

September 1/15, 1983

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

We are to listen
for God's answers,
answers that have
echoed through the universe
from the beginning
of time.



FRIENDS JOURNAL

September 1/15, 1985 Vol. 31, No. 13

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NASA photograph on cover shows Saturn's rings.
Cover quote from page 11.

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AMONG FRIENDS

A Simple Request

I felt betrayed. I didn't want to go to the drugstore in the first place. Perhaps if I'd been alone it wouldn't have mattered, but I'd be returning from work with my two preschoolers, and I don't like to tamper with routines.

It had all started with a phone call from teen-age Evelyn at a quarter to five. "Hey, Dad, will you get me some hair spray on the way home? I'll pay you back." I'd heard that line before! If I had all the loan repayments from the last ten years I could make a substantial contribution toward the national debt, even to some of my own debts.

She could hear my hesitation. "Come on, Dad. *Really*, I'll pay you back. I'll even watch the kids for a while after supper." So I gave in. Sounded like a good deal.

Basically my hesitation was rooted deeper. I'm opposed to hair spray for teen-agers (not to mention make-up, high heels, dyed hair, phone calls at all hours). What's wrong with hair the way it's supposed to be? Why aren't girls the way they were when I was growing up? None of the junior high girls I knew back in Winnetka used hair spray. Or if they did, it didn't impress the guys I knew. We liked to play baseball, ride our bikes to the beach, buy comic books at Phelan's Pharmacy, and listen to the "Lone Ranger" on the radio while we drank Vernor's ginger ale.

But times have changed, I guess. Those good old radio programs are long gone. And they probably sell hair spray now at Phelan's.

Well, our trip home from work went fine until we got inside the drugstore. I looked down the aisles of "beauty aids" and everything looked the same. "Excuse me," I said to the clerk. "Where's the hair spray? Oh, it's not for me, it's for my daughter." He nodded to a shelf and I grabbed the cheapest can I could find and headed for the cashier.

The clerk rang up \$3.79 and reached for a bag. Then it hit me. Oh, no, where are the boys? I dashed off in a state of panic and found them assaulting the candy counter. Andrew was just finishing off a Mr. Goodbar while Simeon was unwrapping his favorite brand of gum. And both of them had stuffed their pockets full of contraband. "Hey, get away from there!" I yelled. "Put that back right now. You've got no right to take things without permission. That's shoplifting! You could be arrested for this!"

Everyone was looking at me. The cashier smiled and said something like "that's okay, sir, it happens all the time."

Later, at home, Evelyn rolled her eyes and told me I had bought the wrong brand of hair spray. The boys sulked and would not forgive me for taking away their candy.

At monthly meeting the next night someone read some words by Harold Loukes: "An act of love that fails is just as much a part of the divine life as an act of love that succeeds, for love is measured by its own fullness, not by its reception."

The next week Evelyn paid me back a dollar from her allowance without my reminding her.

Vinton Deming

What Don't We See?

by Marguerite Clark



John Day Haviland/courtesy of American Friends Service Committee

When children today hear about the “white only” and “colored only” signs on washrooms and about refusal to serve black people at lunch counters, they find it hard to believe that people could have accepted such conditions. Does this mean that when today’s children grow up, they will be more sensitive to social injustice? Maybe, but not necessarily.

Marguerite Clark, a member of Downers Grove (Ill.) Meeting, is a retired editor of college-level psychology textbooks. Her last article for the JOURNAL, “The Meeting for Worship—A Shared Responsibility,” appeared October 1, 1983.

Any of us today would be surprised to see those “white only” and “colored only” signs, or to see human beings being sold at auction in a public square. Yet most of us who grew up before 1950 did not challenge the “white only,” “colored only” signs, and our ancestors who lived in America in the 1700s were used to slave auctions. That was just the way the world was.

What we notice is the unusual, the unexpected. We stop paying attention to information that is not new or different. Even in perception, if we look at a bright color and keep focusing on it for a while, it loses its intensity, becomes

more gray. In the same way, an idea that seems shocking the first time we hear it gradually loses its power to shock us as we keep running across it. We pay attention to what is unexpected or different; we stop paying attention to the usual.

