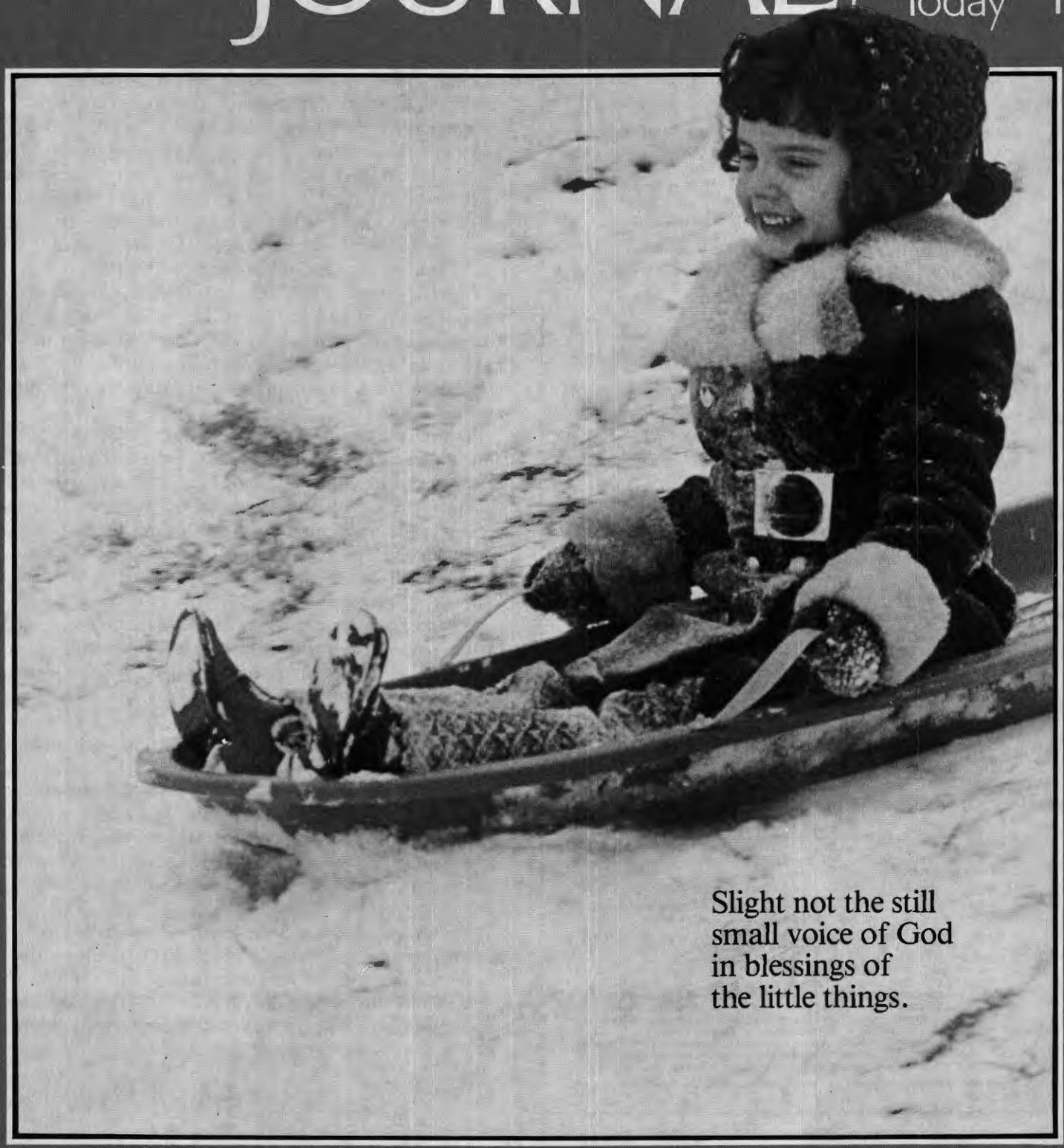
January 1/15, 1985

FRIENDS JOURNAL

Quaker Thought and Life Today



Slight not the still
small voice of God
in blessings of
the little things.

FRIENDS JOURNAL

January 1/15, 1985 Vol. 31, No. 1

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AMONG FRIENDS

Turning Over a New Leaf

The arrival of January and a new year is always a good time for setting new goals. The traditional New Year's resolution, though often the source of certain humor, can often motivate us to make some positive changes. We might find new resolve to clean out old files or straighten a cluttered closet, to attend monthly business meetings more faithfully, or to give up coffee, cigarettes, or desserts.

I am not without my own resolutions, of course, as I think about my job as editor. This next year I'm going to discipline myself to read those manuscripts more quickly; when I take work home with me at night, I *will* do some of it; I'm going to design the *perfect* Friendly rejection letter for poor manuscripts we receive (we do get them occasionally), and I'll be courageous enough to send it; and so on.

The result of one of the JOURNAL's resolutions is scheduled to appear this month in the mailbox of each of our subscribers. Starting with our January issue, the magazine will be produced by a new printer. We plan to use a whiter, better grade of paper. Our goal for the year is to present a more attractive magazine.

Besides turning over this "new leaf," our readers can anticipate a number of special features in 1985. In July we'll celebrate the 30th anniversary of FRIENDS JOURNAL by publishing a selection of favorite articles from our past. Do you have suggestions of specific authors or articles that should be included? During the cold winter nights that lie ahead, I hope you will dust off some of your old volumes and let me know your favorites.

As part of our desire to be responsive to the ideas and needs of our readers, we'll be conducting a readers' survey this winter. (Some of you may recall the questionnaire we sent out in 1981; we learned that two-fifths of our respondents were over 65 years old, 85 percent held college degrees, and 79 percent were Quakers.) We'll share the findings of our new survey with you later in the year.

Sometime in 1985 the JOURNAL hopes to celebrate another important occasion. If our present rate of subscription growth continues, we expect to have 10,000 subscribers for the first time—perhaps by summer. We'll be happy to have your support in helping us to keep this New Year's resolution!

* * *

The following notice appeared under "Services" in a recent monthly meeting newsletter: "[B] and [P] are also starting a new therapy group the week after the election in November. Anyone interested should call [B] at. . . ." Yes, it was hard on many of us. I suspect that quite a crowd showed up.

Vinton Deming

The Night Visitor

by Jim

It was nearly midnight and I was on my way to bed when he knocked. He had two or three days' growth of stubble, a prison haircut, a battered suitcase, and I didn't recognize him.

"Is this the Quakers?" he asked. "Reverend Truelove sent me round—I've been in a spot of bother, see, and I've nowhere to go."

Excuses quickly sprang to mind. "Sorry, we've no spare room . . . the children are asleep . . . my wife would be frightened . . . I'd have to consult the clerk and the overseers and they'll be abed by now . . ."

Then I remembered that the children were now grown up and that they—and my wife—had left home. So I just said, "Come in," and gave him a mattress and some blankets on the meetinghouse floor. I even cooked him a hasty meal, which he ate voraciously.

He stayed for some days, and as Sunday approached I moved him into my quarters. He cast an appraising eye round my bookshelves. "That Wilde, now—he suffered. I read him once when I was inside. I'd like to have another go at that Dorian Gray picture."

He read it, and then we read *The Ballad of Reading Gaol* together; he opened up, began to talk about Dostoyevsky, the problems of alcoholism, and "prisons I have known." It seems that hot, sweet tea helps to stave off the craving for alcohol, and my stocks diminished rapidly. One day he tried the Earl Grey: "Poncy stuff, that—tastes of ladies' boudoirs and scented soap. Don't like them little satchels, either—you can't see what's in 'em."

He was scrupulous about cleanliness. He bathed daily, polished the sink, scrubbed the floor, swept, dusted, and tidied around. I kept inventing jobs for him to keep him out of the center of town where his erstwhile mates, jealous of his ten days' "dryness," would jibe and try to get a priming pint into him.

He trimmed the hedge, dug the vegetable patch, and tended the burial ground. During the hot days of July he slept between the little headstones, marveling at the brevity of the epitaphs.

He came to meeting for worship twice. "Don't have much to say, do they?" he commented. I quickly briefed him on Friends practices and beliefs, and he nodded appreciatively. "Make good cell-mates, they would. Some prisoners drive you barmy with their ceaseless chatter—half of them have never read a book in their lives." I still have a pile of *Suns* and the odd *News of the World* to remind me of the catholicity of his literary tastes.

Of course, it was too good to last. Committee meetings kept me in London on two consecutive days, and on the night I returned home, he didn't. The police rang at about 6 p.m. the following day. "You know a Mr. X—claims he lives with you—yes, we picked him up stoned, earlier this afternoon. He's just coming round now and raving about his rights as a persecuted Quaker."

I miss him now, and feel that somehow he did me more good than I did him. He got me over a bad patch. I had actually been sampling my homemade wine rather too freely, trying to escape from grief over that missing partner. As soon as I realized that he was an alcoholic, I ferried all my booze into my neighbor's house and put temptation out of both our ways. He showed me something about loving, too. It was Wilde who said that none of us has a basic *right* to be loved, and I came to see quite clearly that we may not be the best judges of whom we should choose to lumber with our particular version of love.

As I said at the start, I didn't recognize Him. He was disguised as an ex-convict and He smelt strongly of alcohol and stale sweat. If there were scars on His hands and feet, I didn't notice them. I am sure He is knocking on someone else's door, someone who may not know that they need help. He may be disguised as a gypsy, a prostitute, a skinhead, or just another scrounging down-and-out. You *can* be too careful these days. □

"Jim" is the warden of a Friends meetinghouse in England. His article first appeared in Quaker Monthly, *March 1984.*

Apologetic or Liberating Religion

by Ron McDonald

I am concerned about two growing, although certainly not new, elements within Quakerism. One is the movement toward "universalism," the other is the "New Foundations" movement. Both of them, I think, present a god too small or a religion too shallow. (Perhaps it is the names. The ancient Hebrew hesitancy to name Yahweh because it puts God in a box also applies to religious movements.) Neither movement intends to be restrictive and defensive of a set of doctrines, that is, dogmatic, but I believe they have at their root a negative, frightened starting point for religion.

Religion can be viewed in four ways: as our attempt to help ourselves get along better with one another and with God; as our attempt to find essentials in living; as an expression of our sense of wonder at life itself; and as our attempt to think we are not bad, condemned people. The first three are radically different from the fourth. They are focused on positives, fundamentals, while the fourth is a denial, a focus on negatives.

We all spend the better portion of our religious life attempting to prove we are good, that we are not bad. We find a group of like-minded people with whom we can insulate ourselves from major disagreement. We set up standards for membership that create an exclusive club—exclusive in the sense that no one is fully accepted until he or she expresses specific beliefs. We then expect certain behaviors to be ongoing proof of these required beliefs.

In my experience as a Friend I have found us to be little different from other denominations in having strong, institutionalized elements of this fourth view of religion, an exclusive, legalistic branch. I have participated in two extreme elements of it in Quakerism. One is what seems to me to be a radical a-Christian element, commonly called universalism. It is a-Christian in that it consists mainly of Friends who, although a part of a traditionally Christian church, specifically identify themselves as Friends, not as Christians. We (rightfully) want to dissociate ourselves from the historical, unethical evangelical behavior of Christians who fought violently to "save" people, burned non-Christians, and made scapegoats of individual people who were different. Universalism attempts to stand above such behavior, becoming a group aloof from the world's sources of conflict. We stand apart, knowing that we have a view of society, its ills and solutions, that could transform it if only people could see things from our standpoint. We beckon others to join us, saying, "Look, we are happy, peaceful, honest people. We have a way for you, too, to be happy and full of peace." Our way is to identify ourselves with the broader peace movement and with the movement toward health, simplicity, and natural foods. We are individualists connected to others who do their own thing under the rubric of peace and justice movements. We are Friends because Quaker worship is so open to individualism and because Quaker history is so aligned with peace and justice.

The second extreme element is a rigorously Christian branch, the stronger of which now is the New Foundation Fellowship. Here we are those who believe Quakerism is a higher form of Christianity; it is Christianity back to its roots. Jesus or Christ is central. We either say one needs to be transformed by the teachings of Jesus or by the experience of Christ. We, too, stand aloof, not as much from social conflicts, though, as from beliefs that are very much like Martin Luther's "Here I stand!" We believe that we need to stand somewhere rather than shift with each new opinion, so we stand on Jesus or Christ. There we gain the strength to believe we have answers. We, too, beckon others, saying, "Come experience being Christian in a new way, a way that will make you feel good inside." Our way is to identify ourselves with those who speak of a change of heart, of the power of prayer, and of the importance of salvation and the Bible. We are Friends because Quakers have traditionally been able to espouse these beliefs without simultaneously scapegoating, fighting, and oppressing others. We don't want our beliefs to be justification for harming others, as historical, mainline Christianity has often done, so we align ourselves with Quaker history and the Bible as one. Consequently, we can evangelize for Jesus or Christ, as the Bible calls us to do, and do so without being abusive, in accordance with Quaker tradition.

Whether we identify with universalism or rigorously Christian Quakerism

We all spend the better portion of our religious life attempting to prove we are good. We find a group of like-minded people with whom we can insulate ourselves from major disagreement.

