I speak with a song.

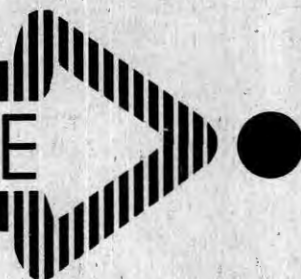
—Tina Erickson Stanton

Search

The poet (and many more besides) asked:
What means the Spring?
Jonquils? New grass? Trees in bud?
And nothing more?
An ode I want to write (the poet thought)—but what?
Spring means more than Nature's burgeoning.
Spring is more than poets' rhapsodies.
Spring is an awakening in me, in us.
Spring is a commitment we only try to sense.
Renewal. Work. Remembrance. So, too, the ones in gardens,
And farmers, and they who live in cities.
Old men are sure: Birth and rebirth.
The poet sought for words. They were slow to come.

—Alfred Stefferud

HOW WE QUAKERS GOT HERE



by John H. Curtis

It began with George Fox. He went all over England presenting a message that he believed had been forgotten for 1,600 years. It was the good news that "Christ has come to teach his people himself."

He expected that whenever this message was proclaimed it would have the good results he read about in the New Testament. And indeed very early in Quaker history there had developed the distinctive Quaker worship, ministry, view of the Scriptures, view of the sacraments, business procedure, church government, and testimonies.

Toward the end of the 17th century a change came about in Quaker activity. There was less emphasis on presenting the message to all the world and a new emphasis on explaining Quakerism to fellow Christians. The three most prominent Friends in this process were Robert Barclay, William Penn, and Isaac Pennington. They were wonderful people and their writings are well worth reading. However, if the writings of George Fox are not also read the message presented by Fox and the first Quakers may not be grasped at all. Unfortunately, Friends through three centuries have generally neglected to read the writings of George Fox. As a result, his unique message has not been well known.

Up to this point, the end of the 17th century, Friends were presenting or explaining Quaker views on religion. These Quaker views were having a noticeable effect on other religious groups.

This situation changed in the 18th century. Since that time Quakerism has been affected by religious movements taking place outside of Quakerism. In the 18th century the quietistic movement affected Quakers and produced a kind

of Quaker quietism. This caused concern among Friends about their own spiritual state and practically eliminated the presentation of the Quaker message to others. There appear to have been many meetings for worship that were entirely silent.

In the 19th century Friends were influenced by the revival movement. Young Friends in particular found the completely silent meetings and harsh enforcement of the book of discipline to be deadening. They welcomed opportunities for Friends to hear revival preachers with a lively evangelical message. The revival movement brought large numbers of new members to Friends. It also brought changes in the meetings for worship. These meetings became programmed under the direction of a pastor. Today about three quarters of Friends in the United States participate in such worship. However, evangelical Quakerism in England remained unprogrammed.

Toward the end of the 19th century, there were young Friends in England who had been deeply touched by their exposure to higher education. They realized that the Quakerism they knew would not be adequate for the coming age of science and philosophy. The movements of religious modernism and liberalism were embraced by these younger Friends. They came to see that neither conservative (quietistic) Quakerism nor evangelical Quakerism could meet the needs of the developing age. However, they felt that a Quakerism interpreted in terms of philosophical mysticism would be very compatible with the new age.

A major effort was made both in England and in the United States to reinterpret Quakerism in terms of philosophical mysticism. This was largely successful. For many Friends today the philosophical-mystical view of Quakerism is not a reinterpretation of Quakerism, it is Quakerism.

The results of this reinterpretation were seen at first to be very positive. New members were brought in. Quakerism grew on college and university campuses. This view of Quakerism was clearly acceptable to many people in an intellectual age of science and philosophy.

A number of decades passed before negative aspects developed. Probably the first question to come up was why Friends (philosophical-mystical Friends) no longer have any working class members. The answer seems clear. If a group changes its basic belief from a fairly simple theology to a rather complex philosophy of religion it will only appeal to a limited number of people. Such people need to have studied philosophy at college or to have a natural philosophical bent of mind.

Then it was noted that vocal prayer in meetings for worship had almost completely disappeared. Later the quality of worship and ministry seemed to have declined. In many meetings there was considerable speaking about social concerns but little was said of a religious or spiritual nature. All these changes raised questions about the long-term usefulness of the philosophical-mystical interpretation of Quakerism.

A more recent view of Quakerism considers that the Religious Society of Friends is really part of the Puritan and Protestant movement. This view seems to be declining in influence. Quakers differed from the Puritans in worship, ministry, view of the Bible, view of the sacraments, church order, and the testimonies. Such substantial differences between Quakers and Puritans do raise doubts about the value of interpreting Quakers as part of the Puritan and Protestant movement.

Today there is growing interest among Friends in learning about the message of George Fox and what resulted from it.

This is our past. What will be our future? □

John H. Curtis, now retired from the American Friends Service Committee, is a member of Haverford (Pa.) Meeting and is active in the New Foundation Fellowship.

rhythms (his *Journal* was dictated) and the final *was* seem to carry their own assurance of genuineness. We are listening to a man of integrity, who would no more deceive us than his own heart, and who had no time for niceties.

Even here it is not so simple. A page or two later on there is a similar passage. It is commonly treated as an account of a second incident. But if, as seems likely, it is a doublet, then the details and precise phraseology of the accepted account are called into question. How much is owing to variations in reminiscence? or to clumsy editing? Does the existence of two accounts strengthen, or weaken, evidence for the factual nature of the incident in the first place? Students of the Gospels are familiar with such queries.

Fortunately, there is no need to build on this particular scene, however memorable. Fox's pacifism, or whatever we are to call it, is as intimately part of him as his heartbeat. But what *are* we to call it? Here the fun begins. If we examine Fox's convictions and responses, in order, without superficiality or sentimentality, to relate them to present-day pacifism, quite a bit of sorting out has to be done.

Of late years it has been the practice in some quarters to play down the repudiation of war and violence by the earliest exponents of Quakerism: to point to Quakers who were involved in armed rebellion—there were precious few of them, and they were promptly disowned by Friends—and to remark on the number of the first Quakers who had been in the army. Of these there were indeed several, including some of the leaders, though Fox was not amongst them; but the fact assured, not weakened, the Quaker position. These early Friends knew what fighting and violence were like, and they would have no more of it: as the historian of Quakerism, W. C. Braithwaite, states, "it did not prove possible for a Quaker to remain a soldier" (*Beginnings of Quakerism*). In any case, it is surely naive to suppose that the complex amalgam of attitudes and activities which we have come to know as Quakerism settled into a firm mold all at once. What we have in the 1650s is something much more interesting, namely "the Quaker testimony against war in process of development" (*Beginnings of Quakerism*). What is remarkable is not that there were wav-



A "rude multitude" attacked George Fox after he spoke to a congregation in 1652.

GEORGE FOX AS PACIFIST

by Geoffrey F. Nuttall

George Fox as Pacifist seems at first sight an easy subject to write about, and an obvious choice; and at one level it is so. The conventional approach is to recount from his *Journal* the scene when Fox was in prison in Derby in 1651, among men pressed to be soldiers, and "they would have had me to be captain of them, to go forth to Worcester fight, and the soldiers cried they would have none but me." He was brought up out of prison into the marketplace:

The commissioners and soldiers . . . asked me if I would not take up arms for the Commonwealth against the King. But I told them I lived in the virtue of that life and power that took away the occasion of all wars; and I knew from whence all wars did rise, from the lust according to James's doctrine . . . I told them I was come into the covenant of peace which was before all wars and strifes was.

It is indeed a memorable scene. Fox's

Geoffrey F. Nuttall, formerly of New College, London, England, is a distinguished British scholar of religious movements in the 17th century. This article appeared in the December 1980 issue of *Reconciliation Quarterly*.

Fox lost no opportunity to appeal to what was good in people, and by responding to its stirrings, however feeble, to set it free.

ers, but that, over a wide spectrum of questions, substantial agreement was reached with great rapidity, and was given expression in a consistent body of principles. In the formation and establishment of these principles no one contributed more than Fox.

Today the connotation of pacifism is limited to the refusal to take part in war: on whatever grounds—social, political, economic, common sense, as much as Christian or even religious—and with whatever motives. Pacifism as a form of noncooperation can be practiced as a tactic with which to bring down one's own government. In some exponents pacifism expresses an ingrained distaste for law and order, ethical principles, or communal restraints; the tolerance or libertarianism in whose name it is held is individualistic and anarchic. Others calling themselves pacifists support, or are sympathetic to, the use of violence in response to oppression (or what, in an endeavor to justify such a response, is called institutional violence). In this sense Fox was no pacifist. It was all completely foreign to him.

The army in which some Quakers had served was the Parliamentary (very few had been Royalists), and the war which they now repudiated was civil war and its aftermath; international conflict of the kind with which our own age has been familiar was not in question. In wars between nations on the Continent, England might support one side or the other, but so long as Cromwell was in power her own shores were safe. From this angle, Fox's pacifism might seem so limited as to be queried more justifiably on the ground that its base was so broad. What he repudiated was violence, cruelty, and oppression of every kind. The form in which he commonly encountered violence, not in the abstract but in sickeningly concrete situations constantly repeated, was not war but imprisonment and personal assault.

The way in which Fox reacted to these is startling. His principle, he says, was not to strike; and he would endure attacks from others without retaliating. But his pacifism was more than what is nowadays called nonviolence. When he refused to come out of prison on bail and the magistrate who had committed him fell into a rage, Fox dropped onto his knees with a prayer to the Lord to forgive him. It did not "work": the

Fox met evil
head on in the world.
This inevitably
involved suffering;
but the suffering
could itself be used
redemptively.

magistrate "ran upon me with both his hands and struck me" (*Journal*). No matter! A little later constables and officers, as well as the mob, set on him with stakes and clubs and beat him on head and arms and shoulders, till he lost consciousness and fell to the ground.

When he came to, he stood up, stretched out his arms among them and said, "Strike again! Here is my arms, my head and my cheeks!" Again, it did not "work." He was given such a blow on his outstretched hand that his whole arm went numb and out of control. His remarkable comment on all this is: "I was in the love of God to them all that had persecuted me." The truth is that he had an Example before his eyes. In the light of it he was sure that in the long run patience would get victory. Sometimes even in the short run his behavior, or rather the concern not for himself but for his assailant which dictated his behavior and shone through it, did have effect, and he can write triumphantly that "the Truth came so over him that he grew loving."

The picture of Fox so far might be of a man unquestionably courageous but an idealist, heavenly minded rather than practical. The fact is that his feet were planted firmly on the earth, and that he was as sensitive to the evil around him as to the good. He believed that in everyone, however brutalized, there is good, "that of God" as he called it, a Light within; but a prime activity of the Light is, like conscience, to show up the evil that is there too. The Light goes beyond conscience in also letting us see over, and beyond, the evil; and Fox was convinced that, with God's help, all evil can be overcome. With a confidence that is still inspiring, he lost no opportunity to appeal to what was good in people, and by responding to its stir-

rings, however feeble, to set it free.

But Fox would also assist in the Light's work of identifying what was wrong. The modern pacifist's scruple over being "judgmental" never occurred to him. About his own pacifism there is a splendid astringency. It is practiced in the name of the Truth and the power of Truth, not of the tolerance which is a fancy name for indifference, moral agnosticism, or failure of nerve. He knew hypocrisy, lying, or injustice when he saw it; and when he saw it, he (in his own words) trampled it under his feet. "Thou dishonorist thy place," he wrote to the magistrate who imprisoned him at Derby, "[who bends thy tongue to tell lies] . . . thou art lifted up proud and haughty." This sounds like abuse, but it was not his purpose to be abusive, but rather, by fearlessly saying what was true, to administer therapeutic shock treatment. This was not inconsistent with praying for the persecutor, and now and again it too had effect. "The witness started up in him," he writes of someone else with whom he had an encounter in court, "and made him blush."

Fox was not concerned only with individuals, or lacking in interest in public questions and wider issues of the day. Many of the first Friends came from a section of society well aware of the need for social and economic reform. In the 1650s Quaker addresses to protector and Parliament and blueprints for legal reforms and the relief of the poor and handicapped followed one another in quick succession. Some of these were from Fox's pen: "fifty-nine particulars laid down for the regulating things, and the taking away of oppressive laws, and oppressors, and to ease the oppressed" is the subtitle of one of them. The measures urged are in line with those advocated by the Levellers and other political revolutionaries in the previous decade but now all violence is eschewed. What is written still burns with indignation, but the war to which men are summoned is the Lamb's War, and may be fought only with the Lamb's weapons.