One reason it is so stimulating to travel in other countries is that we keep encountering discrepancies between what we are used to and other people’s ways of doing the same everyday things. Discrepancy can help us to notice things that we ourselves have been unaware of because we are used to them.

There’s almost no limit to what people can get used to and come to see as normal. Past examples range from the frivolous to the life-threatening: men’s wearing of lace and wigs; schooling for boys but not for girls; treating women as property; binding little girls’ feet and causing lifelong crippling; mutilation of various body parts for religious or cultural reasons; men’s obligation to duel to “defend a lady’s honor”; the Roman circuses in which spectators expected to see human beings killed by wild animals.

Though we like to think we are objective in our perceptions and judgments, what we see and how we define it are always shaped partly by what we already regard as “normal”—what we are used to seeing. When we do see an injustice or work to change a social condition, it’s because we see a discrepancy between the current state of affairs and a different state that we regard as right, more fair, or more workable. Perhaps the human ability to imagine, to



Gene Daniels/courtesy of EPA-Documenta

visualize what we have never seen is part of what we mean by "that of God in every person."

Perceptions of discrepancy between what is and what could or should be have led to many deliberate social changes, including the abandonment of customs long regarded as an inevitable part of the human condition, such as slavery and child labor. And today, we live in a time when many long-accepted conditions are being challenged. We have become sensitized to the discrepancies between the promises of our Constitution and the reality for many of our citizens and are uncomfortable with racial discrimination and lower pay for women. We are recognizing the need to develop sustainable relationships with the natural world. We are beginning to see the implications of our worldwide economic and political interdependence for setting some global rules based on the common good (though we are a long way from agreeing on how to do it).

What aren't we noticing today that we should be? Is it okay to spend one's skill and life energy designing or manufacturing objects designed to kill people? Is it inconsistent to say "might doesn't make right" but choose military means to achieve national goals? Is it okay to regard several million unemployed as a "normal level of unemployment" for this country? Is it okay for some families to have no regular medical care because they can't afford it? Is it okay for children and teen-agers to have no useful role in our society?

What are we so used to today that we accept without challenge or don't even notice? What conditions have we grown up with that might look terribly wrong or stupid from a broader, more objective perspective? □

Soweto

I hear you

jagged night
of dog-yelp car-brake
a fitful sleep
of weary bones and pent dreams . . .
A Zulu song of 300 men awakens the dawn.

I see you

through the acrid veil
of blue coal smoke,
my smarting eyes
trace bare hills
that nature aborted;
to find your grace,
the long liquid gait
of blue-black feet packing red clay.
Your eyes ask what your tongue withholds.