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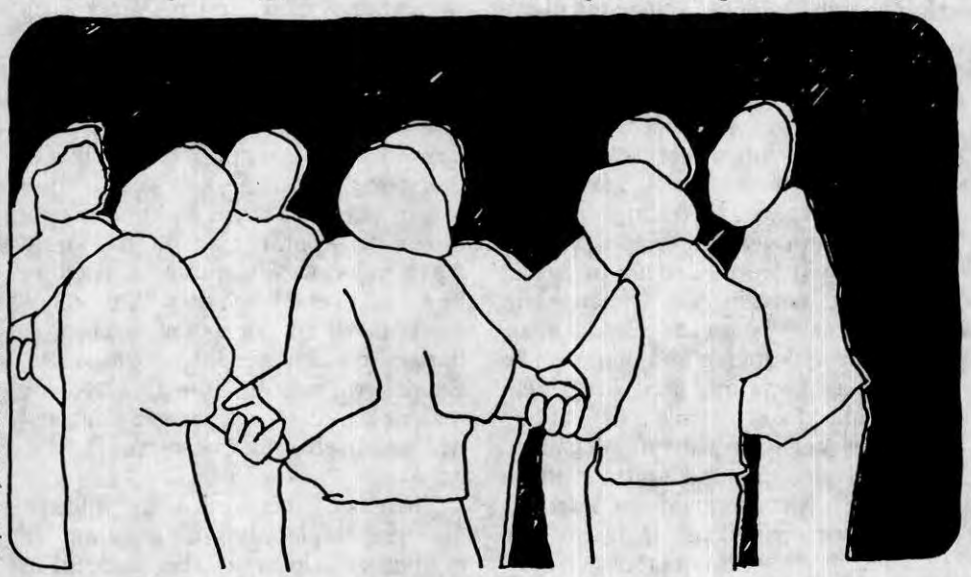
we have three common qualities: we are *exclusive* in that we see ourselves as different and separate from rival points of view or people; we are *legalistic* in that we are unwavering about certain beliefs, demanding them of others before they can fully belong to our group; and we are *apologetic* about our point of view in the sense that we regularly present verbal defenses of our rightness and criticism of other's wrongness. Let us call this *apologetic religion.*

So far I have written nothing that would lead me to be extremely critical of either point of view. As a matter of fact, from time to time I have identified with each, not because I am wavering but because both sides have a foundation in truth and hold the attraction of being loving communities. But I am critical of how they will affect us in the long run. There is no avoiding being religious as an attempt to avoid feeling condemned or bad from time to time, for none of us feels 100 percent okay or 100 percent sure of ourselves. The beliefs of apologetic religion are designed to comfort us when we feel worst about ourselves. They make us feel tall where we were feeling small. In the long run, however, they work as a defensive system against a deeper sense of self-assurance and peacefulness. They thwart our growth.

We are fundamentally connected with everyone and everything, and we are fundamentally separate from everyone and everything.



Graphics by Dan Hamlett-Leisen/TheOtherSide

Religion that helps us get along better with others and with God, that helps us discern essentials in living happily, and that helps us enjoy the wonder of life is different. This kind of religion, which I call *liberating religion,* encourages us to grow more deeply, see more keenly, and live more at peace with others and with ourselves. The main distinction is that grace and faith are viewed in a radically different manner than that in apologetic religion. Apologetic religion is based upon a *definition* of grace and faith—grace is God's specific gift of, in universalism, peace and love, and in rigorously Christian Quakerism, Christ. Faith is belief in the power of peace and love or belief in the divinity of Christ and the validity of the Crucifixion/Resurrection story. In both examples one is saved by believing and accepting God's gift.

In contrast, liberating religion is based upon an *experience* of grace and faith: grace experienced as acceptance and faith expressed as openness or an opening up. When one's central faith means openness, there is a greater possibility of understanding oneself, others, and God because of a stronger tendency to listen, to pay attention. The demand of faith is "let's be open." Faith helps us get along better. Grace, experienced as acceptance, is fundamental to good relations. It is what inspires us to reach out and open up. It is easy to trust and reach out when we feel accepted, and our acceptance of others transforms many relationships. Grace saves. Grace heals.

When our faith is belief we close off some challenging stimuli and become exclusive and defensive. When we see grace as limited to one or a few gifts, we seek to shape ourselves so that we fit into those limitations. We become legalistic.

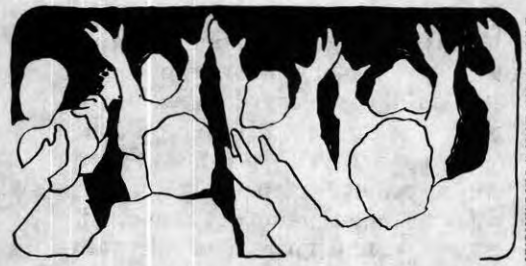
Liberating religion, with acceptance and openness as central, allows us to be comforted and strengthened by an essential paradox of life: We are fundamentally connected with everyone and everything, and we are fundamentally separate from everyone and everything. There is nothing easy about accepting this, for we do not want to be connected with sinful people, with evil, with ugliness, with greed. If we could be connected only with goodness, good people, beauty, truth, honesty, and love, we wouldn't mind our connectedness, but we find it hard to identify with the dark side of the world.

We also do not want to be separate from everything when it includes our family, friends, the beauty of nature, natural wonders, and successful, good people. To see ourselves as really separate would be to embrace a sense of independence that would be lonely. Although our connectedness sometimes makes us feel as if we are being swallowed up, our separateness sometimes makes us feel abandoned and dreadfully lonely.

Accepting the paradox of our connectedness and separateness includes recognizing our tendency toward evil and our deep loneliness in this life. It causes us to see ourselves in an existential way that thwarts our tendency toward exclusivism. Because community, no matter how loving, peaceful, or Christ-centered, can never fully take away our darkness and loneliness, we cannot judge anyone for their darkness and greed (greed is our wish to fill up lonely space). Certainly we can condemn evil behavior, but we cannot condemn the people. This sometimes puts us in the position of feeling as bad as those bad people, of feeling condemned. No wonder we join apologetic communities.

Accepting the paradox also takes away our tendency toward legalism and defensiveness. We do experience life in a paradoxical way whether we like it or not. Sometimes we feel deeply connected, sometimes very separate; sometimes very dependent, sometimes very independent. We do not need to defend this. As Ralph Waldo Emerson once wrote, "I contradict myself? So, I

We sometimes feel tremendous love for this life. So often it comes just after depression, as if a cloud has lifted.



Dan Hamlett-Leisen/TheOtherSide

contradict myself!"

Yet in spite of the occasional fear of being swallowed up by our overconnection with life or overwhelmed with loneliness, there is another experience that comes with accepting this paradox. We sometimes feel tremendous love for this life, exclaiming, "Oh, God, I'm glad to be here! I never believed I could love it this much." Sometimes we get so wrapped up in living that in some context it is ecstasy! It is a strange experience, for it seems to be out of context with what we were feeling. So often it comes just after depression, as if a cloud has lifted. Often it comes literally after days of rain when the sun finally shines through. Just when we saw only gloom and felt only anger we feel relief, hope, and joy.

This is a resurrection, a religious experience that comes up out of the fear of being overly dependent and despairingly alone, into gladness and praise for the miracle of life and creation. Here we are awed by the wonder of life. Even the bad seems to accent the good. In spite of difficult paradoxes and existential anxiety and suffering, life itself seems somehow fulfilling. It is good to be alive.

Many dramatic conversions are felt in such a way. One experiences a grand opening where there had seemed to be only darkness. It is a rich, exciting experience that has transformed many lives deeply.

The trouble is that resurrection religion often loses its grounding in the Cross. That is, too often after such a conversion the convert puts on blinders and ignores the darkness that contrasts the light. For another fundamental fact of our humanity is that we live with a deep polarity between that of the divine within and that of the demonic within—light and darkness, good and evil. We possess not only a sense of goodness and light that needs to be (and sometimes is) uncovered but also a terrible side that imagines homicide, brutality, lust, catastrophes, being freed of family and friends (hermit fantasies), robbing, and so on. It is hypocrisy to blame Hitler or Pol Pot for their *inclinations* to genocide, for we too have within us enough darkness to imagine such cruelty. Hitler and Pol Pot were wrong because of their *behavior,* not their thoughts and fantasies.

Far too often we assign morality to feelings and thoughts. But morality is not about what we feel. Morality is about behavior. Feelings are amoral. They are neutral. *Acting* on feelings is where morality enters in. I can feel violently angry, but if I can control my tendency to violence I am morally upright. If I cannot control my violence, however, then I am immoral.

The cross that must accompany the resurrection is just this sense of awareness of the continual struggle to control our evil thoughts and feelings in order to behave morally. The cross is that we realize how often we are not at peace, not loving, not faithful. The cross we carry takes away our need to stand aloof from others' sinfulness and silliness. The cross takes away our need for beliefs that keep us from this awareness of our inward struggle by providing legalistic standards that demand constant attention. The cross takes away our defenses. Our awareness of and acceptance of our darkness means we do not feel such need to defend ourselves from its existence or other people's criticism.

Liberating religion is based upon three things: an awareness of the demonic tendency within us and our subsequent identification and association with all people; the belief, trust, or hope that a resurrection will follow the cross, i.e., we will feel good even though we might now feel bad; and an awareness of the innate goodness or wonder of all life, i.e., the God within, the involved, creative God.

We continually fall back on apologetic religion when we feel weak and incapable of carrying our cross, accepting our feelings, or seeing any goodness. When we do fall back, we feel the reassurance that we are tall, not small; good, not bad; and loved, not hated. That is not bad. It helps.

But what hurts is that we are subtly at war with those who believe differently. When challenged we do not feel peace within but a sword without. We find ourselves defensive and sometimes offensive. Without the apologetic beliefs, we think we would be weak and incapable. So we hang on to them as if our self-image depends on them. We sacrifice independent strength for dependency. We are dependent on standards outside ourselves and on people who agree with us. We dissociate ourselves from those who disagree. Consequently, always lurking behind us is the feeling of being swallowed up by the restrictions of our beliefs and the believing community—or the feeling of anxious loneliness when we are not in the company of others, or simply when bothered by doubts.

Liberating religion takes away our need to defend. It puts us at peace, for how can we be anxiously lonely when we know we are essentially connected to everything? And how can we fear total loss of ourselves when we know we are essentially separate from all that would try to engulf us? Furthermore, need we be afraid of evil when there is goodness everywhere too? We are touched by evil, but not so much as to lose our goodness. Besides, we must have an abiding hope that we can carry the cross of our evil within ourselves and behave ourselves, be good.

There is a litmus test of the value of liberating religion. It is this question: Do my beliefs help me to feel peaceful in any context, anywhere, with anyone? The word that makes most sense to me in describing the attitudes of liberating religion is *undefended.* Wrapped up in beliefs that liberate, we do not need to defend ourselves from feelings within or threats from without. Apologetic religion is really defensive religion. It defends more than is helpful. If we were perfect we would not buy it for two cents. Liberating religion liberates us to the grace of God, to deeper faith, to undefended peace. □

Speaking to the Quaker Condition

by Albert W. Hernandez

Recently the *Wall Street Journal* ran a front-page article on the continuing decline of membership in the Religious Society of Friends, noting that membership in the Philadelphia area has fallen off by 25 percent since 1960. Quaker leaders are concerned and are planning a membership drive for the first time in the history of the movement. Specifically, an advertising appeal is being focused on blacks and Hispanics.

However admirable the effort to include minorities, I have difficulty seeing proselytizing as the logical first step. I think our initial step is to work at trying to understand why members are leaving us. If we have a leaking bucket of water, I suppose that trying to stop the leak would come before deciding to add more water.

Judging from the news report, work has already been done to try to understand the decline. The two main reasons, as I interpret them from the report, are: the wide diversity in our beliefs and the disunity that can follow, and the overshadowing of religion in recent decades by social concerns and social activism.

In response to the reasons given, I see not so much an overshadowing of religion as an ambiguity surrounding it, an ambiguity that can best be understood by studying its interrelatedness with the diversity issue. Unquestionably a wide diversity exists, at least in the Northeast, ranging from atheism or agnosticism to fundamentalism and everything in between. We can clearly see that one easy way to deal with such diversity is to try to soften the edges with a generous sprinkling of ambiguity surrounding our respective views. One pattern that may ring familiar to many of us Quakers is the smiling, silent, and implied assent by a half-hearted nod of the head that misrepresents the way we feel. I tend to look sympathetically at this exercise because we can so easily—and erroneously—believe that our polite retreat is justified by our long and valued tradition of pacifism. Also, considering that many members see each other only for a relatively short time on Sunday, prudence is an easy way to justify our backing away. And anyway, doesn't it somehow seem right that as Quakers we should be tolerant of each other's views, and mindful of our individual right to our respective ways of looking at things?

We do not need to apologize or feel shame for the instinctive urge to rationalize our backing away. Underneath that urge is a decent desire to avoid conflict; we know full well through years of being together that, despite an enormous gap in religious views among some of us, there is integrity and sincerity on all sides; there is the urge to avoid hurting others and discomforting ourselves.

But despite our kind intentions, the basic problem continues: We vacillate between resolving to return to the traditional religious roots and using conciliatory rhetoric that dangles without the support of felt conviction. Ambiguity is, of course, a part of the human condition. But a pattern of ambiguity is basically unsettling. The anxiety it produces consumes an enormous amount of energy—it takes a lot of energy to push back from our heads that which our hearts already sense.

Within the vacillation between "only this goes" and "anything goes" is a common denominator: an attempt to escape facing human complexities. At this point our common and decent concern over social justice comes to the rescue, for it offers a respite from internal struggles and gives us a temporary,

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Quakerism Drooping, *a drawing from an anti-Quaker pamphlet of 1701.*

Francis Bugg/Society of Friends Library

united goal to work toward. So soothing is this respite that, faced with a declining membership and the desire to proselytize, our first thought is to go after the blacks and Hispanics. We forget that while social justice is vital it is still a by-product of our basic conviction that there is that of God in every person, that the intrinsic need of every human being is to fill the void of transitoriness with meaning.

It occurred to me in rereading the *Wall Street Journal* article that a solution to our membership dilemma lies in two statistics reported in the paper: 80 percent of the financial contributions to the Quaker budget come from nonmembers, and 95 percent of the students in Friends schools come from non-Quaker families. Even if remotely accurate, this is an amazing set of facts! It says, for one, that there may well be more Quaker sympathizers than Quakers. It says, for another, that there are a lot of people who are placing two items in our care that are precious to most of us, Quaker or non-Quaker, i.e., our money and our children. Can we possibly escape asking ourselves the question that is screaming to be asked: Why aren't these people becoming members?

The article in the *Wall Street Journal* suggests that these supporters are attracted by our common interest in social activism. It may well be that the supporters themselves believe this. I tend not to. There are many secular organizations interested in social justice. I say that these supporters are attracted by their perception of our ethics and our integrity. But isn't there always an underlying religiosity beneath our attraction to the ethical and to that which has integrity? Doesn't such attraction suggest that the regard for and the faith in ethics and integrity lie in the eyes of the beholder? Doesn't the concern that these sympathizers have for their children and the justice they seek for others reflect the kind of selflessness that is in the core of any religion? Have we become so insensitive by our insistent stare at the explicitly and narrowly "religious" that we cannot recognize a genuine, if undeveloped, spiritual quest when we see it?

We must recognize the likelihood that many of our non-member supporters—and many members—have a background of breaking away from denominations with which they have become disenchanted because they have come to see them as rigid and arbitrary. What at one time may have been comforting and reassuring is seen as a blanket acceptance that does not accommodate the many disturbing questions and doubts which are part of the human condition, and which cannot be suppressed but absorbed within the depth and courage of our faith. We must recognize that in offering an alternative form of worship to the disenchanted among us, we are not immune from what has been the ever-present threat of every religion—the selfsame rigidity and arbitrariness.