Though in no way inhibited from demanding changes and reforms in the social structure, Fox never ceased to insist on the primary need of dealing with what is within human beings. "It is not the killing that matters . . . so much as the wanting to kill." Dom-

Columba Cary-Elwes wrote recently of St. Benedict, "Both Jesus and Benedict want to conquer the heart. Here the struggle is fiercest" (*The Tablet*, July 2, 1980). This is the tradition in which Fox stands, but whereas Benedict withdrew from the world for the security of monastic seclusion, Fox remained exposed to the full onslaught of evil, and met it head on in the world. This inevitably involved suffering; but the suffering could itself be used redemptively. "Look not at your sufferings," he wrote once, "but at the power of God, and that will bring some good out in all your sufferings; and your imprisonments will reach to the prisoned, that the persecutor prisons in himself" (*Epistles*). It is a revealing sentence, issuing from his own hard-won experience. "There was never any prisons or sufferings that I was in," he writes in his *Journal*, "but still it was for the bringing multitudes more out of prison."

To be a spiritual liberator after this fashion called for rare magnanimity and forbearance. William Penn, who draws attention to the fact that Friends in general "did not only not show any disposition to revenge, when it was at any time in their power, but forgave their cruel enemies," describes Fox as "a most merciful man, as ready to forgive, as unapt to take or give an offence" (Introduction to Fox's *Journal*). Fox himself was more aware of the power of God which in every situation bore him up, and of the unfailing light shining within that came from Jesus. "All dwelling in the light, that comes from Jesus," he wrote, "leads out of wars, leads out of strife, leads out of the occasion of wars, and leads out of the earth, up to God" (*Epistles*).

In the interests of universalism some today would detach Fox from his Christian context, regarding this as no more than the culture in which he happened to find himself. It cannot be done. Fox was a notably whole personality, with convictions and behavior that cohered and had a common source. Nor was it a hidden source. To quote Penn again, Fox "knew and lived nearer to the Lord than other men" (Introduction to Fox's *Journal*). There is a grand universalism about his pacifism, certainly, but it is incontestably Christian pacifism. Because it is so, it still inspires, and also judges, us. □

MARTIN NIEMÖLLER

by Paul Oestreicher

Martin Niemöller was consistent in only one thing: in an uncompromising allegiance to God, in Christ. For one born in 1892 into a conservative Lutheran parson's family, a career in the kaiser's imperial navy was natural enough. In the cadet class of 1910 he outshone his mates. He married the sister of his closest classmate, Hermann Bremer. Hermann went down with his ship in World War I. Martin's eldest son was to fall in World War II. In that same class was another cadet who, like Martin Niemöller, went on to take command of a World War I U-Boat, Karl Dönitz. A generation later Grand-Admiral Dönitz was commander of Hitler's navy and, in the dying hours of the war, the führer's successor. By then Pastor Niemöller, as Christians around the world knew him, had been Hitler's "personal prisoner" for eight years. A patriot still, Niemöller from his concentration camp cell had volunteered at the outbreak of war to serve in Dönitz's fleet. He was found by Hitler to be "unworthy to serve the Fatherland." Instead the führer, before his suicide, ordered Niemöller's execution. God had other ideas.

On March 6, at 92, Martin Niemöller died peacefully, his large family close by. But the old fighter had long since, in 1954 to be precise, recognized that to follow Jesus meant to say "no" absolutely to war, any and every kind of war. He died as president of the German Peace Society and as head of the German branch of the International Federation of War Resisters. The Berlin parsonage where the Gestapo had arrested him was now a peace center for young Berliners, named after him. For 30 years, as an ecumenical church leader he had made war on war and had remained by far the most controversial German churchman. No one dared challenge his courage and rectitude, but the West German establishment could not cope with the severity of his judgments. His words, like many in the Gospel, were "sharper than a two-edged sword." When NATO developed a nu-

clear strategy, well before the days of CND, Niemöller warned German parents not to allow their sons to be trained to become mass murderers. Defense Minister Franz Josef Strauss sought unsuccessfully to have him prosecuted for defaming the armed forces. Compromise was not part of Niemöller's armory. "What would Jesus say and do?" was the only question he held to be relevant.

That question again and again forced him to learn from his own mistaken beliefs and to repent of them publicly. One central Lutheran insight he never abandoned: We are all sinners who live by the grace of forgiveness. After the war he accepted his share of the guilt for Hitler's crimes. In leading the church's resistance to Hitler he had been concerned more for the church's theological integrity and honor than for Hitler's victims—Jews, Communists, trade unionists, homosexuals.

As so often in death, Niemöller will be celebrated as a great Christian by many who in life had opposed him, some with great bitterness. West German television will carry his memorial service live. A rare honor. In his home town of Wiesbaden, of which he was an honorary citizen, the world—many too from the Communist world—will come to pay him homage. He, secure in the love of God, will not observe that with a cynical eye but with the warm and loving good humor that all his friends, and many opponents whom he turned into friends, came to treasure.

When he was about to turn 90 I visited him for the last time. The sparkle was still in his eyes. "Paul Oestreicher," he said to me (he always used that Friends' manner of speaking), "if I had my time all over again, I wouldn't spend so much of it propping up ecclesiastical structures. I think I would become a Quaker." He had never stopped traveling on the long journey that began in a Prussian Evangelical Lutheran home. Even now, those roots are not to be despised. May he rest in peace and rise in glory. □

Reprinted from *The Friend*, March 23, 1984.

The Living Will

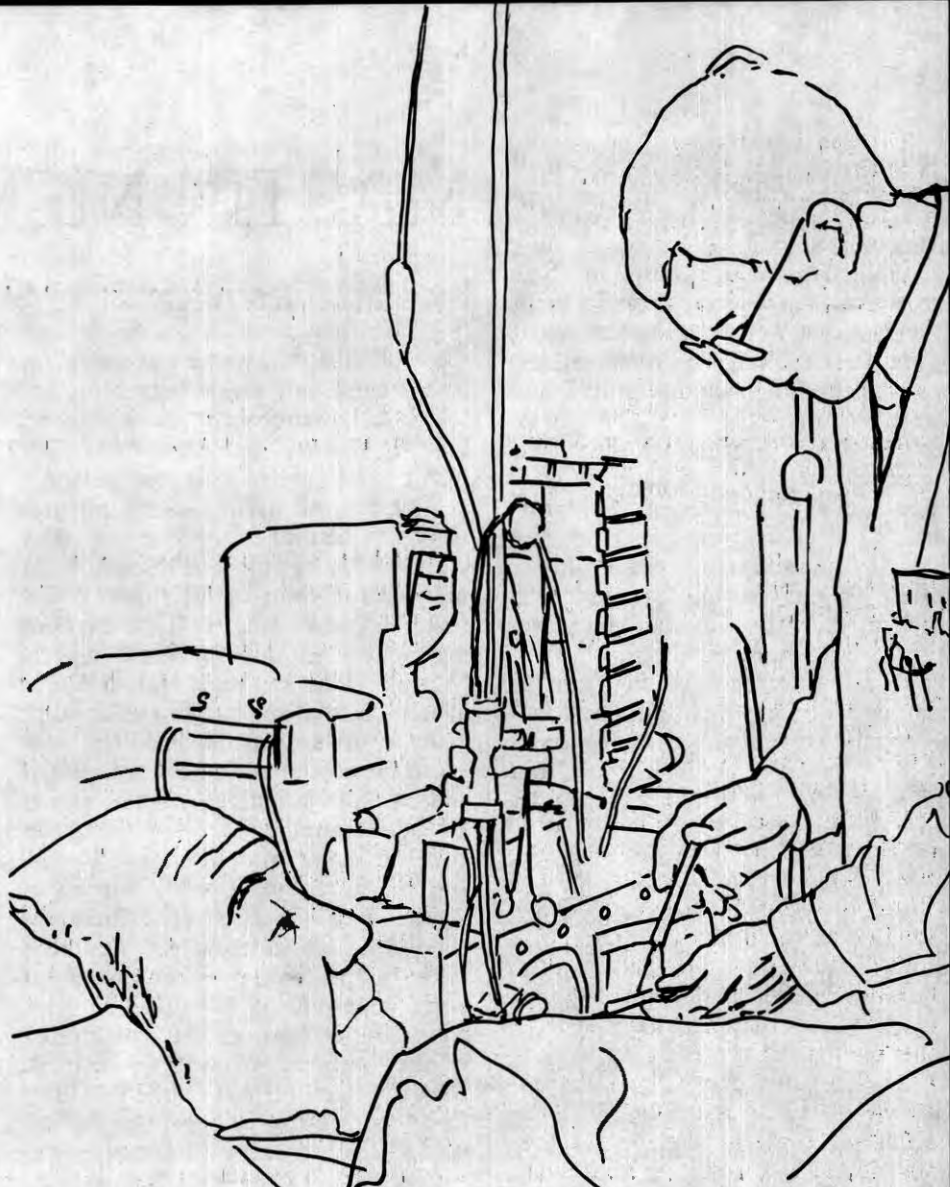
ANOTHER VIEW

by Samuel B. Burgess

We have heard much in the past several years about a dying person's right to decline the use of many medical procedures whereby health-care professionals are able to keep them alive a little longer. This is often called "the right to die with dignity," and I have nothing but sympathy and understanding for those who would choose this course. And I support with enthusiasm the right of any person to make such a choice. The picture of ending one's life with tubes and catheters in every natural orifice (plus some new surgical openings), and with wire taped here and there on the body, is not a pretty one. Dying slowly in a hospital intensive-care bed, instead of somewhat more quickly in bed at home, is scarcely a thing to be chosen on its own merits.

There is another aspect to the problem that few people consider: medical progress is made by attempting to cure disease, even in the face of virtually impossible odds. Doctors, by trying to lengthen life in cases of clearly terminal disease, learn techniques that can be applied to "curable" cases, where there is more hope for significant lengthening

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of life of satisfactory quality.

A particular case in point is Barney Clark, who was faced with almost certain death from heart disease in the immediate future. He could have easily and understandably decided to die quietly at home with his loved ones. Instead, with great courage, he participated in an experimental artificial heart implant. I am convinced that he had no illusions about any long-term success of the experiment and that he realized his life might indeed be shortened rather than lengthened by the operation. It was explained to him that even if there were life-lengthening benefits, the results would not be comfortable or particularly satisfactory. He knew he would have to be tied to a machine for as long as he survived, and that the condition we call "quality of life" would never be good. Yet this man, with the support of his family, elected to become the subject of a significant experiment, hoping that

medical knowledge might be advanced. I think we must recognize that Barney Clark is one of the real heroes of medicine and of humankind.

We all try, or at least should try, to live significant lives and to leave the world a better place for our having lived in it. But few of us are given the opportunity to die significant deaths. Most of us have heard accounts of heroic firefighters who enter burning buildings and risk death to save the lives of those inside. Dramatic opportunities of this type are not likely to come to very many of us, but we can choose to increase the probabilities that the way we die can result in a significant contribution to humankind.

So here is my statement, my "living will":

In view of the need for human material for the trial of new modes of therapy and/or other advanced or experimental procedures, and with the knowledge that

I have an incurable disease which is likely to terminate my life in the near future, with or without standard methods of treatment, I authorize the use of *any* method of treatment which my physician or physicians may choose to use, with a preference for those modes of therapy which are experimental and in need of human trial. I recognize that such treatment may shorten rather than lengthen my life, and that severe discomfort may result, but I wish my death to be of some service to humankind, as I have tried to have my life so serve.

After all, every one of us has an incurable disease, that of aging. Death is a fact of life, but it comes too early to some of us, and this is what medical treatment is all about. The old hope that by curing all disease we might live, if not forever, at least for several hundred years has been dashed by recent knowledge. It is now quite apparent that even with the most careful therapy and complete freedom from disease, most of us will still die between the ages of 80 and 120. Test-tube cultures of living human cells will grow and thrive for only a certain length of time and then will die out in spite of everything that the laboratory experimenter can do. Only certain cultures of human cancer cells can be carried on for many years beyond when normal cells would inevitably die. Excess longevity is a disease in itself: The changes we call death are programmed into our bodies by our genetic make-up, just as puberty and menopause occur according to genetic programming.