I meet you

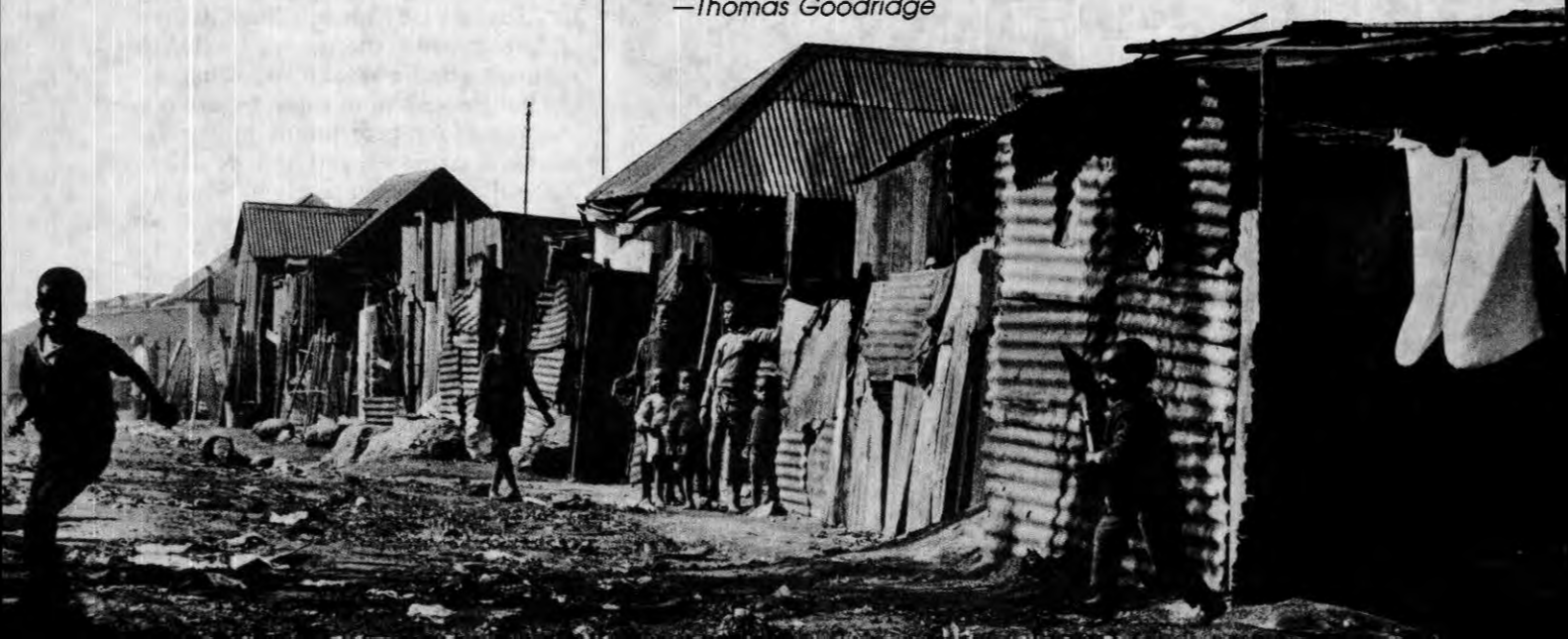
urchin daughter
in a blue dress
cradling
the Coke bottle half your size.
large-lapped toothless Mama
turning the roasting corn;
your rubber face ready
to wail howl or laugh howl
or wait . . .
You've learned
balance
on your big round head.

I feel you

Soweto pulse.
Pluck the Saturday night air
taut with expectations.
Yes, Soweto starts on Saturday
and dies toward Monday.
Monday, when the blue bus
sucks you into Jo'burg
and spits you back again
home
to Soweto
the city waiting to be born.

—Thomas Goodridge

Thomas Goodridge became involved with the Soweto Friends Center during his year at Pendle Hill. He wrote this poem after a recent visit to Soweto.



The present Baltimore Yearly Meeting consists of Friends General Conference (FGC) meetings in western Maryland, central Pennsylvania, and northern Virginia, as well as Friends United Meeting (FUM) meetings in the same areas. FGC meetings have not recorded ministers since 1928, while FUM meetings have continued to follow this practice. At FGC's last annual gathering, each monthly meeting was asked to reconsider recording ministers. Some history might help in any decision made.

Quaker historians indicate that recording ministers began as early as the mid-1600s, when the Society was organized. Such members so designated met in London each Monday morning to consider which Friends group they would visit the next First-day, so as not to overload a single meeting. Evidently they also decided when it was fitting to give a minute for a recorded minister to journey to America.

The most complete explanation of the duties of a recorded minister in FGC is found in the Baltimore *Book of Discipline* of 1902, where nearly 15 pages are devoted to the subject, including queries and advices. It is stated that the "vocal ministry . . . is a great favor to the church; but the distinguishing excellence of the Gospel is the immediate communication with our Heavenly Father, through the inward revelation of the spirit of Christ."