However much I see the need for solidity in our religious base, I am nonetheless uncomfortable with the recent urgings to return to our original religious roots. Whenever we compare what we have with whatever desirable we see in another time and place, and try somehow to incorporate it into our own, we are in danger of seriously mistaking the image of something authentic for the authentic thing itself. This looking away from what is our own, instead of starting with what is our own in the here and now, carries with it a deep distrust in ourselves. To see our tradition or the Bible as being the source of inspiration, is again to mistake the image for the thing itself. Our historical traditions and the Bible are enormously valuable in leading to inspiration not because the source lies within them but because they are expressions of the sole source of all inspiration: God.

Only when we have rid our symbols of rigidity and specificity have we allowed them the freedom to sweep beyond themselves to point to the Holy One.

Allow me to end this with a personal note. The association with my local meeting that has best fed my hope and enthusiasm over the years has been the influx of young couples, who bring their children whom they love more than self; who come to us in the obscure and pressing hope and aspiration to find in the self that which is greater than self; who come to us with a longing and tender premonition of love—the sacred gift that God has bestowed upon us all.

There is a Hindu saying: Faith is the bird that feels the light and sings while it is still dark. □

Poetry

haiku

First light of the dawn
Glows golden on the pine boughs,
Sanctifying them.

Wind through the silver
Maples whispering its note,
Echoing within.

Golden sunset sky,
Blowing dark gray sunset clouds
Streaming on the wind.

senryu

See how the darkness
Contrasts the light, showing
Us its form and shape.

—David A. Stevens

Candlefire Seen Through a Honey Jar

Van Gogh painted fields
the color of this fire.
John the Baptist
could have gazed on flaming honey
lit by the desert sun.
Fire caught in glazed glass
splinters into shapes
a luminous patch in the sky—
the nebulae.
Or this small field
becomes the tongues of lilies
flicking pollen to the wind
or a harvest moon
through frosted glass,
the slight flame's cosmic blaze
spun to a chain of gold.
West Indies lanterns held fireflies
and in some ancient place
the oily carcasses of animals
were strung with wicks
wild lanterns against the raven sky.
Once fire was sacred, tended
carried by nomads guarding coals.
Their hollowed stones held gold light.
The sun became a candle
through stained glass
and carved the windows of cathedrals.

I watch my honey jar, my lantern
with the candle beside it
bloom from the seeds of ancient fires.
The flame is the heart
the glass its ribs and bones
honey for oil,
the moment a wick that flames
to catch the vision of the universe
in bits of amber glass.
Is the honey, splintered into stars
a vigil light, quiet, small
among the walls of dark
where the winter winds sting with bitter sleet
and the trees shake in their naked sleep
and there are whispers of holocaust?

—Frances Heiman

Queen Hecuba of Chicago

"What's Hecuba to him, or he to Hecuba,
That he should weep for her? . . ."
—Hamlet

Homer strummed his lyre
And sang of Troy.
Shakespeare heard the strains;
Thus Hamlet's *Player* weeps for Hecuba.

Poetic phantom, Hecuba?
Not at all.
Hecuba's in Chicago,

A Queen with crown of felt and egret plume;
Her robe, her tattered last best dress
of royal purple,
which keeps her warm as
She goes from garbage can to garbage can
sorting crusts from filth.

Her monody disturbs:

"I am Queen Hecuba.
You are my subject.
I command you
To give me a dime.
Make it a quarter.
I am Hecuba. Obey"

. . . and off she goes to Zeus-knows-where:
a packing box, a doorway? —"She's
too crazy for the Mission."

But, Hecuba of Chicago is only fantasy,
You say: from luridly imagining
a lonely woman's plight?
No. She's real.
Soon, in some occluded park
Or vestibule or alleyway,
The winter winds from the lake
will make of her
A stone-cold frozen statue,
A marble Queen forever.

I weep for her.

—Evan Howe

W.L. Sheppard

Whipping Quakers Through the Streets of Boston

Commitment for Conscience' Sake in the 17th Century and Today

by Edwin B. Bronner

The following article is excerpted from Edwin B. Bronner's address to last summer's Annual Meeting for Sufferings at Shelter Island, New York. The meeting commemorated the 100th anniversary of the Quaker Martyrs Monument erected on Shelter Island in honor of Nathaniel Sylvester (1610–1680) and the persecuted New England Quakers whom he befriended.

The religious movement we call Quaker, which had its beginnings in the middle of the 17th century, was only one of numerous religious sects that sprang up in England during the period of the Puritan Revolution and Oliver Cromwell.

We read of Levellers, Muggletonians, Brownists, Seekers, Ranters, Fifth Monarchists, Familists, and various kinds of nonconformists, each claiming to have discovered God's Truth for humanity and ready to declare all other religious beliefs to be in error. Christopher Hill's familiar book, *The World Turned Upside Down,* discusses the beliefs and practices of these people, lumping Quakers with the others. In addition, there were the Anglicans, Presbyterians, Baptists, and Roman Catholics, all claiming to possess ultimate Truth.

Religious toleration was virtually unknown in that period, and when it was advanced by a few prophetic persons such as Roger Williams in Rhode Island, it was considered erroneous, even heretical, instead of a virtue. Nations had been fighting wars over religion ever since the Protestant Reformation, and had been resisting Moslems even earlier. The Thirty Years' War, which ended in 1648, just as George Fox was beginning the Quaker movement, is regarded as the last of the wars of religion, although the struggle against the Turks continued longer.

Even the Quakers did not fully understand the concept of religious toleration until William Penn began to write about it two decades later, although they did not believe in persecution or in the use of force to suppress those holding different views from their own.

All too frequently, religion and politics were thrown together. It was believed that religious minorities tend to become political minorities and are a danger to prevailing society and government. The French Huguenots had been a threat to the dominant Catholic government in Paris, and the Civil War in England was at least in part a political struggle between Puritan forces and the dominant Anglican government. Elizabeth I had feared the Catholic minority

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in England, especially when it was supported by Philip II of Spain at the time of the Spanish Armada. The Anglicans had persecuted the Puritans when they were ruling, and once the Puritans seized government they persecuted other churches, including the dissenting sects. Quakers were persecuted along with the rest.

Quakers, Friends, or Children of Light, as they preferred to be called in that period, were regarded as heretical because of their religious beliefs, in a rather narrow sense, but also because their religious beliefs seemed to have political overtones that were regarded as a threat to society at large. While they held the Bible in high regard, and quoted from it constantly, they did not believe it was the only source of divine truth. They said that God continued to speak to human beings through the inward Light; they believed in continuing revelation. While they believed in the eternal Christ, they did not necessarily subscribe to all of the tenets proclaimed about Christ by established churches.

The religious beliefs of Quakers led to political implications that only made their relationship with authorities more difficult. They would not swear oaths because they believed they should tell the truth at all times and because the New Testament urged believers to refrain from swearing. Thus they would neither take loyalty oaths nor swear to tell the truth when called as a witness before a court, though they would affirm. Because they believed all persons to be equal in the sight of God, they refused to remove their hats before authorities and refused to use the pronoun "you" to superiors. They would not pay tithes because they rejected the use of paid ministers.

Friends believed that their suffering was God's will; they believed it served divine purpose. They taught new believers to accept persecution joyfully, for their suffering would touch the consciences of those who persecuted them. They called this concept the "Lamb's War." To suffer for conscience' sake not only served their own dedication to divine truth but served to persuade others to embrace the same truth.

The followers of George Fox increased rapidly, beginning in 1652 when he preached to the Seekers in the northwest of England. The new believers wished to share the Good News that meant so much to themselves. They covered England, went to Scotland, Wales, and Ireland, and then across the channel to the continent. Some went to Rome to proclaim Truth to the pope, and Mary Fisher, one of the first women to come to America, later went to Turkey to convert the sultan to Quakerism. Letters were even sent to Asia.

Mary Fisher and Ann Austin were the first ones to sail for New England to proclaim Truth in that region. These two women arrived in Boston in July 1656 on a ship from Barbados. The Massachusetts Bay Colony Puritans had heard a great deal about Quakers from their fellow religionists in England, and were determined to protect the citizenry from the heretical teachings of the despised group. The two women were immediately put in jail, their books and papers were burned, and they were stripped and searched for marks of witchcraft. Two days after Mary Fisher and Ann Austin were deported, nine more Quakers arrived, including Richard Smith from Long Island. They were dealt with in the same manner and after 11 weeks were sent out of the colony.

Early in 1657 Mary Dyer and Ann Burden reached Boston. After several weeks of imprisonment they were deported, but late in the summer other Friends began to arrive, traveling overland because ship captains would no longer deliver them. Some of these had crossed the Atlantic on the *Woodhouse,* a tiny ship used by 11 men and women to come to America when other passage was denied.

Two of the Friends, Christopher Holder and John Copeland, managed to visit Salem before authorities arrested them, and they were given hospitality there by Lawrence and Cassandra Southwick. When Holder and Copeland were arrested for speaking in the Sunday service, the Southwicks, along with Samuel Shattuck, another Salem inhabitant, were also held. After these five had been in jail for some weeks, during which time they were whipped repeatedly, they were banished from the colony. The Southwicks, an aged couple who nearly starved to death while in prison, found their way to Shelter Island, New York. Although they were cared for by Nathaniel and Grissel Sylvester, they did not live long, and were buried nearby. There is no record that the other three came to Shelter Island, but the names of two of them, Christopher Holder and Samuel Shattuck, appear on the Quaker Martyrs Monument.

Boston grew more frightened of the Quakers as it was seen that the invasion could not be stopped by threats. It was also apparent that many of the citizens were touched by their suffering; some were even persuaded to accept Quaker teachings. In one final effort to halt the invasion, the government decreed that Friends who persisted in returning to the colony after being deported should be hanged until dead.

This dire threat, leading even to martyrdom, did not deter the men and women who felt divinely led to proclaim God's word in Boston. They clearly remembered the promise found in the Sermon on the Mount:

> Blessed are they which are persecuted for righteousness sake: for theirs is the

Howard Pyle/Quaker Reflections to Light the Future

Mary Dyer is shown on her way to the gallows.

kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matt. 5:10–12)

In 1659 three Quakers who had been expelled earlier, Marmaduke Stevenson, William Robinson, and Mary Dyer, were condemned to die. After the two men were hanged, Mary Dyer was led up the scaffolding but granted a reprieve at the last minute. However, she returned the following year, and this time she was hanged. In March 1661 William Leddra suffered the same fate, and others were waiting in their cells for execution when the king's writ of mandamus was delivered to the Boston authorities in November by Samuel Shattuck, the man who had been exiled with the Southwicks two years earlier. The magistrates released their prisoners, rather than return them to England for trial, and the newly freed Quakers went to Newport to hold a general meeting of thanksgiving, joined by other Friends of New England.

Quakers suffered harsh persecution for their beliefs and practices in many places, and perhaps as many as 15,000 were imprisoned in the British Isles, 500 of whom died in prison. These men and women, young and old, obeyed the voice within them, the inward Light or the Christ within, and were willing to suffer the consequences.

What is the connection between Quaker persecution in Boston and Shelter Island even though they are widely separated and travel was difficult in the 17th century? Shelter Island, named by the Indians because of its location and not because it was a haven for persecuted people, was first settled by Europeans in 1652. Nathaniel Sylvester and three others bought the island in 1651, and Sylvester brought his bride, Grissel Brinley, to settle there in the same year that George Fox began to gather a large group of followers.

Both the Sylvesters and the Brinleys were Royalists who, with Oliver Cromwell in power, were glad to migrate to America. They were generous, enlightened people who were willing to purchase the island from the Indians for a second time after settling there, and they were ready to give shelter to persons persecuted by the Boston Puritans even though they were the despised Quakers. Perhaps the fact that Royalists suffered in England made them more tolerant in the New World. They welcomed many Friends on the island, and it became a stopping place for Friends as they traveled from the Quaker community on the western end of Long Island toward Rhode Island.

George Fox, who stayed on Shelter Island in 1672 on his way to and from Rhode Island, is the first person listed on the monument. While he suffered a great deal in England, he was not persecuted during his visit to America from 1671 to 1673. Mary Dyer, the next person listed, was given haven at Shelter Island at one time, but there is nothing to indicate that the other three persons hanged in Boston sought shelter with the Sylvesters. While it is known that the Southwicks were given refuge on the island, the records are incomplete in regard to the other persons listed on the monument. Nevertheless, they richly deserve to be mentioned and remembered in this manner.

Henry J. Cadbury, who spoke at Shelter Island in 1952 at the tercentenary of the settlement, concluded that Nathaniel and Grissel Sylvester became Friends, but he was not able to find documentary proof to confirm his conjecture. While Sylvester used the plain language in his correspondence, and both the husband and wife refused to swear oaths, none of their children became Quakers, and there are no Quaker meeting records.

The Quaker Martyrs Monument at Shelter Island, N.Y.

Courtesy of George Nicklin

When we think about commitment for conscience' sake in the last part of the 20th century we recognize that there are many differences between the period of the Sylvesters and our own times, but we also see some similarities.

For much of the so-called Western world, the dangers of communism have replaced the dangers that 17th-century leaders saw in religious minorities. One often hears it said that communism has replaced other forms of religion or that it is a religion under one definition of that word. We have seen leaders build up hysterical movements to protect society from a "Red Scare," which is portrayed in various forms in different situations.

Adolph Hitler claimed to have saved Germany from a Bolshevik threat and accused his opponents of pro-Soviet loyalties. He was not alone in such accusations in his day, and many national leaders use the same arguments today. The South Korean government accuses its opposition of pro-Communist and pro-North Korean sympathies. The South African government claims that those who oppose apartheid are secret agents of the Soviet Union. Latin American dictators defend their actions by claiming that those who resist the existing government are Communists.

As we know, the United States has not been immune from this ideological sickness. While we could go back further, let us be content with remembering the Red Scare of 1920 when hundreds of persons were jailed on the flimsiest of reasons. We remember the Un-American Activities Committee of Martin Dies and those who followed him. After the short interlude of World War II, we entered the cold war, which produced McCarthyism and various other forms of anti-Communist programs. The opponents of the war in Vietnam were often accused of pro-Communist sympathies or worse, and today President Reagan warns us in emotion-filled words of the threat from Russia and Cuba in Latin America.