It is *premature* death that we can never accept with equanimity and against which the forces of society in general, and medicine in particular, must be marshaled. It is in service of this cause that I have constructed my "living will."

And what should be done when death comes? Again there is a chance to serve, an opportunity which is available to many more of us. Let us consider some more of my "living will":

After my death, I hope that my body may be of further service; I wish that appropriate anatomical dissection be carried out so that the nature of my terminal disease, and any other anatomic abnormality, whether related to my death or not, may be made clear to my family and to my physicians. Alternatively, my body may be delivered to a medical school

for student anatomical dissection should my survivors wish to elect this, but only if it is impractical to conduct a disease-oriented autopsy.

In view of my age and disease, it is probable that my organs will not be useful for transplantation or other similar use, but if some such use should present itself, I authorize and support such use of my organs. Final disposal of the body should be at the discretion of my survivors, but I would prefer cremation if it is readily available.

I firmly believe that *every* death should be investigated thoroughly. Objections to autopsy are universally irrational, and even apparently knowledgeable doctors have been heard to say, "There is no need for an autopsy; we know why he died." It may come as a surprise to them, and to the public generally, that several careful studies have shown a wide discrepancy between the cause of death certified by the attending physician and the actual cause as determined at the autopsy table. The findings of a careful postmortem examination conducted by a pathologist are part of the legitimate inheritance of the survivors, and no one knows the real cause of death until it is done. Often conditions are revealed which, while causing no symptoms in the deceased and not related to the cause of death, are of great significance to relatives.

The use of various organs for transplantation is another way the body of

the deceased can be of direct service. However, transplant surgeons prefer the organs of younger people, with the exception that eye donation for cornea transplants is appropriate at any age if the cornea is clear. And it is increasingly likely that other organs from the elderly will become useful, if only as temporary replacements for organs that are temporarily incapacitated by disease.

Finally, let me say a few words for the use of a body for dissection in medical school. Although autopsy is most important, it is totally impractical in some circumstances. In such cases donating a body to a medical school can help to train future physicians. There is a great need for cadavers and this is a significant way that one can serve humanity after death.

I must emphasize that the choices expressed in this "living will" are *my* choices and are not necessarily the choices that I feel others should make. Death will come for all of us, and I argue that we must recognize this and try to choose what will best serve our own objectives. I certainly could not blame anyone who chooses to die as comfortably as possible. But I wish to point out that there are choices which may not have been considered. I would be pleased to put up with the discomforts of medical manipulation if there were even a chance that something could be learned which might improve the length and quality of life for others. □

Death

I do not fear death

I have found few limits in life

I expect death to be an opening

I seek horizons not yet perceived.

Yet I fear your death

I anticipate pangs of loss and sadness

I react to the affront of a limit

I cannot see beyond.

Is there another perspective?

Can I participate in your death

Thrill with your rush into new space and time

Enjoy the possibilities of your freedoms?

And perhaps I should prepare for my death

Not in the sense of some eternal balance or judgment

But in the quest for clarity of spirit

Shared with you to calm your fear.

—Paul Reagan

The Economy as a Quaker Concern

by Elizabeth Cattell

A retired psychoanalyst, Elizabeth Cattell represents the International Fellowship of Reconciliation at the United Nations. She is a member of 15th Street (N.Y.) Meeting and is active on their Peace Committee.

The Quaker Society for Economic Democracy (affiliated with the British Quaker Socialist Society) has come into being through the initiative of members of New York Yearly Meeting. Other persons from across the country have added their names to the list of those who share the convictions of British Friends: that capitalism, like slavery and imperialism in the past, is an obstacle to the fulfillment of our Peace Testimony and our social testimonies.

This recent expression of a long-time Quaker concern began in June 1983 at a weekend conference at Powell House (the retreat center of NYYM) for those who wanted "to explore and develop viable alternatives to the economic situation in which we find ourselves today."

Grace Crookall-Greening, guest speaker from the British Quaker Socialist Society, explained: "Members see the overriding materialism built into our society as working against the values adopted by Friends, and seek to follow the simplicity of John Woolman." The new "Seven Fundamentals of the Quaker Socialist Society" states: "We emphasize, too, that freedom of conscience and expression are paramount and quite distinct from the freedom of a privileged few to exercise their personal power over others."

At New York Yearly Meeting in July 1983, Friends dealt with the theme: "Between Two Worlds: One Dying, One Waiting to Be Born." The world waiting to be born is described by Friends Committee on National Legisla-





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tion as "a world with equality and justice for all . . . a world in which every person's potential may be fulfilled." As some of us discussed these concerns with British representatives Alfred Parker and Tony Adams we decided to go ahead with forming a branch of the Quaker Socialist Society of Great Britain. Alfred Parker then traveled around the United States, speaking with Friends about the present imperative for a change in the economy and eliciting from them considerable support.

At a meeting in New York in November 1983 we decided to call ourselves the Society for Economic Democracy. Many U.S. citizens shy away from the term *socialism* because they identify it with the Soviet Union or think of it as implying a state-planned economy. While no one wants to be under a com-

puterized bureaucracy, there is no reason why socialism cannot be planned by a coalition of communities, cooperative farms, and worker-managed industries, using democratic methods.

Quaker concern for the economy goes back to the very beginning of our religious society. George Fox saw the injustice and lack of humane concern in emerging capitalism. In his first act of public witness, he appealed to the justices not to fix laborers' wages too low. He protested the enclosure of common land, and also protested to members of Parliament about the unemployment in England. At the end of his ministry, he expressed anxiety about the growing interest of Friends in their businesses.

Many early Friends were critical of emerging capitalism. In the 17th century, Gerrard Winstanley, a Digger who became a Friend, wrote protests against the suffering of the common people and tried to establish a community of the dispossessed, which was short-lived, having been harassed by the militia. John Lilburne, a Leveller who also became a Quaker, pleaded for a more equitable society and spent many years in prison. Quaker John Bellers (1654-1725) advocated education for laborers and the investment of private capital in projects of community betterment. In the 18th century, in the United States, John Woolman, when his own business was becoming lucrative, began to find fault in the business system and realized that wealth was "attended by power and oppression which affects the soul." He withdrew from his own

trade and also advised Friends to see "whether the seeds of war are in these our possessions."

While into the 20th century Quakers tended to be for reform of the capitalist system, Marx with his Judeo-Christian background called for a revolutionary change of the economy on a humane basis. His statement "from each according to his abilities, to each according to his needs" was noble; but of course "need" includes not only economic needs but also the need for freedom of conscience and of speech, freedom of assembly, freedom of choice of work, freedom to travel, freedom of religion, freedom to criticize the status quo—since life should never be static. And Marx was sure that revolutionary change could be achieved only by class warfare, whereas we believe that everyone suffers, although in different ways. In a system based on the profit motive, acquisition, exploitation, and ruthless competition, life is reduced to production and consumption, which is not the measure of human beings.

In the United Nations nonaligned countries have been calling for a New International Economic Order. In Europe the need for change in the economic system has been recognized much more widely than it has been here. In *The Radical Tradition*, R. H. Tawney wrote in 1952: "British socialism has now two-thirds of a century behind it," and that British socialism had its source in "hatred of a system which stunts personality and corrupts human relationships by permitting the use of man by man as an instrument of pecuniary gain."

At the end of the 19th century, those British Friends who were members of Parliament and were active in building the foundations of the Labour party formed the Socialist Quaker Society, which was influential both within the Society of Friends and outside it. The manifesto of the Socialist Quaker Society (1898) stated: "Quakerism implies universal brotherhood such as cannot in any true sense be realized under the present competitive system of industry."

Even during the first half of the 20th century, in what in the United States has been called a period of "false optimism," British Friends were concerned with the contradiction between their Christian principles and capitalism. In

Names

She said her name was Peace
And I believed her
Until I saw her fingernails were iron
And ceaseless hammers beat in her factories.

She said her name was Plenty
And I believed her
Until I saw the rusty locks on her granaries
And the empty poor, outside.

She said her name was Justice
And I believed her
Until I saw the gold weighting her scale
And her sword sharp on one side only.

—Deirdre Barber



In the same way that John Woolman and others

applied Quaker principles to the abolition of slavery, today we need to apply Quaker principles to the economy.

1903 a Friends Social Union was established which sponsored social study reading circles "to encourage the application of religious faith to social and civic life." At London Yearly Meeting in 1915 minutes from Yorkshire Quarterly Meeting stated: "Many of the social and industrial conditions in this country have no foundation on justice," and after three years of consideration "the Eight Foundations of a True Social Order" were adopted, as published in their *Christian Faith and Practice*.

While with the coming to power of the Labour party in 1922 the old Socialist Quaker Society thought its work was completed and was laid down, concern with the economy continued. In 1939 a yearly meeting minute stressed: "It is the duty of a Christian society to press upon the conscience of the nation the moral wrongs inflicted upon men and women by the evils of the existing social order." In 1943 Layton Richards emphasized that "unrestricted competition can have no place in a Christian order of society . . . private profit must be subordinate to the public good."

The British Quaker Socialist Society emerged in 1975, declaring that it felt obliged "to find creative answers to the problems caused by a violent and unjust social order." It said that its aim was to develop "a participatory democratic socialist order of society based on mutual service, not private gain." It emphasized that it was not a political party, but that its aims were "to provide fellowship and a forum for Friends and

attenders who believe that religion cannot be separate from a political economy"; "to bring Quaker influence to bear on the socialist movement"; and "to work for social justice."

In this short article there is no room to say much about the sentiment and movement toward economic change in this country, except to mention that A. J. Muste, a minister of the Dutch Reformed Church who became a Quaker, wrote in 1928 about "the violence on which the present system is based." Later, Friends such as George Lakey and Richard Taylor (now a Catholic) and others wrote eloquently about the need to bring our economy in line with Christian principles. A Quaker Action Group in Philadelphia formed the Movement for a New Society (MNS), which has become a network of communities exploring directions for social change and exemplifying a simple lifestyle. Apart from MNS there are many communities all over the United States dedicated to voluntary simplicity, sharing, and work as service. One of the largest of these, the Farm, a community in Summertown, Tennessee, states as its policy: "We believe that work is Holy meditation, and the physical expression of love." Such communities can be "prophets of the future." However, as Lewis Mumford says in *The Transformation of Man*: "Spirituality cannot become operative on a collective scale until it has remolded social institutions."

In the same way that William Penn and other Quakers applied Quaker principles to the political structure, and John Woolman and others applied Quaker principles to the abolition of slavery, today we need to apply Quaker principles to the economy. If we change our system to one that provides the conditions for equity and justice, which are essential to peace and in which every person's potential may be fulfilled, we can inspire the Third World and eventually the USSR to do the same.

Rufus Jones used to tell us that the central purpose of our lives should be to transform the world. To do so has never been so imperative. □

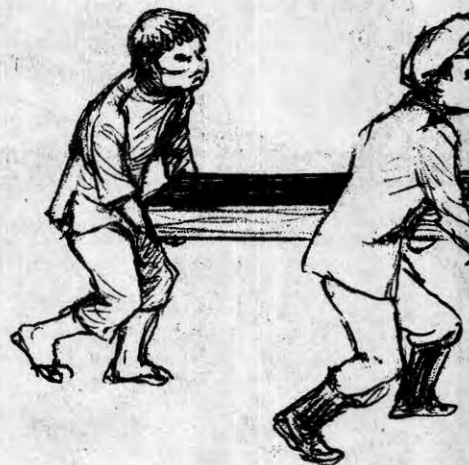
Those interested in the Quaker Society for Economic Democracy may contact: Daniel P. Whitley, R.D. 1, Box 160, Old Chatham, NY 12136. —Ed.

WORKSHOP THEATER ABOUT THE NUCLEAR DILEMMA

A Conversation With Peace

by Francis D. Hole

Francis D. Hole, a member of Madison (Wis.) Meeting, is professor emeritus of soil science and geography at the University of Wisconsin.



I recently wrote an imaginary dialogue, which appears below, between a personage called Peace and human interviewers. I pasted the questions and comments of the interviewers on numbered cards, and I passed out the cards to volunteers during a talk to a large group about the nuclear dilemma. I took the role of Peace, and the volunteers carried on a conversation with me. This device for thinking out loud about this frightening subject was well received, and so I pass it on to readers of FRIENDS JOURNAL.

1. *Peace, where are you?*

PEACE. Right here, working away as always.