The book also states, "We earnestly exhort those who feel they are called to the ministry . . . in their public services especially to attend closely to the leadings of the Divine Spirit, waiting for that God-given ability by which they may faithfully and availingly minister the Word." It was directed that when "any Friend has frequently appeared in our religious meetings as a minister and elders apprehend that it is reasonable, the subject should claim the attention of the monthly meeting . . . and after deliberate consideration should unite in believing that a gift in the ministry has been committed to him or her" the process of recording was complete. Later

Bliss Forbush is known to Friends through his many activities: he was chairman of Friends General Conference; headmaster of Baltimore Friends School; and was long active with the American Friends Service Committee and the World Council of Churches. He is also known for his many articles and books, especially Elias Hicks, Quaker Liberal, and Moses Sheppard, Quaker Philanthropist. He is a member of Baltimore (Md.) Meeting.

"when an approved minister apprehends it to be a duty to travel in the service of truth beyond the limits of his or her quarterly meeting such are to open their proposals to the monthly meeting and obtain a certificate or minute. . . . and when the service is completed the minute is returned." Before a minute was granted, the meeting was "to engage in deliberating upon the subject . . . to take due care that such [funds] be provided, if necessary, with suitable

On the Recording of Ministers

by Bliss Forbush

companions and the needful accommodations for the comfortable accomplishment of the journey."

All recorded ministers were expected to visit other groups of Friends. Thus John Burnyeat, who was to be the founder of Baltimore Yearly Meeting, spent months traveling in Scotland and Ireland, suffering severe persecution. When he asked London Yearly Meeting for a minute to travel in America, his request was considered for two years before it was approved in 1666 and again in 1668. With many hardships he traveled from Rhode Island to Virginia. He stayed with Quakers on both sides of the Chesapeake Bay, riding a horse through the swamps, sleeping on the ground in the forests, and helping to paddle an Indian canoe up the various rivers that emptied into the bay.

Elias Hicks, when 80 years of age, was released by his quarterly meeting on Long Island to set out on a visitation that was to take seven months, cover 2,400 miles, and pass through six states.

In the 1902 *Book of Discipline*, a full page of queries asked if ministers and their families were regular in attending meetings for worship and for business; were careful to wait for Divine ability; were in unity with one another; were examples in uprightness, temperance, living in moderation; and were "careful to educate their families in plainness of dress and simplicity of manners."

In the advices, ministers were cautioned against "unnecessary preamble, of misquoting or misapplying the Bible, of interrupting the solemnity of the meeting by unnecessary additions or by tones, affectations, or gestures," and were exhorted to be "examples in word, conversations, in charity, in spirit, in faith, and in purity."

In 1921 Baltimore Meeting (FGC) had a strong "facing bench" consisting of four recorded ministers, two men and two women, and at least five elders. Yet seven years later the *Book of Discipline* of 1927 stressed the responsibility for many to share with vocal contributions. Statements such as the following were given: "Vocal ministry in the meeting for worship should rise out of a personal call to service. Such a call may be Divinely inspired revelation of truth or a service of need in the meeting which a member feels. Our conviction is that the spirit of God is in all and vocal utterances come when the spirit is within us. Therefore we do not set anyone apart whose special duty is to supply the spoken word."

In the *Book of Discipline* of 1927 the only reference to recording ministers was a paragraph in the last page of the book, giving the process of recording. Only one individual was recorded in Baltimore Meeting after 1927, the last but one in the entire yearly meeting.

Why, after some 260 years, did the practice of recording ministers become obsolete in FGC meetings? I think there are at least two main reasons. One, London Yearly Meeting had given it up. The second is more complicated. Friends in the East, members of FGC, had begun to visit the members of FUM in the Midwest. Here they were astonished to find that a large number of Quaker groups had given up the traditional Quaker

practice, hired a pastor, and become a Friends church.