Those who seek to defend civil liberties, who seek to advance democratic principles in situations where totalitarian forces are in power, or who are dedicated to preserving religious liberty in the face of intolerance and persecution are motivated by a variety of beliefs and loyalties. Many would deny that

Local church people welcome a Guatemalan family to sanctuary at the Weston Priory in Vermont.

David McCauley/American Friends Service Committee

they act from religious beliefs, asserting that they are motivated by a love of human liberty with no spiritual overtones. Others, however, either implicitly or explicitly, say that they are impelled to act by their religious faith. All, no matter how they define the source of their beliefs, say that they are motivated by a commitment for conscience' sake.

When we turn to those who rely upon religious beliefs as the source of their commitment, we think of the Roman Catholic nuns and priests in Latin America, we think of Martin Luther King, we remember the Protestants and Catholics who work together for freedom in South Korea. But let us turn for a few moments to think of 20th-century Quakers who suffer for conscience' sake.

In the United States many of the men and women who have suffered were seeking to be faithful to the Peace Testimony, or attempting to implement various concepts of equality, especially racial equality. Many Friends have been active in a variety of efforts to end discrimination in this country, whether participating in the march from Selma or working for change in their own city and community, and many have suffered in the process. We are in the midst of a new crusade, carried on by Quakers, Catholics, and others, to prevent the deportation of Latin American refugees who have come into the United States illegally. In Sweden, Friends have been working actively in a similar campaign for Armenian workers who assert they would be killed if they were deported to Turkey.

Friends in Hitler's Germany found themselves caught between their religious principles and the demands of the Nazis. Although they were small in number, several were imprisoned for aiding Jews, for speaking out against violations of civil liberties, or for other defenses of democratic principles. Margarethe Lachmund, who was in prison under the Nazis and later was in trouble with the Russian occupation government, has described her experiences in a Pendle Hill pamphlet, *With Thine Adversary in the Way,* and Eva Hermann has written a poignant essay, *In Prison Yet Free,* recently reprinted by the Wider Quaker Fellowship. Emil Fuchs, the theologian who chose to live in East Germany, has described his experiences under the Nazis in *Christ and Catastrophe,* a Pendle Hill pamphlet issued in 1949.

Today, Quakers in South Africa who spend a great deal of time opposing apartheid find themselves in a dilemma. The government will allow a fair amount of activity, but if they go beyond certain boundaries they are placed under house arrest or deported. They seek to follow their inward Light; they seek to support one another, and live from day to day. Hendrick van der Merwe, a professor at the University of Capetown, and others have attempted to articulate the issues for those of us who are on the outside seeking to understand what is happening.

In South Korea the Quakers are also a tiny minority, but they hold an important place in the religious resistance movement because Ham Sok Han is one of the spiritual leaders of the movement. He has been imprisoned a number of times, and he and other Quakers are constantly watched by the secret police. When my wife, Anne, and I were there a few years ago we were taken on Sunday afternoon to the Galilee Church, a congregation of religious leaders who have struggled in a nonviolent way for liberty in South Korea. Several of the men present that afternoon had come out of prison recently, and they and their families were rejoicing in their freedom and thanking God for preserving them in prison. (We were reminded of the Quakers who gathered at Newport in 1661 after the king's writ had released them from the Boston prison.) Despite the rejoicing, the Koreans all knew they would undoubtedly be arrested again in the coming weeks and months. Teacher Ham has written about his experience in *Kicked by God,* published several years ago by the Friends World Committee.

Today, few Friends talk about the "Lamb's War," and yet they are led to act; they are inspired by the same inward Light, the Christ within, which guided Mary Dyer, Marmaduke Stevenson, and George Fox. They seldom speak about a hope that their suffering will touch the souls of their persecutors, but there is an element of that faith in what they do. Martin Luther King clearly understood the value of suffering as a way to touch the hearts of opponents. Gandhi knew the value of suffering, and so do some of the Catholics in Latin America. Even if Quakers today feel uncomfortable about the metaphor of the "Lamb's War," they gratefully embrace the teachings of King or Gandhi.

Today we remember the prophetic souls, of whatever generation, of whatever country, and seek to be inspired by their courage, their religious commitment, and their actions, and attempt to make a small contribution toward the coming of the Kingdom of God on earth. □

An audio-tape of last summer's centennial program is available, which contains Edwin B. Bronner's talk, Warren Teixiera's recitation of Whittier's poems about Quakers on Shelter Island, and a reading of the last words of William Leddra to his Puritan judge in 1661 just before he was hanged. Send $10 to Shelter Island Friends Meeting, P.O. Box 88, Shelter Island, NY 11964.

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A QUAKER WORKER'S REMINISCENCE

The Calcutta Miracle

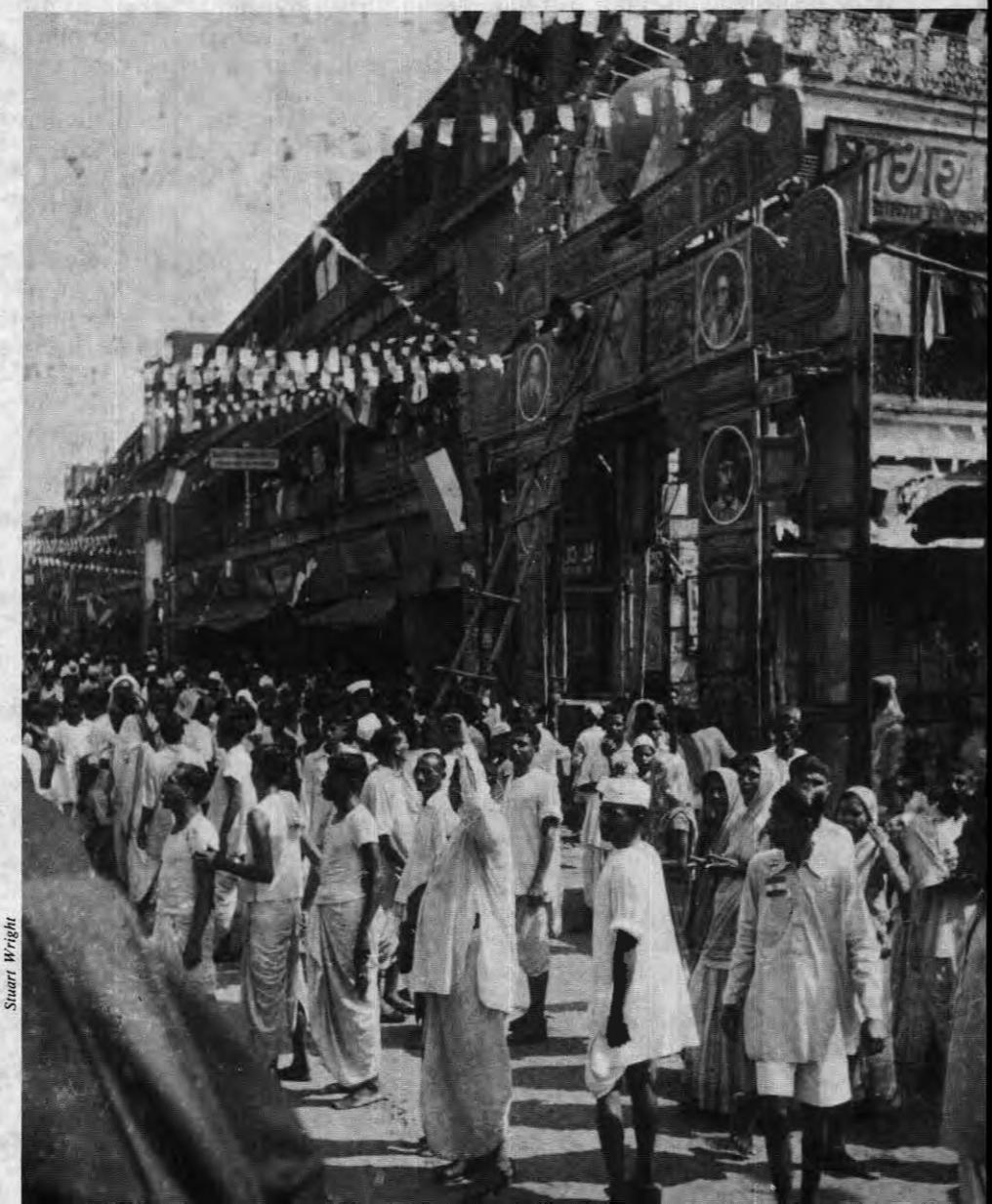
by Margaret Haworth Wright

This is the first of three articles in which Margaret Haworth Wright shares her personal glimpses of Mohandas Gandhi and India in the 1940s.

My husband and I were in India in 1946–48, doing relief work with the Friends Service Unit (British) and the American Friends Service Committee. This happened to be a time of crisis and tumult, an exciting and worrisome period—days of uncertainty, anxiety, brutality and heroism, hope and despair, joy and tragedy. We arrived in Calcutta in the fall of 1946, just after "the great August killing" in which thousands of Hindus and Moslems lost their lives. We spent the winter of 1946–47 in a tense and jittery Calcutta while the future of India was being decided in New Delhi and London. The chain reaction of riots started by the Calcutta killings reverberated around us in Bengal and Bihar and finally reached its terrible climax in the Punjab in the spring and summer of 1947.

We waited anxiously to learn whether or not Pakistan would become a reality and accepted the fact of the partition of India with apprehension when it was finally agreed upon. We looked forward to the much-heralded Independence Day, when the British would "quit India" on August 15, 1947, with mingled dread and joy. For Calcutta, in the heart of Bengal, which had been partitioned, the celebration of independence might easily mean another riot of terrific scope. We stood by on that day with our trucks prepared as ambulances, ready for a serious emergency. We witnessed with great joy and astonishment what was later referred to as the "Calcutta Miracle," a miracle brought about by Gandhi's intense faith in his people.

In the year preceding Independence Day, Calcutta was a city on the verge of civil war. As we began to know the city, we became aware that Moslems dared not enter certain areas, and Hindus feared for their lives in other sections. Our headquarters were in a European section of the city that was a sort of neutral territory where members of either community felt relatively safe. We grew accustomed to the fact that it was sometimes necessary to escort our Indian employees to and from their work to see them safely through a "disturbed" area. We became so seasoned to the almost daily reports of stabbings and small disturbances in the city that we scarcely noticed them. It seemed that our white American faces protected us. There were frequent curfews at night when no one was allowed on the streets without a pass.



Stuart Wright

Margaret Haworth Wright is retired after many years' service as executive secretary of Northern Virginia Fair Housing. She is a member of Providence (Pa.) Friends Meeting.

Here and on page 14: *Crowds celebrate Independence Day, 1947, in Calcutta.*

Stuart Wright

As Independence Day neared, certain streets were barricaded with barbed wire, and the Indian army appeared in even greater strength than before. Calcutta looked like a city ready for a siege. It was into this atmosphere that Gandhi came to plead with his people to return to sanity and stop the pointless bloodshed and terror.

A few days before August 15, Gandhi established himself in a very dangerous area of the city where no Hindu had dared to show his or her face for a year. He was not alone. He had been challenged by H. S. Suhrawardy, the former premier of Bengal and a leading Moslem, to remain in Calcutta and do what he could to restore order.

Now it happened that this man had been premier at the time of the great Calcutta killings and had failed to restore order at that time or since, and just by the way was a Moslem. It was often whispered that he himself had been largely responsible for the disaster and had deliberately encouraged it. Gandhi responded to this challenge by inviting Suhrawardy to come and live with him in one of the worst affected areas of the city, suggesting that perhaps together they could demonstrate that at least one Hindu and one Moslem could live and work together in peace.

This offer was accepted and the two leaders settled down together in a humble house, declaring that they would remain in the city until it returned to normal. They were greeted by angry mobs. Stones were hurled through windows, one striking Horace Alexander, a British Friend, on the forehead.

The day before the momentous August 15, the house was attacked by ruffians and more windows were smashed. But also on that day, many young men responded to Gandhi's plea to turn over their weapons to him. A pile of sten guns and other weapons grew large in the courtyard of the home where Gandhi and Suhrawardy were living.

We slept fitfully that night, wondering what the next day would bring and thinking it could very easily be civil war.

On the morning of August 15, I responded to the pleas of an American nurse to help her move her belongings to another house a few blocks away. She had decided to change her living quarters and had to move that day. However, since she was moving from a Hindu to a Moslem area she could not find a taxi or handcart that would agree to carry her things across this mysterious and invisible boundary. So, fearing that our truck might be needed as an ambulance, I agreed reluctantly to move her things early in the morning.

As we drove into one of the main streets of the city we both were astonished at the sight that met our eyes.

The streets that had been sullen and deserted the day before had overnight become gay and full of laughing, friendly people. Beautiful archways made of green leaves stretched across the street at intervals, gaily decorated with the new Indian flag of orange, green, and white, with a spinning wheel in the center. Truckloads of people were roaming the streets, joyously greeting each other with the cry "Jai Hind!" meaning "Long rule India." The look of strain and fear was gone from their faces. Joyous smiles and the spirit of festival were there instead. Love and friendship were in the air, and mutual rejoicing for a great achievement replaced the tension, shame, and sorrow to which the people were so accustomed.

Our route took us by the ornate, Victorian building known as Government House, which had been the residence of the British governor and for so many years the symbol of British power in India. Today we witnessed the thrilling sight of the stately grounds thronging with Indians—just ordinary people who had been rigidly kept out of the sacred grounds while the British were in control. It belonged to the people now, and they were certainly having themselves a fine time. It was later reported that a coolie had somehow managed to take a bath in the governor's magnificent bathroom!

As the day went on, confidence increased, and with it the crowds. The women and children came out of their homes and joined in the tumult. We began to notice Moslems and Hindus together on the same street, happily exchanging greetings. I drove back to our headquarters and collected other unit members and some of our staff and servants. We filled our truck and drove through the city, shouting "Jai Hind!" Moslems were sprinkling everyone with rose water. They got tired of using water sprinklers and resorted to hand pumps, and everyone was drenched. Children jumped on the hood of the truck for a free ride. The crowd seemed especially delighted to see our white faces sharing their joy. The children shouted, "Memsahib bolen Jai Hind!"

It is impossible to describe that day, to make you feel the enormous sigh of relief and thanksgiving as the cloud of tension lifted at last from the city and people were able to smile and greet old friends again. This was Gandhi's Calcutta Miracle.