2. *Are you a dove? You don't look like a dove.*

P. Hardly. The dove is commonly used as a symbol of peace, but I would prefer something better.

3. *What are you, anyway, Peace?*

P. Basically, I am well-being. I am what you call health: health of the individual in body, mind, and spirit; health of society; health of ecosystems, the whole land-water community. I am dynamic.

4. *Dynamic? Peace is dynamic?*

P. Yes. Peace (that is who I am) is the dynamics of a person or group of persons who adhere to truth and nonviolence, and who assume unity

with all opponents from the start.

5. *What would you regard as an appropriate peace symbol, a symbol for yourself?*

P. I would choose the Friends meeting for worship. It is a model human/Divine community that has flourished for more than three centuries.

6. *Friends meeting for worship? Why do you choose that as a peace symbol?*

P. Because it is a peaceful community, a community of people together with an indefinable spiritual presence. And we can think of the entire landscape around a meeting place—sunlight and cloud, hills and plains, vegetation and birds, and cultural features. In addition there is an inner landscape.

7. *What is the inner landscape like?*

P. It is a communal peace, something like a quiet lake, surrounded by hills of difficulties and resources, and tributary valleys that are bathed in Light at one moment and in darkness the next. We alternately lift our eyes to the hills and lower our gaze to rest on the lake.

8. *But aren't there stresses in a meeting for worship that are disturbing?*

P. True. The search for inner peace involves growing pains for individuals and the entire group. I am not the absence of conflict. Rather, peace is continuous resolution of conflict to mutual satisfaction. And so it is that the meeting is peaceful and, therefore, very demanding.

9. *We need your help, Peace, to meet these demands. We wish that we could see more of you.*

P. I am around all day every day. My opposite—abusive violence—gets more publicity than I do. Its antics interrupt me with acts of deception and violence (some done in my name!), all with the assumption that irreconcilable disunity prevails between opponents. I assure you that I am always here. You called on me just now, and I responded at once, didn't I?

10. *Right. We thank you for that. My question to you, Peace, is this: What can you do about war?*

P. You human beings have already condemned war to death. War is in the process of breathing its last.

11. *Not that I have noticed!*

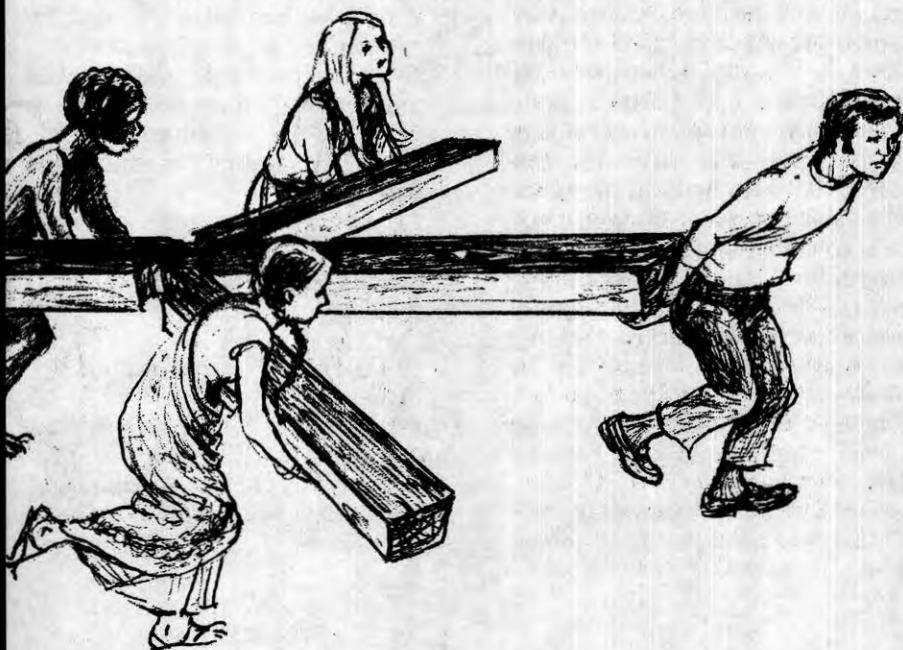
P. Consider that nuclear conflict is not winnable, as compared to the wars in pre-nuclear times. War was once an institution of organized abusive violence by means of which a more violent party forced a less violent party to surrender and unilaterally disarm. The success of war depended on the proved weakness of one party. Weakness in terms of abusive violence has saved the human race from self-destruction thus far. That was before 1945.

12. *Are things any different since 1945?*

P. Yes. In 1945 forces of violence of one nation destroyed Hiroshima—a city of about 300,000 men, women, and children—all in a matter of minutes. It was the quickest massacre in history, plus lingering radiation sickness. Things were different on earth from that moment.

13. *Well, that brought war's end and peace, didn't it?*

P. That was the pre-nuclear way of thinking. Termination of hostilities, already in progress, was accelerated briefly by the mass cremation of living men, women, and children at Hiroshima and Nagasaki. The use of A-bombs on people was a harsh experiment in disregard of pure truth. The awful experiment demonstrated that relatively unlimited force is available henceforth to practitioners of large-scale abusive violence. There may no longer be a weak party to save us from self-annihilation. It would take only one



Jean Price Norman

gigantic failure (i.e., nuclear conflict) to eliminate us all from the arena of learning. Human history could end, dragging much of the plant and animal kingdoms with it.

14. *Peace, you are really hipped on the nuclear threat!*

P. I am personally involved, more than you people seem to realize that you are. I will not survive that abortion of the future—nuclear extinction. Death cancels existing life. Extinction cancels future births, too.

15. *Your statements are rather extreme, Peace.*

P. Nuclear energy is extreme. Albert Einstein, a scientist who was in search of truth, discovered that energy is mass times the square of the velocity of light. It took surprisingly few grams of matter to cremate Hiroshima.

16. *So little matter contains so much energy?*

P. Yes it does. Right now much more powerful nuclear bombs are aimed at you and me and our fellow human beings in Russia and many other countries, as if a loaded gun were pointed at each head, including those of newborn babes. "Peace or perish" is the new slogan.

17. *What is your solution, Peace?*

P. My solution? I am not in charge of all these weapons. People are. I am like a rare orchid or some endangered species of bird, a dove perhaps. If you wish to have me around, you will have to provide a suitable environment for me.

18. *Come now! Nuclear war will be limited. It won't hurt us. We will read about it in the newspapers.*

Authorities tell us that nuclear war will be limited.

P. The bodies of all of you are more radioactive right now than human bodies were before 1945. Radioactivity has scarcely been limited. People are suffering already; many have died from the effects of nuclear weapons, even in distant places. The authorities contradict each other and are uncertain. Survival is too important to be mistaken about. Your confused bungling could lead to my annihilation and yours, with no second chance. About 50,000 nuclear bombs exist on earth. Even a single terrorist could throw a small nuclear device at one of your nuclear power plants and trigger a worldwide holocaust. I do not trust such armaments.

19. *What are the necessary conditions for your life, Peace?*

P. An excellent question. It is time to really study the ecology of peace. Ignore me and I'll go away.

20. *What can people do to create the conditions for peace?*

P. These conditions had been gifts that we were used to prior to 1945. People cannot make life, pure air, pure water, fertile soil, sunshine mercifully screened by ozone. These have been gifts which you people can now destroy with far fewer than 50,000 nuclear bombs.

21. *If we cannot make these conditions for peace and life, are we not helpless and doomed?*

P. Not at all. Diogenes had a suggestion. When Alexander the Great sought him out, the Emperor Alexander stood tall before little Diogenes, who was sitting cross-legged on the ground, basking in the morning sun. "What can I do for you, Diogenes?" asked the Emperor. "You can step aside so that the sunshine may fall upon me," replied the wise man. And so I say to you that human beings need to get out of the way of the Light of peace and health and harmonious workings on this planet.

22. *How can we get out of the way?*

P. To begin with, you might consider dismantling weapons of annihilation.

23. *A mere citizen like me cannot dismantle weapons of annihilation.*

Only technical experts can do that. I am not an important scientist in a world-famous academy, either.

P. Each of you can declare yourself a nuclear-free person. Each home and institution can be declared nuclear-free, even whole cities and regions can be so designated.

24. *What good does that do? We could still be obliterated by the push of a button somewhere, and responding buttons. How do nuclear hostages like ourselves—like the human race, in fact—regain our freedom?*

P. By creating an atmosphere of peace, by nonviolent assertion of truth about the planetary dilemma, by expressing friendship to people everywhere, by living close to the Divine. You may write persuasive letters to government officials, calling for a good future for all peoples. Each of you could write a last testament of good will to people in other nations in hopes that your personal message of peace may somehow survive you. I ask you human beings why your nations do not become one nation of the earth in order to eliminate any excuse for deadly armaments.

25. *I cannot take in all that you are saying, Peace. I do feel lucky to be alive. We have been spared destruction all these years since 1945.*

P. You can express your gratitude by allowing yourselves to care about each other, ending threats and fears. It is time to join hands with people of all nations and sing out for a future life in peace.

26. *What will be the price of peace?*

P. A price has been set on my head, for sure. It can be paid by conversion of toxic conditions and attitudes and actions into harmonious ones. So, let us begin right now by singing together a song for a future life with me!

27. *Lead us in a song, Peace, won't you please?*

P. Gladly. (Peace sings, and others join in.)

In the 1600s Friends meetings grew;

Peace was a stalwart member, too.

We don't want Peace to disappear. We'll learn what it takes to keep Peace here! □



Jean Price Norman (courtesy of Friends General Conference)

REPORTS

FLGC Gathers for Mutual Support

Friends for Lesbian and Gay Concerns (FLGC) held its 11th annual midwinter gathering at the Friends Center in Philadelphia, February 17-20. With its worship, workshops, business meetings, shared meals, and guest speakers, the gathering is very similar to a Friends yearly meeting.

The two keynote speakers were Arlene Kelly, a counselor in Philadelphia Yearly Meeting, and Dwight Spann-Wilson, a former executive secretary of Friends General Conference who is currently teaching at Oakwood Friends School. In their addresses (both available on tapes), they lifted up major issues and suggested directions the gay/lesbian movement should take in the Religious Society of Friends.

Arlene spoke about nurturing friendship and lover relationships. She called on gay men and lesbians to stop turning to heterosexuals for their sense of identity, to take back the power given up when asking them for affirmation. She counseled letting go of anger and bitterness and setting about the

business of being the people God calls us to be. Her address exuded confidence in our capacity to be whole and centered regardless of the ability of others to see that reality. The list she made of the needs that ought to be met by those attempting relationships bears thoughtful consideration by any couple.

Dwight spoke about his experiences from childhood to the present, of racism, sexism, and other forms of oppression. Relating his experience as a black to that of the gay/lesbian experience, he thinks it inconsistent that someone who would demand rights for blacks and other minorities would have no qualms over discriminating against gays. "Jesus said, 'Suffer unto me those who are weary and oppressed and I will give them rest.' How can people who call themselves Christian do any less?" Dwight asks.

Over the years FLGC has grown into a faith community for the mutual support of gay and lesbian Quakers and their friends. This year, 116 persons attended the weekend gathering. We were pleased to have, for the first time, an equal mix of men and women. Enthusiastic attendees from the Midwest have offered to host the 1985 gathering in Ohio.

Geoffrey Kaiser

«Que No Hayan Refugiados»

Bainbridge Davis, of the FWCC, wrote to Friends in Latin America requesting short items that the JOURNAL could publish in English and Spanish. In this way we hope to encourage the exchange of information and contact between Spanish-speaking and English-speaking Friends. Our first response is from Molly and Miguel Figuerola in Monteverde, Costa Rica, who work to aid refugees in Central America. —Ed.

As we were talking with an old Quaker friend about the refugee problem, he said, "There is only one solution to the problem: there must not be any refugees."

We have been living in Costa Rica for 30 years now; since 1979 we have been trying to help, making trips regularly through the Central American countries, assessing situations, staying in refugee camps, and publicizing our findings abroad.

Our conclusion is the same as our friends': in spite of what we can do from here, our help is like a band-aid on a pierced artery.

The number of refugees and displaced persons will grow as long as the United States does not change its policy for the region. A government that is not concerned with human suffering, apart from ideologies, will never bring peace and prosperity to those who need them most.

We pray for your active concern.

Durante una conversación con un viejo amigo Cuáquero nuestro sobre el problema de los refugiados, él dijo: «La única solución es que no hayan refugiados.»