The FGC members wished to cling to the original practice so well expressed by English Friend John William Graham, who wrote at the time:

When I sit down in meeting, I recall whatever may have struck me freshly during the past week. . . . So thoughts suggest themselves, a text that has smitten me during the week, a verse of poetry, some incident private or public. These pass before the door whence shines the heavenly light. Are they transfigured? Sometimes yes, sometimes no. If nothing flames, silence is my part. . . . Often two or three of the thoughts that have struck home during the week are woven together in unexpected ways. When the fire kindles, the blaze is not long. . . . The sincere seeker who fills his mind with as much richness as possible and who observes the world of nature and of men with sympathy and understanding will often in a meeting for worship feel the need of those around him and in humility will be moved by the Spirit to share his thinking with others.

In the 1960s the two Baltimore yearly meetings joined, FGC and FUM. For some years each kept its own book of discipline. In 1982 they produced a united *Faith and Practice*. Under recording ministers it states, "Recording of ministers is recognizing those who feel the Divine call and respond by committing a major portion of their talents, time, and energy . . . [but] in Baltimore (FGC) the practice is not common and some monthly meetings and individual Friends reject it on principle."

When monthly meetings are considering the subject, such questions as these might be considered:

In city meetings would cooperation with the local council of churches be helped if there were a recorded minister?

If a member were recorded would this tend to improve his or her native talents?

If there are one or more recorded ministers in a meeting would their fellow members come to depend on them for vocal ministry entirely?

Should a salaried officer of the meeting, such as an administrator, executive secretary, or director of religious education, be recorded?

Are the original reasons for recording ministers, which included attendance at funerals and weddings, now cared for in a satisfactory manner? ☐

United in Joy

by Louisa R. Alger

In Cambridge, Massachusetts, the Friends Center, once a family home, stands beside a small, charming park, across the street from the Longfellow House, home of the poet and before then Washington's headquarters in 1776. In the basement of this house, in the late 1940s, the Clothing Room was set up as a joint project by the American Friends Service Committee and Cambridge Meeting. Friends there were determined to gather, mend, and send clothes and aids of many kinds to Europe, where the people were living in the midst of terrible destruction. We meant these as messages of love and concern and hope.

The Clothing Room is open for two days a week. Two or three people work at the long sorting table, three or four work at the very long sewing table with bright fabrics and spools, and another at a desk does paper work and telephoning. Out of this room each year go thousands of pounds of material, some to community organizations but most to Philadelphia, where the duffel bags are emptied into large bales which are sent all over the world.

Through this quiet community swept a whirlwind—psychological, not physical—on a day in late November. No one present that day will ever forget the occasion. It was the culmination of an extraordinary series of events. Friends and friends, 20 of us sat down to lunch together: elegant old ladies, young women, a married couple, an ex-Hell's Angel, a young man of 27 (just out of an institution for the retarded where he had spent the last 25 years of his life),

and a prophet-like man with flowing gray hair and beard. We were a group of unlikely companions joined together one gray and drizzly day.

It all started earlier that year when a young man I had never heard of—we shall call him John—called me up one afternoon with a fantastic, impractical (it seemed to me) idea. He planned to acquire at low cost three (the number varied) school buses, drive them to Cambridge, load them with clothes from our AFSC Clothing Room, and drive them to the Lakota Indian Reservation at Rosebud, South Dakota. The Badlands of the Dakotas are noted for their barren plains, bleak mountains, and bitter winters. The Lakotas needed clothing and buses.

The Rosebud Reservation covers about 5,000 square miles, contains 20 small communities, and includes Sinta Gleska College, the first college to be chartered by an Indian tribe. The area is desperately poor. The average school dropout rate for Indian children is nine

Louisa R. Alger, a member of Cambridge (Mass.) Meeting, has long been active on committees in her monthly and yearly meetings. Louisa was the first clerk of the executive committee for AFSC's New England office. A math teacher and consultant, she enjoys solving mathematical or logistical puzzles.



out of ten, but under Sinta Gleska's care, the reservation's is only three out of ten. The college is proud of this and needs buses to get the children to school. Two of its three vehicles were not expected to survive the winter. Hence John's interest in buses.