Of course, no one can say what would have happened had he not been there to set the example, to "turn the searchlight inward" as he often called it, and search his own heart for prejudice before condemning others. But it certainly looked like a miracle to those of us fortunate enough to witness it. I shall always be grateful for the vivid picture in my mind of a truckload of Indian soldiers—who a few days before had looked so menacing, patrolling the city with their guns and fixed bayonets—as they laid aside their guns and joined the crowd in joyous tumult, shouting "Jai Hind!" until everyone was hoarse. □

What Price Witness?

by Ted Hoare

On a literature table at the 1984 Friends United Meeting triennial I was delighted to find pamphlets describing the Quaker Volunteer Witness (QVW). Opening one, I read:

> In a society pushing material accumulation and individualism, often resulting in competition, alienation, and loneliness, QVW calls people to another way of life. In practicing a shared simple lifestyle, mutual caring and sharing provide emotional, spiritual, and financial security.
>
> QVW volunteers are placed in "units"; households of 3–12 people serving and living together. This encourages a modest lifestyle in which financial as well as spiritual and emotional needs are met and resources shared.
>
> QVW is committed to working towards more open and modest lifestyles in which the teachings of Jesus find practical expression. We believe that meaningful group experiences, personal confrontation and caring, corporate decision-making, and commitment to action are vital for a serving community. Volunteers in QVW are encouraged to be a part of a local meeting and to join in the search for a faithful life and ministry.

Also on display was the QVW handbook and a notice announcing an interest group.

There we learned that QVW had been operating successfully in Wilmington, Ohio, and in Richmond, Indiana. Then we were shocked to hear that because economies in FUM expenditures were necessary, funds are to be withdrawn from QVW at the end of the year, a decision that hardly seemed to be in accord with the first triennial talk, "Ministries on Our Doorstep."

Here is the beginning of a Friends witness appropriate for our times, a living application of the Peace Testimony at grassroots level. Here is the opportunity for Quakers to live together in supportive love and to go out into the community to love their neighbor through service. The basis of Quaker faith is experiential, and here is the opportunity to witness to that faith.

One Friend who had spent much of his life in social work within the United States remarked that Quakers would rather support people far away, whom they don't have to see, than those on their doorstep. What can be done to save QVW? There is no quick answer.

Quaker Volunteer Witness is too important a ministry to be tied to one Quaker constituency, even one as large as Friends United Meeting. The expertise of FUM and Richmond, as headquarters, could be continued, but the scheme should be embraced by the Society of Friends worldwide, perhaps as a semiautonomous division of Friends World Committee for Consultation. In these times when the American Friends Service Committee, to meet the demands upon it, has become more technocentric than Quaker, the opportunities for service by Friends that it once provided no longer exist.

In QVW, Friends of different age groups, those wanting a year off during college, those between college and a career, those in middle age who are pausing to seek a new direction, and those who retire early, can give one or more years to Quaker Volunteer Witness.

In practical terms they would receive board, lodging, and pocket money. The real reward will come to them through service to others and the deepening of their spiritual life that they will find from living in community and making the inward journey, and through the daily meeting for worship, the power source of their outward journey into the world.

The benefit of the outreach to the Society of Friends is incalculable.

Quaker Volunteer Witness is not something that can be imposed upon Friends from the top. For it to succeed, it must be based upon grassroots acceptance, with local meetings prepared to participate by supporting the group in their vicinity. Present funds will last only until the end of 1984. There is no time to waste. Are Friends ready to agree that QVW is something that we must not lay down? Would your meeting be prepared to take positive steps to save it? To obtain information or send contributions, write to Frank Massey, QVW, 101 Quaker Hill Drive, Richmond, IN 47374, or call (317) 962-7573. □

Courtesy of Friends United Meeting

A Quaker volunteer delivers meals on wheels the economical way.

Ted Hoare is an Australian Friend who is currently at Woodbrooke in England. He was at Earlham College for spring term 1984 and has been invited to travel among the meetings in Southeastern Yearly Meeting in 1985.

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WORLD OF FRIENDS

An activists' map of downtown Washington, D.C., is now available from the Friends Committee on National Legislation. The map locates the offices of many of the organizations concerned with legislation and issues of importance to FCNL as well as government buildings and Metro lines. Send $1 plus $.25 postage to FCNL, 245 Second St. NE, Washington, DC 20002.

Greenpeace is an action-oriented environmental organization founded on the Quaker principle of nonviolent direct action, according to Charles Lenk of Birmingham (Pa.) Meeting, who directs Greenpeace's Philadelphia office. For more information, write Greenpeace USA, 2007 R St. NW, Washington, DC 20009.

Kenney Naphier (161-119) would like letters. He is in prison and has been without communication from the outside world for five years. Friends may write him at P.O. Box 45699, Lucasville, OH 45699-0001.

"Respite Care," a pilot program by Mercer Street Friends Center in Trenton, N.J., provides occasional respite from the burden of taking care of ill or aged relatives. For instance, one woman with three small children cares for her father, who has Parkinson's disease. A respite care person relieves her for three hours in the evening twice a week so that the woman and her children can leave the house. The New Jersey Department of Human Services selected Mercer Street Friends Center to start the project.

A gigantic Peace Ribbon is being sewn together by women in church communities throughout the United States. Composed of thousands of 18-by-36-inch pieces of cloth decorated with whatever is most precious to each woman, the pieces are then sewn to other "pieces of peace," to make large panels. Two thousand of these panels will be sewn into a ribbon more than a mile long and then wrapped around the Pentagon in August 1985, as part of a national peace observance of the 40th anniversary of the Nagasaki and Hiroshima bombings. For more information, write Ribbon, P.O. Box 2206, Denver, CO 80201.

The Quaker United Nations Summer School for young people (ages 20–25) of all nationalities and beliefs will take place in Geneva, Switzerland, July 4–16. The agenda will focus on the work of the U.N. and its role in contributing to peace, with visits to specialized agencies, films, discussions, and outings. The approximate cost will be £195. For further details, write to Personnel Department (QUNSS), Friends House, Euston Road, London NW1 2BJ, England. Applications are due by March 5, 1985.

A Peace Law Brief Bank, to be developed by the Meiklejohn Peace and Law Education Project in Berkeley, Calif., will compile materials that combine sound legal analysis with innovative courtroom strategies to assist the growing number of peace workers who are challenging current U.S. military policies. To give or get further information, write Meiklejohn Institute, Box 673, Berkeley, CA 94701, or call (415) 848-0599.

A United Nations study on the role unilateral initiatives can play in promoting multilateral nuclear disarmament is available from the Quaker United Nations Office in Geneva. The 24-page study reviews current thinking on the potential of unilateral initiatives, as illustrated by ten historic examples.

Known officially as the U.N. secretary general's report on "Unilateral Nuclear Disarmament Measures," it is available in English from the Quaker United Nations Office, 13 avenue du Mervelet, CH-1209 Geneva, Switzerland. It is also available in the six U.N. languages when ordered by name and document number (A39/516) from the Department of Disarmament Affairs, United Nations, New York, NY 10017.

Charney Manor, an ancient English manor house built in 1260 near the university city of Oxford, was given to the Society of Friends in 1948 for charitable purposes. It is now used for retreats and study workshops. For information about their program of events, write to Resident Friends, Charney Manor, Charney Bassett, Wantage, Oxon OX12 0EJ, England.

Did you know that a Quaker ran for U.S. president in the 1984 elections? Bradford Lyttle, a member of 57th Street Meeting in Chicago, was the Pacifist party's national candidate for president. A graduate of Earlham in 1949, with a degree in political science from the University of Illinois, Lyttle has worked in various aspects of the pacifist and human rights movements since the 1950s. He formed the Pacifist party in 1983. For information about the U.S. Pacifist party, write to 5729 S. Dorchester, Chicago, IL 60637, or call (312) 324-0654.

Three scholarships are available for graduate study. The Mary Campbell Memorial Fellowship is awarded for graduate study to those preparing to work in promoting international or interracial peace and good will. Although the award is open only to U.S. citizens, it can be used for domestic or foreign study. The Charlotte Chapman Turner Award is given to a married person, rearing a family, who is interested in graduate training for a career that helps to alleviate the social or medical ills of the world. The third award, the Mary R. G. Williams Award, assists with travel expenses for a one- or two-year teaching assignment in Ramallah, on the West Bank. It is awarded jointly by the AFSC Committee of Award and the Wider Ministries Commission of Friends United Meeting. (Simultaneous applications for the teaching post should be sent to the Wider Ministries Commission, 101 Quaker Hill Drive, Richmond, IN 47374.)

Applications for all three grants should be requested from the Committee of Award, AFSC Personnel Department, 1501 Cherry St., Philadelphia, PA 19102. Completed applications and references must be returned by February 15.

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FORUM

Heart to Heart With Soviets

I thank all of you who wrote so thoughtfully in response to my query about how we might make "heart connections" with the Soviets (Forum, *FJ* 10/15). I received so many letters I simply cannot answer them all personally, but my gratitude is deep and they are in my file of notes for a hoped-for article.

A first, tentative conclusion from the responses is that we must give up our familiar way of relating to peoples of other nations as "helper" and develop heart connections through relating as equals. This is an unfamiliar way for many of us and will demand new, creative acts.

An example that comes to mind is that the Soviets have acknowledged to me that alcoholism is a severe problem in their country. It is a severe problem in the United States. We could ask help from Soviet people working in this field and pool our knowledge for our common betterment.

We have much to learn from the Soviets, and if we can cross the barriers of our fears and appreciate their contributions to human betterment we will have beginning bases for trust and the much-needed heart connections.

Gene Knudsen-Hoffman
Santa Barbara, Calif.

Let's Be Global Citizens

I have been troubled by Gene Knudsen-Hoffman's letter (*FJ* 10/15) and have been reflecting on why this should be so. I think it's because there are several instinctive American biases mixed up in her questions, biases that she certainly doesn't intend.

She writes that there is little or nothing we can do to "help" the Soviet people. Americans have been superb at clothing, feeding, and sheltering people in other countries, and working with the poor and underprivileged has always touched American hearts.

This all somehow implies that the Soviet Union is underprivileged and needs our compassionate help, and that as "good guys" we can turn our attention to "saving" them and then they will be grateful and "behave" themselves. I believe they would find this patronizing and another example of the long-held U.S. policy of denying to them their existence as a legitimate power in our global community.

Another major American bias, to which she alludes, is the notion that the Soviet Union is our "enemy." I believe that this is part and parcel of the entanglement of the military-industrial complex which has spread its influence through defense contracts into almost every town and community. We need enemies to justify our continual military build-up. If the Soviet Union became our friend, who would be our next enemy?

She and I both believe that we live in a global community and that both the Soviets and Americans need to begin to behave as global citizens and to learn how to cooperate and negotiate constructively in confronting all the difficult issues that face us.

This demands on the part of Americans not so much "emotional" support for the Soviet Union as it does some concrete and constructive efforts to educate ourselves about that country, to understand their history and culture and what makes them "tick." We need to look at our own government and its role in a global community—to see where our foreign policy impinges on other countries' sovereignty because we view our goals as supreme and overriding.

In an age of nuclear weapons, I think it's not a question of what *we* can do to "help" the Soviet people but what the Soviet and American people together can do to cooperate in a global community.

Laurama Pixton
East-West Desk, International Division
American Friends Service Committee

Not a Valid Comparison

Some time ago, Jack Powelson asked me to look over a draft of "The Soviet Union, South Africa, and Us" (*FJ* 11/1). I took exception to some of his conclusions and more particularly to his attribution of some thoughts to me from my article (*FJ* 6/1-15).

It does not help in understanding the Soviet Union (my original purpose) to bring in South Africa. Two more different societies could hardly be imagined. The Powelsons seem to be saying that we should not judge the South African society more harshly than the Soviet Union. I am all for trying to understand South Africa. It is a unique and complicated entity with its own historical roots and developmental patterns—quite different from the USSR. My effort along with keen collaborators to understand South Africa is embodied in the American Friends Service Committee's book, *South Africa: Challenge and Hope.* I find that comparing the two countries so briefly does not help in seeking the truth.

Just take one simple fact: 80 percent of South African people are not even considered citizens. The "goodies" meted out to them by the government, using the Powelsons' term, in no way decreases the sense of being aliens in their own land, and these "benefits" are less and less effective in keeping them quiet, as witness the recent strikes. To consider that 80 percent of all the various ethnic groups in the Soviet Union are not

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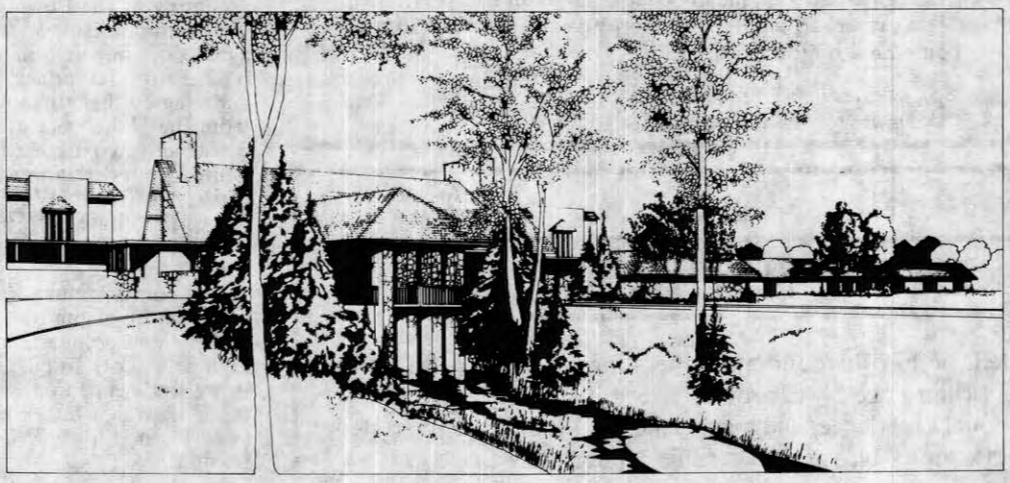

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considered part of the whole or do not consider themselves so would be a rash assumption indeed. Policies favoring urban people rather than rural, to which the Powelsons allude, are a quite different matter from dividing a society rigidly by race. Moreover, the matter of discrimination against rural people in the Soviet Union is too complicated to be put as simply as the Powelsons do.