Llevamos 30 años viviendo en Costa Rica; desde 1979 hemos estado tratando de ayudar haciendo viajes por los países de Centroamérica regularmente, formando opiniones sobre lo que vimos y oímos, viviendo en los campamentos de refugiados, y publicando los resultados de nuestras experiencias en Norteamérica y Europa.

Compartimos ahora la conclusión de nuestro amigo: A pesar de todo lo que podemos hacer desde aquí, nuestra ayuda no tiene más efecto que una «curita» en una arteria rota.

El número de refugiados y personas desplazadas crecerá mientras Norteamérica no cambie su política en esta región. Un gobierno que no se preocupa por sufrimientos humanos, aparte de ideologías, nunca llevará paz ni prosperidad a los que lo necesitan más.

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WORLD OF FRIENDS

Holly Near will join Inti-Illimani, an internationally known Chilean ensemble, for a 15-city national friendship tour this May, entitled "Singing for Peace in the Americas . . . Nueva Cancion por la Paz en las Americas." This tour grew from their collaboration in England last September when they gave a series of concerts commemorating the 10th anniversary of the coup in Chile. (Inti-Illimani comes to the United States from Italy where they have lived in exile since the 1973 coup.) Holly Near's music has addressed many issues of concern to Friends, and with this tour she renews her interest in music that expresses the tragedy of U.S. involvement in other countries' national affairs.

Tools for Peace in Nicaragua is a campaign to fill a ship with approximately \$250,000 worth of urgently needed agricultural tools, medicines, and school supplies for the people of Nicaragua by the end of May. More than 150 organizations, community groups, schools, and churches are participating. The campaign is sponsored by Oxfam America, an international nonprofit development and disaster relief organization. For more information, write Oxfam America, 115 Broadway, Boston, MA 02116.

Cambridge (Mass.) Meeting has undertaken special responsibility for the Cambridge Interfaith Peace Council's Vigil on Cambridge Common on the first Sunday of each month. For the last three and a half years, a small group has vigiled faithfully each week from 12:30 to 1 p.m. The meeting serves a fellowship lunch to participants before they begin their vigil.

New Faces, New Places at FCNL: *Nancy Alexander* has been appointed legislative secretary, replacing Frances Neely who retired after 27 years with FCNL. A 1970 Duke University graduate, Nancy received an M.T.S. in 1983 from Harvard Divinity School. She is a member of Hartford (Conn.) Meeting. *Alison Oldham* has been appointed to the newly created position of legislative action coordinator. A graduate of Oberlin College, Alison is a member of New London (Conn.) Meeting and has served as clerk of New England Yearly Meeting's Peace and Social Concerns Committee. Prior to her appointment, Alison served for two and a half years as a FCNL field secretary. *Stephen L. Angell* will succeed Alison Oldham as FCNL's East Coast field secretary. Stephen

has served as clerk of FCNL's General Committee and as clerk of Friends General Conference.

To protest capital punishment, members of Southampton (Pa.) Meeting held a meeting for worship on the Saturday after Anthony Antone was executed in Florida. The meeting has decided to schedule similar worship services every week in which an execution has occurred. Southampton Friends feel this protest is in keeping with Friends' belief in the sanctity of human life, and they hope that other meetings might be inspired to hold similar meetings.

The 1984 New Foundation Fellowship Seminar will be held at Camp Neekaunis, Waubesa, Ontario, Canada, June 23-27. (Just in time to relax a few days and attend the FGC gathering). The theme of the seminar is "The Presence of Christ in My Life." Douglas Gwyn, Patricia Delancey, Herb Lape, and Arthur Berk are featured speakers. Information is available from Fritz Hertzberg, 966 Finch Ave., Pickering, Ontario, Canada L1V 1J5.

The White Train transports warheads assembled at the Pantex plant in Amarillo, Tex., through cities and towns in the United States to a destination somewhere on the West Coast. Each train carries as many as 200 hydrogen bombs. A whole network of persons from churches and local communities along the routes have demonstrated against the White Train as it traveled past. Sandpoint (Idaho) Friends Meeting held a nonviolent peace vigil last year when the White Train came through Sandpoint on its way to Bangor, Wash., with warheads for new submarines. More than 200 Friends and others vigiled silently along the tracks.

The U.S. government has responded to these peaceful demonstrations by changing train routes and varying the timetables to elude the demonstrators. The government has threatened to make tracking the White Train a felony punishable by up to 20 years in prison and a \$100,000 fine. Sandpoint Friends were planning another vigil recently but learned that the train had been rerouted.

Lloyd and Mary Margaret Bailey have now completed their year as Friends in the Orient. They will be traveling as Brinton Visitors in the coming months, visiting meetings and worship groups throughout the Western United States to report on their travels in India, Nepal, and Japan, and their sojourn in South Korea. Friends will have an excellent opportunity to gain firsthand information about, and special insight into, the situation of Quakers in several Asian countries, especially South Korea.

FCNL Statement to the U.S. Senate Regarding Prayer in Public Schools

by Edward F. Snyder

Quakers believe in prayer as the vital center of our individual relationship with God. In my experience, the act of corporate or individual worship is, at its best, personal, precious, and unique. It can be mind opening, heart mending, and life directing.

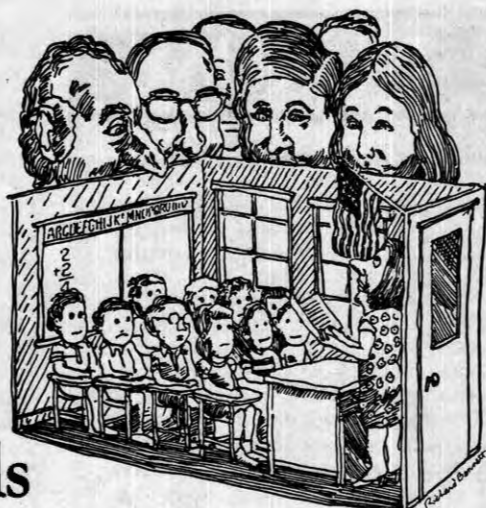
But to achieve these results, the worshiper must undertake the act of prayer, of communication with God, freely and expectantly. Compulsion, rote, formalism, or routine tend to trivialize and blight the act of worship through prayer.

As we examine the proposed amendments to the U.S. Constitution to permit prayer in public schools, we find them either unnecessary or unwise.

Personal prayer by students in school, whether silent or vocal, is in no way prohibited by the Supreme Court's 1962-63 interpretations of the Constitution. In the intervening years, I am sure there has been a great deal of this kind of heartfelt prayer in schools at times when tragedy has involved classmates. It may well reach an annual peak around examination time or just before the game with the arch rival. Nothing prohibits a student from this kind of prayer, from saying grace before meals, or from taking classes on the history of religion. We would be unalterably opposed to any legal interpretation which restricted these kinds of personal acts of worship by students. But we do not believe this is the present situation.

Therefore, to the extent that these constitutional amendments authorize such voluntary prayer, they are unnecessary. Voluntary prayer is already permitted and the Senate should move on to other business.

Edward F. Snyder is executive secretary of Friends Committee on National Legislation. He is a member of Adelphi (Md.) Meeting.



Richard Benner / courtesy of Liberation News Service

But to the extent that the proposed constitutional amendments authorize public officials to set aside time during the school day for prayer, either with prescribed or other words, or by silent worship or meditation, we believe the amendments are unwise for several reasons.

First, our nation's historic freedom of religion will be eroded if majority rule prevails on religious matters. Public school officials—who are either elected in their own right or are responsible to elected officials—quite properly should be responsive to the majority of the electorate. But religious matters should not be decided in this way.

In saying this, I acknowledge also the pluralism within the Religious Society of Friends because a number of Friends support official school prayer. But our widely representative Friends Committee on National Legislation supports the Supreme Court's 1962-63 decisions interpreting the First Amendment as prohibiting officially sponsored prayer in the public schools. This position was taken 20 years ago and has been recently reaffirmed.

Second, we share with the proponents of these constitutional amendments a grave concern over the erosion of moral values in our increasingly materialistic society. But we do not believe the cause of true religion will be advanced by routine prayers in the public schools. A religious activity within the compulsory public school framework which is designed to appeal to all and to offend none makes for spiritual malnourishment, not growth. No child or parent should be encouraged to believe that perfunctory exercises in the classroom are the substance of religion. The danger is that sensitive and seeking young people may believe this is indeed what religion is all about and turn away. The Constitution rightfully leaves matters of faith and religious education to the family and to the religious institutions, and that is where they should remain. □

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The Chester L. Reagan Chair in Faith and Practice

Moorestown Friends School, a pre-primary through 12th grade coed day school of 600 students, is considering candidates for the Chester L. Reagan Endowed Chair in Faith and Practice, a position initiated in 1978. Among the qualities being sought in candidates for this opportunity are:

- A strongly committed and active Friend with qualities of personality and character that will effectively support student participation in the spiritual life of the school.
- Preparation for teaching religion and related subjects and enthusiasm for working with youth of junior and senior high school ages in areas of concern to Friends.
- Skill in the development of a religion curriculum and in the support of those involved in its implementation.
- Ability to plan, implement, and supervise a student community service program.
- A person of varied interests, activities, and experiences who will help strengthen the bonds between Moorestown Monthly Meeting and the Meeting's School.

Those who wish information about the Chester L. Reagan Chair may write Alexander M. MacColl, Headmaster, Moorestown Friends School, Page's Lane, Moorestown, New Jersey 08057.

FORUM

Update on Stewardship

Since the article that David Scull and I wrote on stewardship was published (*FJ* 3/15), it has come to my attention that the Foursquare Fund was bought out in September 1983 by another enterprise that no longer applies social criteria to its investment decisions.

Also, most of the interest-free charitable loan funds, including FCNL's, will repay loans within 30 days of a request, or even sooner if necessary. Recipient organizations such as FCNL are willing to help meetings wrestling with legal and ethical questions of using Friends meetings to channel tax-deductible contributions to non-tax-deductible causes.

John Surr
Bethesda, Md.

U.N. Peacekeeping: Trying Again

Charles Walker concludes his interesting and encouraging account "Peace Brigades: Trying Again" (*FJ* 2/15) with the remark: "If private groups pave the way, perhaps the U.N. will, in time, adopt 'the nonviolent option.'" In fact, the United Nations has accepted the "nonviolent option" for its peacekeeping operations. Thus the standard reference text *Everyone's United Nations* states: "The military observers are never armed. The soldiers of the peacekeeping forces are provided with weapons of a defensive character, but they are authorized to use them only in self-defense and with utmost restraint" (p. 68). James M. Boyd, in an analysis of U.N. peacekeeping operations, states: "U.N. forces are strictly debarred from taking the initiative in the use of armed force and, indeed, may use it only as a last resort."

The tremendous value of private groups based on nonviolence, such as Peace Brigades International, rests in their being able to go into action, not only without the approval of all the parties involved in a conflict locally (as on the Honduran border of Nicaragua) but also without the approval of the five veto-wielding permanent members of the U.N. Security Council. It is a tribute to leadership within the United Nations that, in our fractured world, U.N. peacekeeping has been able to register successes. Nonviolent approaches to conflict resolution and peacekeeping demand exploration and practice, whether carried out by private groups like Peace Brigades International; nations applying it to civilian defense; or the United Nations, in peacekeeping.

Edward Ramberg
Southampton, Pa.

Friendship Doll Survives Nagasaki

I am an English teacher who lives in Nagasaki. For years I have been interested in the "blue-eyed dolls" which were sent to Japanese children from the United States in 1927 to improve friendship between the two nations. Japanese children, too poor then to buy pretty American dolls, were amazed and delighted to have more than 12,000 little blue-eyed "ambassadors." Across the nation all the dolls were enthusiastically accepted, welcomed, and displayed in a special corner at every school. Probably many letters were exchanged between the senders there and receivers here.

As you know, however, war broke out in 1941 and the two nations hated each other. Here in Japan teachers were ordered to "dispose of the American dolls sent by the enemies." Most of the friendship dolls at elementary schools and kindergartens suffered brutal deaths; some were burned, some trampled on, and some pierced with bamboo spears, to arouse in children's minds hatred against the Americans.

Fortunately conscientious teachers, who distinguished people from government, and war from grassroots internationalism, secretly hid and protected these dolls from the contemporary insanity.

Last year we found the first surviving friendship doll in Nagasaki Prefecture (which is the 170th in Japan). The doll, which has been loved by children in a kindergarten in Hirado, Nagasaki, had the following card on her: Ellen C. From the Juniors of the Friends Bible School, Wilmington, Ohio.