The comparison of these two countries again does not help in seeking the truth on U.S. foreign policy. The Powelsons and I agree that threats and pressures from the United States will not help constructive change in the USSR. But the United States' relation to South Africa is entirely different. With the Soviet Union, the United States is a powerful adversary; with South Africa we are close to a benevolent ally.

The points I make here are too briefly put, also involving oversimplification, and perhaps someone may take up the argument more fully. I admire Jack Powelson's erudition and wide-ranging thought, which far exceeds mine, but I hope I can still argue and remain a friend.

C. H. Mike Yarrow
Denver, Colo.

"Suffer the little children . . ."

In her article, "Children in Meeting for Worship" (*FJ* 10/15), Susan L. Phillips tells us clearly that we adults arrange our meeting for worship to suit our own conveniences. We need to let the Light shine on that Christ-centered line that begins, "Suffer the little children to come unto me . . ."

Frank Shutts
Hermosillo, Mexico

Worship as Healing

I find myself reading Alfred LaMotte's article, "The Unified Field and the Mind of Christ" (*FJ* 11/1), with much joy. He has done an excellent job of simplifying for us the concept of unity as put forth by quantum physics. In so doing, he has placed a new perspective on what Quakers are doing when they worship. He has also presented clearly what Quakers *can do* with the power inherent in worship to heal the world.

My concern is to shine the light of this new perspective on our everyday, practical lives. That we can harness the power of worship to heal the world is the greatest potential of meditation. No more miraculous, this same power can be used to heal the pain and suffering in our lives as well. It can be directed to heal relationships, situations, and, indeed, to heal the ills of the human body.

As scientists begin to explore the applications of quantum physics ever more deeply, the scientific bases on which most modes of nontraditional healing are grounded are being uncovered. Our

meetings for worship should consciously channel the power of worship to heal those in our midst who are ill or who are in need of support as they traverse the tough times in their lives. This, too, will speed the healing of our planet, for as each of us becomes more whole, our planet itself will know peace.

Maria Arrington
North Wales, Pa.

Pamphlet Is Closer to Home

Twice in the November 1 FRIENDS JOURNAL the British pamphlet *Towards a Quaker View of Sex* is mentioned, and in the Resources listing on page 24 the address of the Home Service Committee in London is given. U.S. residents should know that this pioneering 1963 publication, which was out of print by the mid-1970s, was reprinted in this country in 1976 by Friends General Conference and is still available from them at 1520-B Race St., Philadelphia, PA 19102. It is listed in their current catalogue at $1, plus $.50 handling for a single copy.

Eleanor Brooks Webb
Baltimore, Md.

Help for Others Seeking Support

Hurrah for the sensitivity and strength of Constance Shepard Jolly and her husband, Bob (*FJ* 11/1). Her telling of their story of love, "Purple Balloons on Market Street," embraces both the lesbian or the gay man who has struggled with disclosure to parents and the parent who is challenged to accept the gift of disclosure from a son or daughter.

For others who seek the support of Parents and Friends of Lesbians and Gays, the national office can provide referral to a local group or contact person, or can provide guidance in starting a group. Write: NF/PFOG, 5715 16th St. NW, Washington, DC 20011.

I know Friends have been among the faith communities who have a support network for gay and lesbian participants. It would be helpful to me and others who seek such association if the JOURNAL could print the address.

Eric Lund
Kalamazoo, Mich.

The address of Friends for Lesbian and Gay Concerns is Box 222, Sumneyville, PA 18084. (Addresses for both NF/PFOG and FLGC were included in the JOURNAL*'s November 1 issue, but they certainly bear repeating.)* —Ed.

Thank You for Sharing

There was a tear in my eye and a smile in my heart as I read "Purple Balloons on Market Street" (*FJ* 11/1). It is, indeed, a story of love as well as of faith, hope, and beauty. And it is a story that needs to be shared with others. Thank you for having the insight and perspective to present this struggle for life and human integrity that the Jolly family so wonderfully represents.

As Constance Shepard Jolly says, "Can we claim to love the Creator if we despise the creation?"

Douglas Conwell
Santa Fe, N.Mex.

Homosexuality in Nature

I have just read the very moving story by Constance Shepard Jolly about the deep love she and her husband, Bob, share for their wonderful daughter Margarett, who is lesbian (*FJ* 11/1).

About 20 years ago I had an interesting experience. I was raising poodles, and I bought a beautiful male with a great pedigree to use as a stud. But he would have nothing to do with my females when they were in heat. My vet asked me to leave him and the lady of the moment overnight with him so he could observe their behavior. The next day he told me the news. My male poodle was homosexual!

Since then I have read various studies about animal homosexuality. One is a well-known study on aggression in which it was found that when rats are overcrowded not only do the males become more aggressive and violent but homosexual behavior increases also.

It seems to me homosexuality is as normal and healthy as heterosexuality and that it stems from the same divine source. Perhaps that Creative Power which understands what we do not has given us homosexuality as a gift to help keep the birthrate lower and thus keep aggression in control. It doesn't seem to me that animals who are homosexual have either made a sinful choice or are suffering from lack of mother-love. I don't think human homosexuals have any more choice over their sexual preference than human heterosexuals do or than animals do.

I am glad that Quakers are facing up to their part in the violence done to so many souls and that Quaker parents and friends of homosexuals are speaking openly too. Thank you for a timely and touching article.

Alice Wiser
Guelph, Ontario, Canada

"Purple Balloons" Appreciated

A dear young friend of mine was visiting my home and stunned me by telling me that she has recently accepted the fact that she is gay. I had a fitful sleep that night. The next day "Purple Balloons" (*FJ* 11/1) arrived in the mail. I believe it to be divine providence. Thank you, FRIENDS JOURNAL, for being the vehicle.

Jessie Boyd
Malvern, Pa.

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BOOKS

The Abolition. *By* Jonathan Schell. *Knopf, New York, 1984. 176 pages. $11.95.*

In *The Fate of the Earth,* Jonathan Schell's first book on the nuclear peril, he asserted that the threat demanded "nothing less than to reinvent politics." He argued that sovereign states will inevitably turn to war and its ultimate weapons as the final arbiters of international disputes. Therefore, we must end the system of sovereign states, create a political system for the peaceful settlement of international disputes, and disarm countries of both nuclear and conventional weapons in order to assure that nuclear weapons are never used.

Jonathan Schell was roundly criticized for this position by many who felt that such an "impossible" solution was no solution at all. In *The Abolition,* Schell argues that nuclear weapons can be abolished without changing the existing patterns of sovereignty through a kind of "extended deterrence." He stresses that the real problem today is the instability of the arms race caused by the development of a wide range of extremely accurate (and often smaller) weapons, which has encouraged nuclear strategists to develop scenarios for "limited nuclear war," "first strikes," and even "extended nuclear war."

But the theory of deterrence, argues Schell, still has considerable validity. It is undeniable that the threat of total destruction has indeed deterred the superpowers from initiating direct hostilities with each other. Let's not throw out the baby with the bath, he argues, particularly since we can never "uninvent" nuclear weapons.

Jonathan Schell then proceeds to make a four-part proposal for the abolition of nuclear weapons. First, he says, let's agree to get rid of *all* nuclear weapons. The most important argument against such total nuclear disarmament is that one country could then cheat and in the absence of any other nuclear weapons use its nuclear weapons to blackmail or destroy its enemies.

Schell's answer, the second part of his proposal, is that under the terms of the abolition, some countries would purposefully and openly maintain or develop the technological capacity to produce, say, 200 nuclear weapons within six weeks. In essence, each nation would be deterred from cheating on the agreement and threatening or executing a nuclear attack by the certain knowledge that its enemy(s) would be able to retaliate with comparable force within six weeks.

The third part of Schell's proposal is to encourage the development of systems that would defend against a nuclear attack (e.g., space-based laser weapons). The argument is that, while defensive weapons make no sense and indeed stimulate the buildup of offensive arms in the current situation, they could serve a useful role in defending a country against a very limited nuclear attack.

Finally, Schell argues that, on the conventional level, each nation should adopt clearly defensive military postures and weapons (e.g., anti-tank weapons rather than tanks). Thus, countries would still be able to defend their sovereignty, but the threat of a new arms race and the likelihood of an ensuing nuclear holocaust would deter them from building new nuclear weapons. Deterrence is applied but at a much lower level of threat.

This is another thoughtful and thought-provoking book by Jonathan Schell. In addition to his proposal for abolition, his analysis of the nuclear predicament is very stimulating. Anyone who is seriously concerned with the nuclear arms race should certainly read this book and give Schell's ideas careful consideration.

Bruce Birchard

Books in Brief

Christian Mysticism Today. *By* William Johnston. *Harper and Row, San Francisco, 1984. 203 pages. $12.95.* The author, a Jesuit with a doctorate in mystical theology from Sophia University, Tokyo, has taught there and now teaches prayer and meditation in the Philippines. He examines the mystery of divine love and the experience of its transforming power, which "effects a change of heart and a revolution in consciousness whereby we are totally and radically committed to peace."

The Christian Pattern Book: Dozens and Dozens of Creative Activities for Children. *By* Herb and Mary Montgomery. *Winston Press, 430 Oak Grove, Minneapolis MN 55403, 1984. 64 pages. $5.95/paperback.* Children can make the 30 patterns that relate to Christian symbols and activities.

The Puerto Rican Question. *By* Jorge Heine *and* Juan M. Garcia-Passalacqua. *Foreign Policy Association, 205 Lexington Ave., New York, NY 10016, 1984. 72 pages. $9.95/paperback.* The authors, a director of the Caribbean Institute and Study Center for Latin America and a political analyst for the *San Juan Star,* trace the history of U.S.-Puerto Rican relations and describe concisely the present situation. What happened to the industrialization of the 1950s and what should U.S. policy be?

Nuclear War and You: Before, During, After. *By* Jerrold Richards. *CFPR Publications, P.O. Box 19446, Portland OR 97219, 1984. 272 pages. $6.95/paperback.* The author, born in 1949, divides his study into two parts: before and during, and after. We must do everything we can to prevent the disaster, but at the same time we must prepare to survive. Survival may depend on food and the ability to do something others need.

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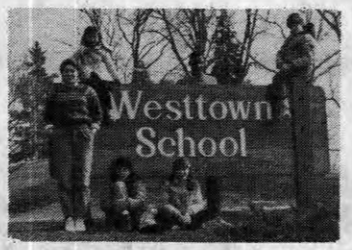

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Poets & Reviewers

Bruce Birchard, co-coordinator of the AFSC's National Disarmament Program, is a member of Central Philadelphia (Pa.) Meeting. **Edward A. Gloeggler** is a retired school psychologist from Far Rockaway, N.Y. **Frances Heiman,** a writer, attends Lake Forest (Ill.) Meeting. A retired merchant seaman, **Evan Howe** is a member of Winter Park (Fla.) Meeting. **David A. Stevens,** a graduate student, is a member of Austin (Tex.) Meeting and attends St. Louis (Mo.) Meeting.

Resource

• **Vegetarianism for the Working Person,** published by Baltimore Vegetarians, contains over 50 easy vegetarian recipes that use common ingredients and in most cases take 20 minutes or less to prepare. Send $3 to Baltimore Vegetarians, P.O. Box 1463, Baltimore, MD 21203.

MILESTONES

Births

Powell—*Hannah Frost Powell* on July 16, 1984, to Inés Losada and Thomas U. Powell. Hannah's father and paternal grandparents are members of Manhasset (N.Y.) Meeting.

Sutton—*Matthew Collier Sutton* on July 9, 1984, in Belvidere, Ill., to Haldon C. and Rhonda D. Sutton. His father and grandfather, Robert F. Sutton, are members of Plymouth Monthly Meeting, Plymouth Meeting, Pa.

Marriages

Cox-Phillips—*Robert G. Phillips, Jr.,* and *Nancy E. Cox* on October 13, 1984, at Mill Creek (Pa.) Monthly Meeting.

Powel-Gardner—*Glenn Russell Gardner* and *Virginia Alice Powel* on September 22, 1984, at Sandy Spring (Md.) Meeting under the care of Pike Creek (Md.) Meeting.

Deaths

Connelly—*Joseph Connelly,* 74, on September 19, 1984, in Norwich, Vt. Joe transferred his membership from Middletown (Pa.) Meeting to Hanover (N.H.) Meeting in 1976. Intensely interested in spiritual growth, his gentle persistence encouraged many to greater participation in Quaker life. The silent and spoken ministry were a deep and abiding concern of Joe's, and he had the gift of making his own mind clearly known without causing others to feel their opinions were any less important. Joe served on several advisory boards and committees of the AFSC, most recently with the support committee for AFSC-Vermont. He also served with the New England offices and in the mid-Atlantic region. He was principal of schools in New Jersey, Delaware, and Pennsylvania, including five years as head of Haverford Friends School. After moving to Vermont, he became deeply involved in many local social service organizations, focusing on mental health and development.

Wagner—*Margaret Corson Wagner,* 87, on October 9, 1984, at Broadmead in Cockeysville, Md. Margaret, who had been a Methodist missionary to China from 1916 to 1920, joined the Society of Friends in 1929. She and her husband, H. Milton Wagner, helped start a meeting at Friends House in Baltimore, Md., during World War II. They later fostered a new meeting in Gettysburg, Pa. Margaret taught English at the YMCA International Center, and the Wagners sponsored many refugees during World War II. In 1953 they went to Japan for the AFSC, and Margaret was on the AFSC board for many years. She helped set up the Baltimore Urban League and started a committee to eliminate discrimination from Baltimore department stores. She is survived by her children, Joan Wagner Brucker, Margaret Wagner Hartley, and Henry M. Wagner; 13 grandchildren; and 4 great-grandchildren.

Webb—*Kenneth B. Webb,* 82, on November 8, 1984, in Burlington, Vt. Ken's passing was peaceful, consonant with the strength of his spirit and his belief in life after life. Ken was an indefatigable teacher, camp innovator, and conservationist. A classics graduate of Harvard in 1924, he spent his life as a teacher—in Lebanon, in France, in several U.S. schools, but mostly in his own camps. In 1939 he and his wife, Susan, started Camp Timberlake in Plymouth, Vt., which grew into the five Farm and Wilderness camps. His belief in the land as nourisher of human beings led to the preservation of thousands of acres of Plymouth wilderness. A founder of Wilderness (Vt.) Meeting and active in Northwest Quarter of New England Yearly Meeting, he inspired those around him to "walk cheerfully over the earth, answering that of God in every one." He is survived by his wife, Susan H. Webb; son, Robert H. Webb; daughters, Susan Hammond and Martha Webb; and eight grandchildren.

Woodman—*Elizabeth A. Woodman,* 102, on October 3, 1984, in Chandler Hall Nursing Home, Newtown, Pa. She was a life-long member of Wrightstown (Pa.) Monthly Meeting. Elizabeth, an educator, loved nature, books, and people of all ages and had great enthusiasm for the simpler things of life. She is survived by a nephew, Arthur Smith, and several great-nieces and -nephews.

Sufferings

Millington—*Mary Millington,* an attender at Oxford (England) Meeting and a Greenham peace camper, sentenced to two months in Holloway Prison for nonpayment of fines for continual obstruction at Greenham Common.

Rossman—*Vern Rossman,* Beacon Hill (Mass.) Meeting, incarcerated for participation in Griffiss Plowshares Peace Witness in 1983. He faces three years of imprisonment for destruction of federal property and conspiracy. His address is Federal Prison Farm, Danbury, CT 06810.

Tempel—*Katja Tempel,* a 21-year-old member of Pyrmont Yearly Meeting, sentenced on October 23, 1984, to 40 days in prison after refusing to pay the alternative fine for her participation in two blockades at the missile site at Mutlangen, Germany.

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

Southeast Florida, bed and breakfast. Lake Worth, Fla. Comfortable retreat atmosphere. Walk, bike, trolley to ocean, restaurants, village. (305) 582-4027, 582-1848 (messages).

New York City, The Penington, 215 E. 15th St., New York, NY 10003. Single and double occupancy. Bed and breakfast with evening meal. For reservations write or call the manager (212) 673-1730.

Books and Publications

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

Peace Through Prayer by Karl Pruter. $2. Send for free peace catalogue. Cathedral Books, Box 98, Highlandville, MO 65669.

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 three 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 meeting.

Laser, peace newsletter for kids 9–15. In third year. $12/10 issues, sample $1.50. Teddy Milne, editor, 15 Walnut, Northampton, MA 01060.

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

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Personal

Single Profile Nexus creates a nationwide network of Friends and other cultured singles. Box 19983, Orlando, FL 32814.

Recently moved to Memphis, Tenn. Miss contact with Friends meeting. Are there other Friends here? Call evenings. Laura Bowman, 382-4866.

Classical Music Lovers' Exchange—Nationwide link between unattached music lovers. Write CMLE, Box 31, Pelham, NY 10803.

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Friends Insurance Group—The Friends Insurance Group was founded in 1975 to provide a medium through which qualified Friends organizations can obtain individualized insurance coverage with the security and purchasing advantages of the Group. Ninety-nine meetings, churches, schools, colleges, boarding homes, and other organizations from coast-to-coast are members. Write or call Richard P. Bansen, Secretary, Friends Insurance Group, 1515 Cherry Street, Philadelphia, PA 19102, for information. Telephone (215) 241-7202.

Married couple in early 30s seek to open up correspondence with others concerning "intentional, relational community" and subsequent "ministry." Please write to: David and Karen McGrath, Earlham School of Religion, Box 36, Richmond, IN 47374. Phone: (317) 966-5001.

Ce esas Ido. La Kato regardas la muso. La muso regardas la fromago. La taso esas sur la tablo. Me trinkas teo de la taso. Me sidas ye la tablo. Me skribas letro. If you want to learn Ido, the international language, please write to Tom Todd, 3709 W. Main, Kalamazoo, MI 49007.

Positions Vacant

Wanted: Ob-Gyn interested in working closely with four family practitioners in rural, central Maine. 92-bed hospital in town, one hour from the mountains, two hours from the coast. Ob-Gyn coverage available. Contact: Ann Dorney, M.D., 34 Fairview Ave., Skowhegan, ME 04976.

The Meeting School is looking for couples interested in creative teaching and houseparenting in a community that operates from a spiritual base and from the Quaker values of simplicity, trust, and nonviolence. There are openings in math, physics, history, English, weaving, and peace studies for the 1985–86 school year. Grades 10–12. Accredited by NEASC. Send inquiries to Claudia and Kurt Brandenburg, The Meeting School, Rindge, NH 03461. (603) 899-6102.

Director of Beacon Hill Friends House. Beacon Hill Friends House seeks Friendly director for student residence in downtown Boston, starting mid-June 1985. Duties involve ongoing administration of spiritually based residence as well as outreach to wider Quaker community. For further information, write or call Anne Kriebel, Director, Beacon Hill Friends House, 6 Chestnut St., Boston, MA 02108, (617) 227-9118.

Physical or Inorganic Chemistry, Haverford College. Tenure track appointment, beginning September 1985. Experimental physical chemistry or inorganic chemistry. Appointment may be at assistant or associate professor level. In either case there will be a minimum four-year probationary period before a tenure decision. We particularly welcome applications from those whose research interests are in areas dealing with biologically related problems. Send resume, research prospectus, and have three letters of recommendation forwarded to: Dorothy Conant, Department of Chemistry, Haverford College, Haverford, PA 19041. Haverford College is an Equal Opportunity/Affirmative Action Employer.

The Earlham School of Religion, the only accredited Quaker seminary, expects to make three new appointments to its teaching faculty, to begin in September 1985. We are seeking candidates whose commitment is to the education of persons for spiritual leadership within the Religious Society of Friends and the larger church community. Discipline areas will include: New Testament, Quaker studies, theology, peace and justice studies, and pastoral counseling/applied theology. Women are particularly encouraged to apply. Rank and salary are negotiable. Nominations and applications should be sent to: Frederick C. Tiffany, Academic Dean, Earlham School of Religion, Richmond, IN 47374. Selection process will begin on Feb. 1, 1985. Earlham is an Equal Opportunity/Affirmative Action Employer.

Administrative Secretary, Friends Meeting of Washington (D.C.). The meeting seeks a person thoroughly familiar with Quaker faith and practice to oversee the maintenance of property; manage the business activities; supervise its employees; schedule and make arrangements for use of buildings and facilities; and aid in extending meeting services to members, attenders, visitors, and the wider community. Salary range and detailed job description available upon request. Applications close March 15, 1985. Send resume and cover letter to: Personnel Committee, Friends Meeting of Washington, 2111 Florida Ave. NW, Washington, DC 20008.

Administrator needed for downtown soup kitchen/street ministry. Interdenominational, more service and healing than evangelism. Orchestrate staff and volunteers, know guests, oversee budget, be community liaison. Plenty of variety. Calls for faith and creativity. $7,300/year, possible health insurance. Freedom House, Box 12144, Richmond, VA 23241. (804) 649-2652, 643-3103.

Viittakivi International Center, Finland. Teacher and gardener positions from August 1985. Minimum two-year commitment requested. Finland's "Pendle Hill," Viittakivi is an international adult study center with Quaker roots emphasizing personal and spiritual growth, community, peace, study of world problems. 45 students, English and Finnish used, rural setting. Staff live in, family apartments available. Ability to thrive in and support intense community life essential. International experience and broad interests helpful. *Teacher* needs strong social-science background, personal counseling skills, must be effective group leader. Teaches some English. *Gardener* needs large-scale organic gardening and work supervision experience. Write Viittakivi, SF-14700 Hauho, Finland.

Family practice in Indian area of Northern California. Tribal clinic with adjacent community hospital. Good compensation. Preventive medicine stressed. Richard Ricklefs, M.D., Hoopa, CA 95546. (916) 625-4747 or 625-4261.

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A Quaker, former law professor and federal government attorney with extensive management and supervisory experience with a master's in law from Columbia University seeks part-time position in or out of law in the Philadelphia area. Presently adjunct faculty member, Rutgers Law School. For inquiries, write David Culp, 219 E. Sedgwick Street, Philadelphia, PA 19119, or call (215) 248-3589.

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MEETINGS

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

MEETING NOTICE RATES: $.80 per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Changes: $6 each.

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. 9½ Fourth Ave. (613) 232-9923.

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

COSTA RICA

MONTEVERDE—Phone 61-18-87.

SAN JOSE—Phone 24-43-76, 21-66-89, or 21-03-02. Unprogrammed meetings.

GERMANY (FED. REP.)

HANNOVER—Worship 3rd Sunday 10:45, Kreuzkirche (Gemeindesaal). Call Sander 629057 or Wolckenhaar 822481.

GUATEMALA

GUATEMALA—Bi-weekly. Call 67922 or 681259 evenings.

HONDURAS

TEGUCIGALPA—Second Sunday 9:30 a.m. and when possible. Colonia Los Castaños No. 403, near SuCasa supermarket one block south of and parallel to Bulevar Morazan. Contact Nancy Cady 32-8047 or evenings 32-2191.

MEXICO

MEXICO CITY—Unprogrammed meeting, Sundays 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. 535-27-52.

SWITZERLAND

GENEVA—Meeting for worship and First-day school 10:30 a.m., midweek meeting 12:30 p.m. Wednesdays. 13 av. Mervelet, Quaker House, Petit-Suconnex.

UNITED STATES

ALABAMA

BIRMINGHAM—Unprogrammed meeting for worship, 10 a.m. Sunday. C8C, 1519 12th Ave. S. C. Boadway, clerk. (205) 879-7021.

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

ALASKA

ANCHORAGE—Unprogrammed meeting, First-days, 10 a.m. 100 W. 13th. Phone: 333-4425.

FAIRBANKS—Unprogrammed, First-day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone 479-3796 or 456-2487.

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—Worship and First-day school 11 a.m. 1702 E. Glendale, Phoenix 85020.

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. Barbara Elfbrandt, clerk. Phone: (602) 299-0779 or (602) 887-3050.

ARKANSAS

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

CALIFORNIA

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

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

BERKELEY—Strawberry Creek, 2465 LeConte. P.O. Box 5065. Unprogrammed worship 10 a.m.

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

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

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

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

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

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

HEMET—Meeting for worship 9:30 a.m. 43480 Cedar Ave. Visitors call (714) 927-7678 or 925-2818.

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

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

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

MARIN COUNTY—10:10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., San Rafael, CA 94903. Call (415) 381-4456.

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

REDLANDS-RIVERSIDE-SAN BERNARDINO—Inland Valley Friends Meeting, 114 W. Vine, Redlands. Worship 10 a.m., dialogue or program 11 a.m. 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, Lowell Tozer, (619) 286-5886.

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 9:30 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—10 a.m. Marymount School, 2130 Mission Ridge Rd. (W. of El Encanto Hotel.)

SANTA CRUZ—Worship Sundays 9:30 a.m. Community Center, 301 Center Street. 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.

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

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

YUCCA VALLEY—Worship 2 p.m. Church of Religious Science, 56637, 29 Palms Hwy., Yucca Valley. (619) 365-1135.

COLORADO

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

COLORADO SPRINGS—Worship group. Phone: (303) 633-5501 (after 6 p.m.).

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

DURANGO—First-day school and adult discussion 10 a.m., unprogrammed worship 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. 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. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (203) 354-7656.

STAMFORD-GREENWICH—Worship and First-day school 10 a.m. Westover and Roxbury Rds., Stamford. Clerk: Nancy Notthelfer. Phone: (203) 661-6715.

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). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

DELAWARE

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

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

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

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

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

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

WILMINGTON—Worship and First-day school 10 a.m. 4th & West Sts. 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. in homes. Please call 255-2957 or 677-0457 for information.

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

JACKSONVILLE—Meeting 7:15 p.m. 2302 Dellwood St. 32204 (Riverside). (904) 768-3648.

LAKE WORTH—Palm Beach Meeting, 823 North A St. 10:30 a.m. 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 a.m., discussion 10 a.m. 2880 Ringling Blvd. at Tuttle Ave., Gold Tree Shopping Plaza. Clerk: Sumner Passmore. 371-7845 or 955-9589.

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave. 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: Marianne Bradley. Quaker House, phone: 373-7986.

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

ST. SIMONS—Weekly meeting for worship in homes 11 a.m. Call (912) 638-9346 or 1200.

HAWAII

HONOLULU—Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2416 Oahu Avenue. Overnight inquiries welcomed. Phone: 988-2714.

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

IDAHO

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

SANDPOINT—Unprogrammed worship group. 1 p.m. Sundays. Pine and Euclid. Lois Wythe, 263-8038. Call for summer schedule.

ILLINOIS

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

CHICAGO—AFSC, Thursdays, 12:15 p.m. 427-2533.

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

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

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For location call Jim Oberholtzer, 348-1027, or Marsha Holland, 477-9016.

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.

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

OAK PARK—Worship 10:30 a.m. Hephzibah House, 946 North Blvd. Phone: 524-0099.

PARK FOREST—Thorn Creek Meeting. 11 a.m. Sundays. Child care and First-day school. (312) 748-2734.

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.

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

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 6 p.m. 423 8th St. Call Bill Dietz 342-3725.

FORT WAYNE—Maple Grove Meeting, unprogrammed worship. Phone Julia Dunn, (219) 489-9342, for time and place.

HOPEWELL—Unprogrammed worship 9:30 a.m., discussion 10:30 a.m. 20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1¼ mi. S., 1 mi. W. 478-4218.

INDIANAPOLIS—North Meadow Circle of Friends, 1710 N. Talbott. Unprogrammed, "silent" worship 10 a.m. Children welcome. 926-5614.

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

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

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

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

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

IOWA

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

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

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

IOWA CITY—Unprogrammed meeting for worship 10 a.m. 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) 643-5639.

KANSAS

INDEPENDENCE (Bolton Friends Church)—Meeting for worship 10:30 a.m., Sunday school 9:30 a.m. (316) 289-4260.

LAWRENCE—Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 10 a.m. Phone: (913) 749-1360.

TOPEKA—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 233-1698, 478-3383, or 273-6791.

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting Saturday 6 p.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. 120 South Cortez St. Phone: 885-1223 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 a.m. 2nd Sun.), adult 2nd hour (Mo. Mtg. 2nd Sun.) 11:30. Nursery. 2303 Metzerott, near U. MD. 445-1114.

ANNAPOLIS—Worship 11 a.m. Educational Bldg., First Baptist Church of Eastport, at 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Clerk: Betty Lou Riley, 757-4965.

BALTIMORE—Stony Run: worship 11 a.m. except 10 a.m. July & August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 11 a.m. 3107 N. Charles St. 235-4438.

BETHESDA—Classes and worship 11 a.m. Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. 332-1156.

CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace. Worship and First-day school 11 a.m. Clerk: Ann Miller, 116 Cedar St. (301) 778-2367.