We were happy to find a surviving doll here in Nagasaki, the discovery of which was reported in newspapers and television.

I hope that you will introduce Ellen C. to your people and help us find and contact the juniors of the Friends Bible School, who are probably more than 60 years old. If you find them, please tell them that Ellen has survived the tragic war and is being displayed in a



Courtesy of Hirobumi Toyama

kindergarten in Hirado, Nagasaki.
I will be looking forward to your reply.

Hirobumi Toyama
4-11 Suwa-no-machi
Nagasaki-shi, Japan

What Dost Thou Say?

The last line of Ted Hoare's article on the foundation stone of Quakerism (*FJ* 1/1-15) asks, "What dost thou say?"

Ted referred to a Bible verse in the first chapter of the Gospel of St. John. The verse reads: "But as many as received him, to them gave he power to become the sons [and daughters] of God, to even them that believe on his name."

I say: I found peace in Jesus Christ through God. This peace is from the love of God. "Walk in the light wherever you may be." But remember, God loves you.

Jeff Pascale
Bangor, Maine

Spirits Not Appreciated

I grieve when drinking is accepted anywhere, but especially in a publication I love ("Wayland Hoyt Elsbree," *FJ* 3/1).

Beer, wine, and liquor kill more people than all the wars. A 12-ounce beer or a 4-ounce glass of wine is equally as intoxicating as 1½ ounces of hard liquor in a mixed drink.

Dorothy S. Smith
St. Augustine, Fla.

Bracing for the Lioness's Roar

I have been an avid JOURNAL reader since 1979, when I began an association with Logan (Utah) Meeting and Inter-mountain Yearly Meeting. Recently I have been networking throughout northern California, seeking to broaden Friends' support of their local rape/battering/incest victim assistance and public education units.

I have found that Friends' present response ranges from virtual ignorance and total lack of connection, to vigorous support by a small number of committed individuals without meeting involvement, to direct nurturance by formal processes of the meeting and central involvement at all levels.

It is my profound hope that I have hold of the tail of a hungry lioness, which will shortly roar through the Society: the awareness that it is incumbent upon Friends everywhere to shoulder the burden of laboring against sexual abuse, and first and foremost providing relief for the victims.

I solicit your assistance in promoting and promulgating this effort. At this point I seek only to begin communications to stimulate your thoughts and feelings.

Jo Lillis
Grass Valley, Calif.

Drawing the More Inclusive Circle

As a Quaker having a distinctly Christocentric orientation, I find nothing in Judith Kerman's statement (*FJ* 1/1-15) that detracts from my own religious identity. I defend her right to consider herself a Jewish Quaker.

Where many of us are troubled by what we see as "divided loyalty," I feel that she gives substance to the concept of expanded loyalty. She is drawing the wider and more inclusive circle, as it were. In any case, I know of no "authority" (appointed body of religious leaders, scholars, or sacred scripture), nor would I accept any authority that denies her right to be a "Jewish Quaker." However, Judith Kerman did make some sweeping generalizations that raise questions and prompt comments.

For one, I don't see a "universalism-versus-Christocentrism controversy" as some Quakers do. It seems to me that the concept of universalism by definition includes those of us who have a Christ-centered theology.

I am puzzled and genuinely curious about what she means when she writes about meeting for worship "making me part of a centuries-long dialogue with the sacred." I suspect a difficulty in semantics here, but I would really like to understand what "worship" means to a Jewish atheist. If worship is an experiential phenomenon in which the infinite can in some mystical way touch and transform the finite, or in her words manifest "life-in-the-world as a sacred story," I'd like to know *what* or *who* is involved in the worship activity of an atheist—Jewish or otherwise.

Stan Cherim
Wallingford, Pa.

Social Consciousness at Friends Schools?

Several recent magazine articles and television documentaries have brought to my attention the great social pressure many young families feel to insure that their children are educated from cradle to Ph.D. in "the right schools," schools deemed right by virtue of social prominence, not necessarily those having the best academic record.

Children of nursery and kindergarten age are subjected to aptitude and entrance examinations and are often made to feel that they are social and academic failures when not accepted by a particular school.

Are Friends allowing the education of their children to be guided by social consciousness rather than by conscience? Are some "Friends schools," by their admission policies, fostering class consciousness, snobbery, and competitiveness rather than lovingly and tenderly nurturing young persons entrusted to their care?

Peggy Reeves
Bay City, Tex.

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BOOKS

Vietnam-Perkasie: A Combat Marine Memoir. By W. D. Ehrhart. MacFarland and Co., Jefferson, N.C., 1983. \$13.95/paperback.

Vietnam-Perkasie is a very readable book. This is a substantial asset, considering that the men who are now required to register for the draft are too young to remember the Vietnam War.

W. D. Ehrhart was not drafted into the U.S. military. He enlisted. He was 17 at the time and had to get his parents' signature on the enlistment contract. As a patriotic American, he felt he had a duty to serve his country by fighting communism. *Vietnam-Perkasie* effectively details the transformation in his thinking through his tour of duty in Vietnam.

Ehrhart is quite talented at recapturing dialogue, and that is perhaps a big part of the book's readability. It is easy to see that he did experience much of what he describes: the expressions, the bantering, even the obnoxiousness conjure up the image of military life.

Vietnam-Perkasie will not turn every reader into a pacifist. It makes no attempt to do that. Neither does it attempt to prove that the Vietnam War was wrong. To do that a great deal more historical background would be necessary. The book struck me, more than anything, as an appeal to young adults, an appeal to do something as simple as think.

Lisa Price

Reprinted from CCCO News Notes, winter 1984.

Why Is Man. By Floyd Schmoe. C.E. Publications, Inc., P.O. Box A, Kenmore, WA 98028, 1983. 97 pages. \$4.95/paperback.

Those who know Floyd Schmoe, as a weighty Friend or as a naturalist-writer, will be glad to learn that he has a new book out. Others will find the book an excellent introduction to a deep and good human being. *Why Is Man* is concerned with perennial human questions: what is man's duty to himself, his neighbor and friend, and his God. Having put the questions to eminent people, having lived around the globe, having read and ruminated, Floyd Schmoe draws his answers into a book that comes from the center of his long life as a biologist and as an easy, compassionate friend to all.

Readers are privileged to consider with him: God and nature and man; co-creation as an ongoing process; civilization as caring

and sharing, as dominance, as development, diversification and dispersal; time, purpose, and chance; work; morality; war; awareness; and meaning.

Amongst all we read and hear of the possibility of disaster, it is sustaining to end with Floyd Schmoe's optimism: "Though man may make wrong choices and millions may die needlessly, still some men will learn and knowledge increases and hindsight lengthens. Man should accelerate his evolution. . . . The divine spark burns in us all; every creature shares the divine fire."

Sally Bryan

More Work for Mother: The Ironies of Household Technology From the Open Hearth to the Microwave. By Ruth Schwartz Cowan. Basic Books, New York, 1983. 257 pages. \$17.95.

Why are household chores traditionally designated as "women's work?" How have the machines associated with these tasks developed, and why do they seem to promote the values which reinforce this division of labor? Do they really save labor and if so, for whom? These are some of the questions historian of technology Ruth Schwartz Cowan seeks to answer in her well-researched, lucid, and always lively account of three centuries of American housework and the machines we believe ease its burdens.

For instance, mechanized steam-powered flour mills in the late 18th and the 19th centuries produced vast quantities of a new kind of ready-milled flour available for sale to households from local merchants. This new flour drastically changed women's bread-baking chores: no longer was the husk—which contains a natural leaven—milled into the flour, and yeast was now required, along with the time-consuming and arduous rise-knead cycle.

Later in the 20th century, clever advertising campaigns created markets for new products by promoting higher standards of health and cleanliness than ever before, and by making women feel guilty if these were not maintained. Now "ring around the collar" is symptomatic of something far worse than a dirty neck. Most recently, the "back to basics" lifestyle has continued to reinforce traditional limitations on women's lives: the underlying assumption that such a lifestyle would relieve modern discontents created an "ideological prop" to rationalize traditional roles. Yet, we continue to perceive this household work as unproductive. Not until we give to housework its appropriate valuation can we redefine the "unwritten rules" of standards, frequency, and division of labor which control it.

Cowan is persuasive, her evidence weighty. But even if readers do not agree with her

point of view, they will be stimulated to think about how household technologies and outmoded values continue to create more work for mother.

Jane Morley

Women and Religion in America. Volume 2: The Colonial and Revolutionary Periods: A Documentary History. By Rosemary R. Reuther and Rosemary S. Keller. *Harper and Row, New York, 1983. 434 pages. \$24.95.*

The paradox of *Women and Religion* as book and as topic is that it presents a partnership in which religion could grant women status and at the same time rob women of equality with men. This book, though it never mentions Christianity as the "religion of women and slaves," nevertheless shows how marginal people, native Americans, black slaves, immigrants, and the wives of men in power all made use of religion to attain a sense of identity. The book is divided into sections on women native Americans, Spanish Americans (especially in the convents of Chile and Mexico), French Canadians, New Englanders, Southerners, and blacks; the millenarian groups; the revivalist movement; and women working for civil rights and patriotism during the American Revolution.

The editors and their various authors center their work not on Quaker women but instead on Shakers, Moravians (Brethren), and others. But they do include a most moving Quaker document sent from Swarthmore Monthly Meeting in 1657 (a copy of which is in Arch Street Meeting House). The document gives major Christian theological statements concerning women's equality, derived largely from Jerome's writings, which stress Mary Magdalen's closeness to Christ and Christ's ministry to women and healing of women.

The book is illustrated with both pictures and documents, which cannot have been easy to locate given the historical silence concerning women. Curiously, only the captioned picture of Elizabeth Freeman is given and one longs to know more about her.

Julia Bolton Holloway

The Writer and Human Rights: A Symposium in Aid of Amnesty International. *Anchor Press/Doubleday, New York, 1983. 292 pages. \$17.95, \$10.95/paperback.*

In a mid-century of violence and oppression, when in so many countries "unwanted" citizens have disappeared or have lived through humiliation and torture, Amnesty International (AI) has appeared to take up their cause and give it a new and wider hearing. Founded 20 years ago, AI was originally operated almost entirely by volun-

teers; it now has a small paid staff, supported by a host of well-situated, extremely articulate supporters.

Symbolizing the strength and weight of AI's support, this book illuminates with dreadful clarity the plight and fate of the dissenter, not only against totalitarian societies but in states we tend to hold up as examples of liberty and justice.

Drawn from the offerings of 70 writers of renown who gathered under the aegis of Amnesty International recently in Toronto, in this book they ask themselves "what can the writer do to make humanity aware of injustice, oppression, and tyranny?" and "does the writer have a responsibility to society or to art only?"

Here are such involved writers as Allen Ginsberg, Nadine Gordimer, Susan Sontag, Alan Sillitoe, and George Woodcock. And here too are those writers imprisoned for their work, of whom Jacobo Timerman of Argentina is the best known. Each offering is crisp, to the point, and many are heartbreaking.

Thus, writers and all who care about "getting the word out" need to turn to a source book such as this for a sense of the dilemmas and tangled values of a world society that seems to be moving away from the basic freedoms of press, speech, and assembly into both subtle and gross forms of repression.

James S. Best



Poets & Reviewers

A British actress, **Deirdre Barber** attends Providence (Pa.) and Oxford (England) meetings. **James Best**, a member of Central Philadelphia (Pa.) Meeting, is a retired editor who lives in Arizona. **Sally Bryan** is a member of University (Wash.) Friends Meeting. A member of Boulder (Colo.) Friends Meeting, **Julia Bolton Holloway** teaches at the University of Colorado and is editing a book on women in the Middle Ages. A doctoral student at the University of Pennsylvania, **Jane Morley** is a member of Central Philadelphia (Pa.) Meeting. **Lisa Price** is arts editor of *News Notes* for CCCO. **Paul Reagan** is a medical doctor who wrote "Death" when his oldest sister died. **Tina Erickson Stanton** lives in State College, Pa. A former editor of *FRIENDS JOURNAL*, **Alfred Stefferud** lives at Pennswood Village, in Newtown, Pa.



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Books in Brief

The Little Red Jail Book: A Citizens' Jail Action Manual. Prepared by the Criminal Justice Committee for the AFSC Northern California Regional Office, 1983. Available from the AFSC Bookstore, 2160 Lake St., San Francisco, CA 94121. 84 pages. \$2.50 (plus \$1 shipping)/paperback. This booklet on opposing the construction of new jails is for those who feel moved to act on the issue of prisons, and those who have not yet taken time to think about this subject will find useful suggestions and ideas.