EASTON—Third Haven Meeting, 405 S. Washington St. 10 a.m. Clerk: Jane Caldwell (301) 822-2832.

FALLSTON—Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Clerk, Hunter C. Sutherland, phone (301) 877-1635.

SANDY SPRING—Worship 9:30 and 11 a.m., first Sundays 9:30 only. Classes, 10:30 a.m. Meetinghouse Rd. at Rte. 108.

UNION BRIDGE—Pipe Creek Meeting. Worship 11 a.m. C. J. Swet, clerk, (301) 831-7446.

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 and First-day school 11 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 549-0588; if no answer 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—Meetings, Sunday, 9:30 and 11 a.m. During July and August, Sundays, 10 a.m. 5 Longfellow Pk. (near Harvard Sq., off Brattle St.) Phone: 876-6883.

FRAMINGHAM—Worship 10 a.m. First-day school. 841 Edmands Rd. (2 mi. W of Nobscot). Visitors welcome. Phone: 877-0481.

GREAT BARRINGTON—South Berkshire Meeting, Blodgett House, Simon's Rock College, Alford Rd. Unprogrammed 10:30 a.m. Phone: (413) 528-1847 or (413) 243-1575.

MARION—Meeting for worship 9:30 a.m. Sunday in the Tabor Academy Library, 65 Spring St.

NEW BEDFORD—Meeting for worship and First-day school 10 a.m., Sundays. Potluck, worship-sharing, 5:30–8 p.m. Wednesdays at the meetinghouse. 83 Spring St. Phone (617) 636-2829.

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. Landmark School, Rte. 127, Beverly Farms. Child care for those under 6. Clerk: Nancy Coffey, 922-2513.

SANDWICH—East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 11 a.m. (617) 888-1897.

SOUTH YARMOUTH–CAPE COD—Worship and First-day school 10 a.m. N. Main St. Clerk: Laurie Gates, 432-4245.

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

WEST FALMOUTH-CAPE COD—Meeting for worship, Sunday, 11 a.m. Rte. 28A.

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. (313) 761-7435, 761-5077. Clerk: Nancy Taylor, 769-3354.

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.

MOORHEAD—Red River Friends Meeting, UCM House, 1313 9th Ave. S. Unprogrammed worship 10 a.m. 233-1215.

NORTHFIELD-SOGN-CANNON FALLS TWP.—Cannon Valley Friends Meeting, 2nd and 4th First-days. Unprogrammed worship 11 a.m. Child care. (507) 645-4869; (507) 789-5735; (612) 258-4292.

ROCHESTER—Unprogrammed meeting 9:30 a.m. in homes. Call (507) 282-4565 or (507) 282-3310.

ST. PAUL—Twin Cities Friends Meeting, 540 Hamline Ave. N. Unprogrammed worship now at St. John's UMC, 10:30 a.m. Call (612) 222-3350 or 644-7017.

STILLWATER—St. Croix Valley Friends, Senior Citizens Center, 112 S. Main St. Unprogrammed worship 10 a.m. Phone (612) 777-1698, 777-5651.

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

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: 783-4743.

DOVER—Unprogrammed worship 10:30 a.m., sharing at noon. 141 Central Ave. Clerk: Silas Weeks, (207) 439-2837 or write P.O. Box 98, Dover, NH 03820.

GONIC—Programmed worship 10:30 a.m. except Jan. and Feb. Maple St. Clerk: Shirley Leslie. Phone: (603) 332-5472.

HANOVER—Meeting for worship, Sundays, 10:45 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.). Clerk: Lafayette Noda. (603) 643-4138.

KEENE—Worship, Sundays, 10:30 a.m. 97 Wilber St. Phone: 357-0796.

PETERBOROUGH—Monadnock Monthly Meeting, 46 Concord St. Worship 9:45 a.m. Singing may precede meeting.

WEST EPPING—Friends St. Worship 1st and 3rd Sundays, 10:30 a.m. Clerk: Fritz Bell. Phone: (603) 895-2437.

NEW JERSEY

ATLANTIC CITY AREA—Atlantic City Meeting gathers at 11 a.m. in Northfield on Burton Ave. Call (609) 927-6547 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, Rte. 130 at Riverton-Moorestown Rd. Meeting for worship 11 a.m., First-day school 10 a.m.

CROPWELL—Meeting for worship 10:45 a.m. Old Marlton Pike, one mile west of Marlton.

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. and 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—Worship 10 a.m. First-day school follows, except summer. Babysitting provided during both. Friends Ave. and Lake St. Phone: 428-6242 or 428-5779.

MANASQUAN—First-day school 10 a.m., meeting 11:15 a.m. Rte. 35 at Manasquan Circle.

MEDFORD—Worship and First-day school 10:30 a.m. Main St. Meetinghouse. (609) 654-3000 for information.

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—First-day school 9:45 a.m. Oct. through May. Meeting for worship 9 a.m. and 11 a.m. Main St. at Chester Ave. Visitors welcome.

MOUNT HOLLY—Meeting for worship 10:30 a.m. High and Garden Streets. 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—Meeting and First-day school 10:30 a.m., no First-day school summers. 109 Nichol Ave. (201) 846-8969.

NORTHFIELD—First-day meeting for worship 10 a.m. Atlantic Friends School, Burton Ave. (609) 646-8700 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.

RANCOCAS—First-day school 10 a.m., meeting for worship 11 a.m.

RIDGEWOOD—Meeting for worship and First-day school 11 a.m. 224 Highwood Ave.

SALEM—Meeting for worship 11 a.m., First-day school 9:45 a.m. July and August worship 10 a.m. East Broadway.

SEAVILLE—Meeting for worship 11 a.m. July/August worship at 10 a.m. Main Shore Rd., Rte. 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.

SOMERSET HILLS—Meeting for worship 10 a.m. September–May, Community Club, East Main St., Brookside. Contact: (201) 543-4429 or 234-1812.

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—First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. 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. 2610 S. Solano. Barry and Lynda MacKichan, co-clerks, 523-7365 or 526-4625.

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 835-0013 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 (718) 777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO—Worship 11 a.m. 72 N. Parade (near science museum). Call 892-8645.

BULLS HEAD RD.—Worship 10:30 Sun. N. Dutchess Co., ½ mile E. Taconic Pky. (914) 266-3020.

CHAPPAQUA—Meeting for worship and First-day school 10:30 a.m. Quaker Road (Route 120). 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 10:30 a.m. Rte. 107, 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 a.m. Call (716) 672-4427 or (716) 672-4518.

HAMILTON—Meeting for worship 10 a.m. Chapel House, Colgate University. Phone: 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—First-day school, nursery, adult discussion 10 a.m., worship 11 a.m. Anabel Taylor Hall, October–May, phone: 256-4214. June–September summer schedule.

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—Discussion 10 a.m., First-day school 11 a.m. 137-16 Northern Blvd. (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 through 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 through 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 through Labor Day, 10 a.m.).

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

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

NEW YORK CITY—At 15 Rutherford Place (15th Street), Manhattan: unprogrammed worship every First-day at 9:30 a.m. and 11 a.m.; programmed worship at 10 a.m. on the first First-day of every month. Earl Hall, Columbia University: unprogrammed worship every First-day at 11 a.m. At 110 Schermerhorn St., Brooklyn: unprogrammed worship at 11 a.m. every First-day. Phone (212) 777-8866 (Mon.–Fri., 9–5) about First-day schools, monthly business meetings, and other information.

OLD CHATHAM—Meeting for worship 11 a.m. Powell House, Rte. 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—Unprogrammed meeting 9:15 a.m., meeting school 10:15 a.m., programmed meeting 11:15 a.m. (summer worship 10 a.m.). 249 Hooker Ave. 454-2870.

PURCHASE—Meeting for worship and First-day school 11 a.m. Purchase St. (Rte. 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) 895-8169.

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 10 a.m. French Broad YWCA. Phone: Phillip Neal, 298-0944.

BEAUFORT—Worship group; 728-7338, 728-5279.

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

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Bettie Flash. Phone: (919) 942-3528.

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 and First-day school 10 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. Worship 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. (Schelley Sch.) Clerk: R. Doak, 783-3135.

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

WILMINGTON—Unprogrammed meeting 9 a.m. Women's Resource Center, 20 N. 16th St. Call (919) 392-2269.

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).

WINSTON-SALEM—Ardmore Friends, 2434 Rosewood. Unprogrammed meeting 10 a.m., first and third Sundays, 761-0335.

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

NORTH DAKOTA

FARGO—See Red River Friends, Moorhead, Minnesota.

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. 793-9241.

CINCINNATI—Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Unprogrammed worship and First-day school 10 a.m. 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 Rod Warren (614) 863-0731 or Marvin Van Wormer (614) 267-8834.

DAYTON—Friends Meeting FGC. Unprogrammed worship and 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.

MANSFIELD—Unprogrammed meeting 10 a.m., first and third Sundays, Rock Road. 756-4441, 347-1317.

MARIETTA—Unprogrammed worship group. 422-5299 (Parkersburg).

OBERLIN—Unprogrammed meeting 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, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and Hight Sts. (513) 885-7276, 897-4610.

WILMINGTON—Campus Meeting (United) FUM & FGC, College Kelly Center. Unprogrammed worship 10:15 a.m. 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, 11 a.m. Rockford Meetinghouse, President Street (Antioch campus). Clerk, Hazel Tulecke, (513) 767-1633.

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.

TULSA—FGC unprogrammed. 5 p.m. (918) 369-1978.

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 a.m. Forum 11. YWCA, 768 State St. 393-1914.

PENNSYLVANIA

ABINGTON—First-day school 10 a.m., worship 11:15 a.m. Child care. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) 884-2865.

BIRMINGHAM—First-day school and meeting for worship 10:15 a.m. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. ¼ mile.

BUCKINGHAM—Worship 11 a.m. Lahaska, Rts. 202-263.

CARLISLE—First-day school (Sept.–May) and worship 10 a.m. 2nd. fl., Bosler Hall. N.E. corner College St. and W. High St. 249-2411.

CHELTENHAM—See Philadelphia listing.

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

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

CONNEAUTVILLE—Unprogrammed worship group. Mershon, RD 2, Conneautville 16406.

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

DOLINGTON-MAKEFIELD—Worship 11-11:30 a.m. First-day school 11:30-12.30. East of Dolington on Mt. Eyre Rd.

DOWNINGTOWN—First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, ½ mile east of town). 269-2899.

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

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

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

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

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

HAVERFORD—First-day school 10:30 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—Rte. 611. First-day school, meeting, 11 a.m.

KENDAL—Worship 10:30 a.m. Rte. 1, 1 mi. N. of Longwood Gardens.

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

LANCASTER—Meeting and First-day school 10 a.m. Off U.S. 462, back of Wheatland Shopping Center, 1½ miles west of Lancaster.

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

LEHIGH VALLEY-BETHLEHEM—Meeting and First-day school 10 a.m. On Rte. 512 ½ mile north of Rte. 22.

LEWISBURG—Worship 10:30 a.m. first, third, and fifth Sunday of each month. Vaughan Lit. Bldg. Library, Bucknell University. Clerk: (717) 524-7969.

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 Rte. 926.

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

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

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

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

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

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

MILLVILLE—Main St. Worship 10 a.m., First-day school 11 a.m. Dean Girton, (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.)—Meeting 11 a.m. Rte. 252 N. of Rte. 3. 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.

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

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 Rte. 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.

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

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

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

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

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

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

SOLEBURY—Worship 10 a.m., First-day school 10:45 a.m. Sugan Rd., 2 miles NW of New Hope. 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—Meeting 11 a.m., discussion 10:15 a.m. (Oct.-June). W. Springfield and Old Marple Rd. 544-3624.

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

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

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

VALLEY—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 of King of Prussia on old Rte. 202 and Old Eagle School Rd.

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

WEST GROVE—Meeting for worship 10 a.m. 153 E. Harmony Road. P.O. Box 7.

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

WILKES-BARRE—North Branch Monthly Meeting, Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10:15 a.m., meeting 11 a.m., Sept.-May. Summer phone: (717) 675-2438.

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

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

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

RHODE ISLAND

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

SAYLESVILLE—Worship 10:30 a.m. each First-day. Lincoln-Great Rd. (Rte. 126) at River Rd.

WESTERLY—Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (203) 599-1264.

SOUTH CAROLINA

CHARLESTON—Worship 9:45 a.m. Sundays. The Christian Family Y, 21 George St. (803) 556-7031.

COLUMBIA—Worship 10 a.m. 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: Bob Lough, (615) 298-1269.

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

TEXAS

AUSTIN—Forum 10 a.m., worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square, 452-1841. David Ferris, clerk, 926-9600.

BRYAN/COLLEGE STATION—Unprogrammed worship, first and third Sundays. Call (409) 779-6904 or write 1104 C Verde, Bryan TX 77801.

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. (214) 422-7942.

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

FORT WORTH—Unprogrammed meeting for worship. Phone: (817) 535-3097 or 926-1526.

GALVESTON—Meeting for worship, First-day 6:30 p.m. Call 744-1806 or 762-1391 for information.

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. 1105 W. 10th St. Meeting for worship 11 a.m., First-day school/adult discussion 9:30 a.m. Phone: 862-6685. Clerk: P. Bell, 664-5505.

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., unprogrammed worship 11 a.m. 1154 E. Commerce, 78205. William Donovan, clerk, 11634 Caprock, San Antonio, TX 78230. (512) 690-8961.

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., 2nd and 4th Sundays. Off Route 17. Phone Whites, (802) 453-2156.

WILDERNESS—(Rutland Worship Group). Worship 10 a.m. Trinity Episcopal Church, Library Annex, Rutland. Phone Kate Brinton, (802) 228-8942.

VIRGINIA

ALEXANDRIA—1st and 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, Junc. old Rte. 123 and Rte. 193. 10 a.m. First-day school, adult forum 11 a.m.

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 West 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 Rte. 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. Unprogrammed worship 10 a.m., study 11 a.m. (206) 822-2461 or 632-7006.

OLYMPIA—Worship 10 a.m. except first Sunday each month in homes. YWCA. 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. Contact Jean Fredrickson, 328-8133.

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

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

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. Phone John Gamble (304) 599-1767 or Lurline Squire 599-3109.

PARKERSBURG—Unprogrammed worship group. 422-5299.

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, 54751. Call 235-5892 or 832-0094.

GREEN BAY/APPLETON—Meeting for worship and 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. 322 N. Gordon Pl. Phone: 263-2111.

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

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