The Cancer Prevention Diet. By Michio Kushi with Alex Jack. St. Martin's Press, New York, 1983. 460 pages. \$14.95. Michio Kushi believes that

"society as a whole is on the threshold of a breakthrough in its application of diet to the prevention and relief of illness." He urges the use of a macrobiotic diet in the treatment and prevention of various cancers, and suggests balancing the yin and yang in food for maximum health. There are three lengthy parts to this book: Preventing Cancer Naturally; Guide to Different Cancers; and Recipes and Menus. Subtitled "Nutritional Blueprint for the Relief and Prevention of Disease," the book gives examples, case studies, and menus. Cancer is on the rise, and it behooves Friends and others to find out as much about prevention and treatment as possible. This book will help.

Seeds of Abolition: An Occasional Paper of Quaker Committee on Jails and Justice. By Ruth Morris. 60 Lowther Ave., Toronto, Ontario M5R 1C7, Canada, 1983. 33 pages. \$1.50/pamphlet. "The Quaker Committee on Jails and Justice holds as its long-term goal the abolition of prisons: that is, the building of a caring community which has no need of prisons." Long active in the Canadian Friends Service Committee, Ruth Morris gives us the chronology of her tenure as director of the Toronto York Jail Program and Friends' involvement in the prison program.

The American Nightmare: Why Inequality Persists. By Clarice Stasz. Schocken Books, New York. 1983. 233 pages. \$7.95/paperback. Economic discrimination and inequality continue in America. That is the author's stance as she examines the persistent economic inferiority of large groups of people for whom the American dream of worldly success is still out of reach. Clarice Stasz cites discrimination in the Bakke case, in the hiring, promotion, and salary scale of women; in con-

tinued economic stereotyping of those who look different. This is a sobering book of importance to both employer and employee.

The Quiet Eye: A Way of Looking at Pictures. Selected and introduced by Sylvia Shaw Judson. Regnery Gateway, Inc., Chicago, 1982. 70 pages. \$8.95. Recently released in a colorful new edition, this is a book of great charm; it is imbued with a love and understanding of art that speaks directly to the heart. The 33 pictures selected by sculptress Sylvia Shaw Judson cover a wide spectrum of subjects and styles, from the seventh century to the modern day. These pictures reflect her sense of divine ordinariness, which is made the more dramatic and intense by the accompanying statements of poets, mystics, artists, and philosophers.

Guide to Manuscript Collections of Friends Historical Library of Swarthmore College. Swarthmore College, Swarthmore, PA 19081, 1982. 72 pages. \$4/paperback. The guide, with thorough index, describes the 255 manuscript collections available to scholars and historical researchers. The library is the repository of the papers of many Friends organizations and of family correspondence, journals, diaries, and photographs. Some of the library's most important collections are the papers of Lucretia Mott, Elias Hicks, and Joseph John Gurney.

Rape Avoidance and Resistance: A Nonviolent Approach. By Mary Crane. Peace and Gladness Press, P.O. Box 11478, San Francisco, CA 94101, 1982. 48 pages. \$4 postpaid/paperback. For women committed to nonviolence, the practical information given on safety, physical resistance, and verbal resistance "affirms the practical workability of nonviolence to deal with rape."

Nuclear Strategy and Arms Control: Challenges for U.S. Policy. By Stanley R. Sloan and Robert C. Gray. Foreign Policy Association, 205 Lexington Ave., New York, NY 10016, 1983. 80 pages. \$3/paperback. The authors examine, in a lay person's terms, such critical issues as the state of the strategic balance, the "window of vulnerability," the deployment of U.S. nuclear missiles in Western Europe, the START talks, SALT II, and the nuclear freeze. The book includes, but does not get bogged down with, facts and figures about U.S./USSR nuclear forces.

The Shakers: Two Centuries of Spiritual Reflection. Edited by Robley Edward Whitson. Paulist Press, 454 Island Rd., Ramsey, NJ 07446, 1983. 370 pages. \$11.95. The Shakers is a scholarly, theological history of the Shakers' life and faith. The introduction notes that "the earliest Shakers had been English Quakers who broke off from the Society of Friends in 1747." The Shakers found Quaker silence too constricting; their worship found expression in emotion-charged dancing, singing, and kneeling. All you ever wanted to know about Shaker spirituality is presented in this book.

The Doomsday Book of Animals. By David Day. Viking Press, New York, 1981. 288 pages. \$14.95/paperback. "Since the killing of the last dodo in 1680, there have been at least 300 extinctions of vertebrate animals, more than half of these being full species." The *Doomsday Book of Animals* gives these never-to-be-seen-again creatures a last resting place. The three sections—birds; mammals;

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and reptiles, amphibians, and fish—chronicle their lives and the details of their end. Many full-page pictures underscore the poignancy of the work.

Free and Inexpensive Materials on World Affairs. By Leonard S. Kenworthy. *World Affairs Materials*, Box 726, Kennett Square, PA 19348, 1983. 92 pages. \$5 (plus \$3.65 postage)/paperback. The seventh edition includes 1,600 listings of booklets and brochures on world affairs and related topics, divided by subject and by region. Special sections cover teaching materials and children's books.

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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.

Middletown Monthly Meeting of Friends: A Tricentennial Account. The richly illustrated history of a Quaker meeting and its families. \$6 includes postage and handling. Charlene DiMicco, 2840 Bristol Rd., Bensalem, PA 19020.

Who's Involved With Hunger. 1982. Descriptions of 400 U.N., federal, and private advocacy or informational agencies with publications on poverty, development, and food systems in the U.S. and Third World. Most widely used guide in its field. \$6 from World Hunger Education Service, 1317 G St. NW, Washington, DC 20005.

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

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

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Pendle Hill Head Resident needed: full-time, residential position to begin Sept. 1, 1984. Administrative responsibilities with Pendle Hill hospitality function, cooking and house-keeping departments, community work program. For job description and application write to Robert A. Lyon, Pendle Hill, Wallingford, PA 19086. (215) 566-4507.

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Two positions available: Head Cook and Assistant Farmer, Olney Friends School, Barnesville, OH 43713. (614) 425-3655.

Teachers and houseparents: small, friendly day/boarding school, grades K-8, seeks teachers and houseparent couple. Benefits: salary, room/board, group health. Inquiries: Greg Heath, Horizon's Edge School, Canterbury, NH 03224. (603) 783-4388.

Young Friends Coordinator, New England Yearly Meeting; part-time position, September 1984; working with 14-20-year-olds. Contact Mark Gould, Glen Rock Rd., West Kingston, RI 02892.

Director for community-based programs for religious-based social service agency. Requires substantial experience in development and supervision of community-based programs, and strong commitment to values of justice, equality, and nonviolence. \$17-19,000. Before sending resume, please request job description from: J. Owen, American Friends Service Committee, 407 S. Dearborn #370, Chicago, IL 60605. (312) 427-2533. Applicants encouraged regardless of race, sex, religious or sexual orientation.

Housekeeper-companion for Friend with memory difficulty. Must have driver's license. Moorestown, N.J., area. FJ Box W-776.

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Quaker couple desires shared job. Past experience as educators, psychologist, mental health professional, public speakers, workshop facilitators. Interested in learning new skills, simplicity, and living in community. J & K Jernberg-Briggs, 11563 Back Massillon, Orrville, OH 44867. (216) 682-9110.

Mature woman, 13-year-old son attending Westtown, seeks residential work as housekeeper/caretaker, West Chester area. Licensed driver, references exchanged. Write Ann Carr, c/o Curtis, 631 Walnut Lane, Haverford, PA 19041.

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Tours

Quaker Tour to Moscow, Leningrad, Kiev. Sept. 16–Oct. 2, \$1,500. Meet the people, see for yourself. Send SASE for information. Teddy Milne, 168 Bridge Rd., Florence, MA 01060.

The Other Side of Britain. Be a houseguest in an English manor house, experience the pleasures of English and Welsh cooking, discover the charms of an old English garden, while studying a fresh and stimulating approach to your craft. Classes and historical sightseeing are combined in these unusual courses for a small group. **June 28–July 11, 1984. King Arthur and His Traditions.** Visits to places important to Celtic folklore in the West Country and South Wales. Tuition in adapting Celtic interlacing for needlepoint, embroidery, and couching. **September 13–27, 1984. Houses in Needlepoint and English Patchwork.** Visit and learn about the wide range of vernacular architecture, and interpret them in your chosen method. \$850 (U.S.) complete, including materials. No surprises, no increases. Airfare to London is your responsibility. Write airmail for details to Anne Dyer or Elizabeth Rumble, Westhope College, Craven Arms, Shropshire, England.

Vacation



Outer Banks, Avon, NC 27914.
A vacation/weaving experience for Friends. Simple living, therapeutic activity, relaxation. Write for details.

Wanted

Mature, responsible woman companion and partial housekeeper for elderly Quaker lady. Private accommodations in comfortable house, Moorestown, N.J. Salary negotiable. Must be able to drive and cook simple dinners. Day off plus most afternoons. Call (609) 235-4208 around noon or evenings.

CALENDAR

May

17–20—Southern Appalachian Yearly Meeting,
Southern Missionary College, Chattanooga, Tenn.

MEETINGS

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

MEETING NOTICE RATES: \$.80 per line per issue.
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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 JOSÉ—Phone 24-43-76, 21-66-89, or 21-03-02. Unprogrammed meetings.

EGYPT

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

GERMANY (FED. REP.)

HANNOVER—Worship 3rd Sunday 10:45, Kreuzkirche (Gemeindeaal); call Sander 829057 or Wolckenhaar 822481.

GUATEMALA

GUATEMALA—Monthly. Call 683011 or 681259 evenings.

MEXICO

MEXICO CITY—Unprogrammed meeting, Sundays 11 a.m. Casa de los Amigos, Ignacio Mariasol 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.

Write Connie LaMont, c/o 3605 Ridgeview Drive, Birmingham, AL 35213, for information.

26–27—National War Tax Resistance Action Conference, San Francisco, Calif., to develop organizing strategies, movement coordination, and improved resources and services. To register or submit proposals, contact NWTRCC, P.O. Box 2236, East Patchogue, NY 11772. (516) 654-8227.

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) 299-0779.

ARKANSAS

LITTLE ROCK—Unprogrammed meeting, First-day school, 9:45 a.m. Winfield Methodist Church, 1801 S. Louisiana. Phone: 663-8283, 224-4020.

CALIFORNIA

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

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

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

CHICO—10 a.m. singing, 10:30 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) 536-1027.

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

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

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

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

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

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

ORANGE COUNTY—Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (714) 786-7691.

PALO ALTO—Meeting for worship and First-day classes for children, 11 a.m., 957 Colorado.

PASADENA—Orange Grove Monthly Meeting. Unprogrammed worship and First-day school 10:30 a.m. 520 E. Orange Grove Blvd. Phone: 792-6223.

REDLANDS-RIVERSIDE-SAN BERNARDINO—Inland Valley Friends Meeting. Worship 10 a.m., dialogue or program 11 a.m. 114 W. Vine, Redlands. For information, phone (714) 682-5364 or 792-7766.

SACRAMENTO—Stanford Settlement, 450 W. El Camino near Northgate. Meeting 10 a.m. Phone: (916) 452-9317.

SAN DIEGO—Unprogrammed worship First-days 10:30 a.m. 4848 Seminole Dr. Clerk, Karen Cauble, (619) 281-5033.

SAN FERNANDO VALLEY—Unprogrammed worship. First-days, 9 a.m. 15056 Bledsoe, Sylmar. 360-7635.

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

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

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

SANTA BARBARA—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 St. Clerk: (408) 429-1745.

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

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

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

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

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

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

YUCCA VALLEY—Worship, 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. (303) 249-9587.

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. John D. Perry, clerk, 9 Great Hill Rd., Darien. 655-7799.

WOODBURY—Litchfield Hills 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 Centerville on the Centre Meeting Rd. at Adams Dam Rd. Meeting for worship 11 a.m.

HOCKESSIN—NW from Hockessin-Yorklyn Rd. at 1st crossroad. First-day school 10 a.m. Worship 11 a.m.

NEWARK—Worship, Sunday, 10 a.m., United Campus Ministry, 20 Orchard Rd. 834-9237.

ODESSA—Worship, first Sundays, 11 a.m.

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

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

DISTRICT OF COLUMBIA

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

FLORIDA

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

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

GAINESVILLE—1921 N.W. 2nd Ave., meeting and First-day school, 11 a.m. 462-3201.

JACKSONVILLE—Meeting 10:00 a.m. (904) 766-3648.

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. (305) 777-1221 or 676-5077.

MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Dr. 661-7374. Clerk: R. Buskirk, 247-8938. 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 10 a.m. Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 985-2716.

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

GEORGIA

ATLANTA—Worship and First-day school, 10 a.m. 1384 Fairview Rd., NE, 30306. Clerk: Joan Thompson. Quaker House telephone: 373-7986.

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

ST. SIMONS—Worship group 11 a.m. 3415 Frederica Rd. (912) 638-9346 or 1200.

HAWAII

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

MAUI—Friends Worship Group. Please call Mr. and Mrs. Gordon Daniels, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or Alice Walker, 579-9124, 9 Kaiholo Place, Paia, HI 96779.

IDAHO

BOISE—Meeting in members' homes. Contact Jane Foraker-Thompson, 344-5326, or Curtis Pullin and Kate O'Neill, 383-9601.

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

ILLINOIS

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

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

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

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

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

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

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

DOWNERS GROVE—(West Suburban Chicago) Worship and First-day school 10:30 a.m., 5710 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: 432-7846 or 945-1774.

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

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

OAK PARK—Worship 10:30 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: Peg Kruger. 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.

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

INDIANAPOLIS—North Meadow Circle of Friends, 1710 N. Talbot, 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. 311 N. Linn St. Co-clerks Barbara Dumond and Michael Kyte. 338-9273.

WEST BRANCH—Unprogrammed worship 10:30 a.m. Discussion 9:45 a.m. except 2nd Sunday. 317 N. 6th St. Call (319) 843-5639.

KANSAS

LAWRENCE—Oread Friends Meeting. Unprogrammed worship 10 a.m. 1146 Oregon. Phone (913) 749-1360.
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 and August, 5116 N. Charles St., 435-3773; Homewood: worship and First-day school 11 a.m., 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, 10 a.m. 405 S. Washington St. Clerk: Jane K. Caldwell, (301) 822-2832.
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., West Concord. (During summer in homes.) Clerk: Sally Jeffries, 263-4992.
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 Tebor 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 DARTMOUTH—Unprogrammed, First-days 11 a.m. State Road, west of Tucker. (617) 994-9829.

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: 926-6195.

ROCHESTER—Unprogrammed meeting, 9:30 a.m. in homes. Call (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 10:30 a.m. 2539 Rockford Ave., Rock Hill. Phone: 962-3061.

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. 48th. Phone: 488-4178. Discussion 10 a.m., worship 11 a.m.

OMAHA—Unprogrammed worship. 453-7918.

NEVADA

RENO-SPARKS—Unprogrammed worship at 10 a.m. Senior Citizens Service Center, 1155 E. 9th St. 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: Shirley Leslie. Phone: (603) 332-5472.

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. 46 Concord St. 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 area—Atlantic City Meeting in Friends' homes. Please visit us. 11 a.m. (609) 645-7269 or 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.

CROWELL—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.

NORTHFIELD—First-day meeting for worship 11 a.m. Atlantic Friends School, Burton Ave. (609) 648-8700 or 345-2458.

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 Highway 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—Adult discussion 10 a.m., meeting for worship and First-day school at 11 a.m. (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. Call Carolyn Stephenson, (315) 824-0988.

HUDSON—Meeting for worship, 10 a.m. first and third Sundays, 343 Union St. Florence Mossman, clerk, (518) 672-7246 or (518) 329-0401.

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

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

Farmingdale-BETHPAGE—Quaker Mtg. Hse. Rd., op. Bethpage State Park. (516) 249-0006.

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

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

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

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

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

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

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

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

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

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (516) 333-3178 (July thru Labor Day, 10 a.m.).

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

NEW PALTZ—Unprogrammed meeting 10:30 a.m. Sundays, Plutarch Church; First-day school, first and third Sundays 10:15 a.m. (914) 255-5678 or 6179.

NEW YORK—Meetings for worship, 9:30 a.m., 11 a.m. Rutherford Place (15th St.), Manhattan. Others 11 a.m. only: Earl Hall, Columbia University and 110 Schermerhorn St., Brooklyn. Phone: (212) 777-8866 (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

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

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

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

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

POTSDAM—Worship and First-day school, followed by potluck, 41 Main St. (315) 265-5749.

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.

QUAKER STREET—Worship 11 a.m. Rte. 7 Quaker Street, New York 12141. Phone: (518) 895-8189.

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

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

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

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

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

NORTH CAROLINA

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

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

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

CHAPEL HILL—Meeting for worship 11 a.m. Clerk: Nicky Brown. Phone: 967-6010.

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 a.m., First-day school 10:45 a.m. 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 Alfred Henderson, 294-0745.

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. (Schellay 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. 16th St. Call 343-8317.

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

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

OHIO

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

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

DEFIANCE—Jon Shafer, (419) 596-4641

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

TOLEDO—Rilma Buckman, (419) 385-1718

CINCINNATI—Clifton Friends Meeting. Wesley Foundation Bldg., 2717 Clifton Ave. Worship 10 a.m. 793-9242.

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

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

COLUMBUS—Unprogrammed meeting 10 a.m. 1954 Indianola Ave. Call Cophina Crossman, 846-4472, or Rod Warren, 863-0731.

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.

OVERLIN—Unprogrammed meeting at 10:30 a.m. Wilder Hall, Oberlin College. Ruth Schwaegerle, clerk.

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

CORVALLIS—Meeting for worship 9:30 a.m., 3311 N.W. Polk Ave. Phone: 752-3569.

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 Pennsbury reconstructed manor home of William Penn.

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

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

HARRISBURG—Sixth and Herr Sts. Worship 11 a.m. First-day school and adult education (Sept. to May) 10 a.m. Phone: (717) 232-7262 or 232-1326.

HAVERTOWN—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, 1/2 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. Landsdowne and Stewart Aves.

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

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

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

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

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

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

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

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

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

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

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

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

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

NORRISTOWN—Meeting for worship and First-day school 10 a.m. Swede and Jacoby sts.

OXFORD—First-day school 9:45 a.m., meeting for worship 11 a.m. 260 S. 3rd St. Caroline C. Kirk, 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 school 10:30 a.m.; adult class 9:30 a.m. 4836 Ellsworth Ave., Oakland.

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

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

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

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

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

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

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

SOUTHAMPTON (Bucks Co.)—First-day school 9:30 a.m., worship 10:30 a.m. Street & Gravel Hill rds. Clerk: 639-2144.

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.

YARLEY—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. The Christian Family Y, 21 George St. (803) 556-7031.

COLUMBIA—Worship, 10 a.m. at Presbyterian Student Center, 1702 Green St., 29201. Phone: (803) 781-3532.

SOUTH DAKOTA

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

TENNESSEE

CHATTANOOGA—Worship 10:30, discussion 11:30. 335 Crestway Dr. Bill Simmons, (615) 622-1308.

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, 928-9600.

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

CORPUS CHRISTI—Unprogrammed worship 11:15 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 11 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club. Clerk: Don Warrington, (512) 833-5368.

HOUSTON—Live Oak Meeting. Worship and First-day school Sundays 10:30 a.m., 1003 Alexander. Clerk: Albert Munn, 665-2010.

RIO GRANDE VALLEY—Winter worship group. For time and place call: (512) 787-9437.

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. Leni Skarin, clerk, 113 High Oak, Universal City, 78148. (512) 659-4053.

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) 583-2287 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) 388-7684.

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—Hymn sing 10:30 a.m., unprogrammed worship 11 a.m., second and fourth Sundays. Off Rte. 17. Call 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. June. 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 832-7006. Unprogrammed worship 10 a.m. Study 11 a.m.

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

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

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

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

WALLA WALLA—10 a.m. Sundays. 522-0399.

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

WEST VIRGINIA

CHARLESTON—Worship Sundays 10 a.m. YWCA, 1114 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 John Gamble, (304) 599-1767.

WISCONSIN

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

EAU CLAIRE/MENOMONIE—Meeting for worship and First-day school, Sunday 10:30 a.m., 1718 10th St., Menomonie, WI 54751. Call 235-5892 or 832-0094.

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—Worship sharing 10 a.m., meeting for worship 10:30. 3224 N. Gordon Pl. Phone: 263-2111.

OSHKOSH—Unprogrammed worship 11 a.m., Sundays. Call (414) 233-5804 or write P.Q. Box 403.

WYOMING

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

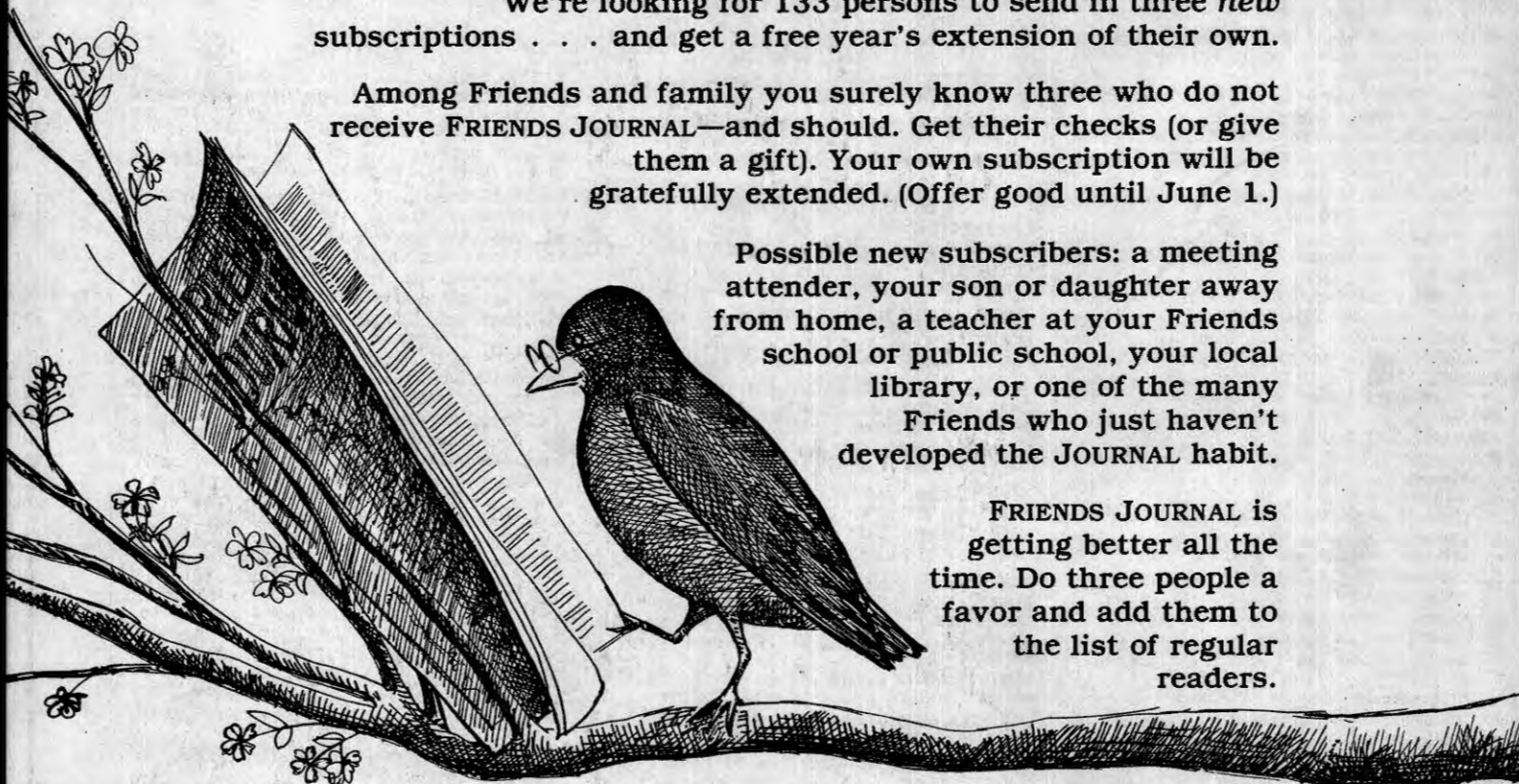
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