As to the warm clothing John needed, we had thousands of pounds ready to go. The AFSC had been shipping to countries with hot climates lately, and had been concentrating on children's clothing because there are always more children than adults in refugee camps. In the Clothing Room, therefore, the packed duffel bags were stacked to the ceiling and overflowing into every unoccupied space, so that it was hard for workers to get around. Still more material was stacked in the garage, and we had been compelled from time to time to put up a sign saying, "Please, no more clothes at present." The thought of clearing the Clothing Room at one

fell swoop was exhilarating.

John had already talked with Sinta Gleska, and found out that some clothes had been coming from the Clothing Room in Cambridge (we had been sending five or six cartons at a time by U.P.S., with the cost met by Unitarians). He got my name and set about combining clothes and buses. So began three or four weeks of telephone calls between Cambridge, John's home in Orange, western Massachusetts, NERO (AFSC New England Regional Office), South Dakota, and Philadelphia.

John's first request startled me. Would I please see whether the city of Boston would sell three old school buses cheap to the AFSC? Well, I set to work on it. No, Boston turns its old buses in

for new ones. I tried Cambridge: no, they lease their buses. NERO was reluctant to become the owner of old broken-down school buses and was emphatic about not wanting to be responsible for insurance or roadside repairs.

I reported this to John, and so began a series of calls between us over the next several weeks. To every objection I hesitantly offered he had an airy answer. Where would he get the drivers? (Oh, I have a corps of them all lined up.) How would they get home? (I have friends in aviation who will fly them home free.) What if the bus breaks down? (My friends will put it in perfect order before we start and will repair it on the road if need be.) Suppose you run out of money? (I shall simply pull up at the



John Davis Gummere

nearest service station, put the matter on the air, and wait until someone comes and fills the tank.)

I began to think the plan would go through. However, I did suggest one more problem. All the clothing would have to be repacked. Our material routinely is packed in duffel bags custom-made for \$7 apiece, and we can't afford to lose them. How can we do it? (That's easy. I have hundreds of strong, light, collapsible cartons in which the government ships surplus eggs; the clothes can be put in those.) With several thousand pounds to handle, it will take a number of volunteers, won't it? (Oh, if you can't raise enough volunteers I'll bring some.)

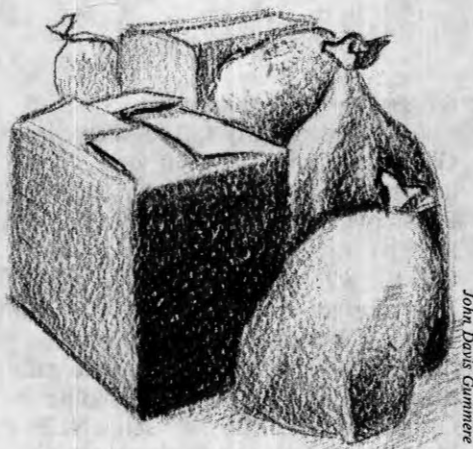
At length we set the day for the great project. At the last moment, the evening before, John called. Thoughts flashed through my mind—is the trip going to be canceled? Has the bus broken down? Are there drivers? All those telephone calls! But, no, John was perfectly calm and merely confirmed the time of arrival.

When I reached Friends Center the next morning a long yellow bus (where John got it we never knew) was tucked into our driveway, one inch short of the porte-cochère, which I had warned John not to back into. The crew was working hard: John; Gus, the ex-Hell's Angel; Bobby, the supposedly retarded boy; and Betty, a middle-aged woman who turned out to be the niece of two dearly loved Friends of times past. It was raining a little.

John was as good as his word on volunteers. He is a Mormon and a friend of the president of the Massachusetts Boston Mission, whose office is near the center. Soon came eight beautiful young Mormons, dressed, as they always are in their mission years, in pressed trousers, shirt, tie, and jacket. They picked their way delicately through the piles and the rain and set to work with a will beside our less formally dressed Friends and visitors.

We watched with enormous satisfaction as the workers brought up a stream of bags, emptied them, repacked.

We certainly made an interesting group to look at: the Mormons; John, his gray hair blowing in the wind, wearing striped overalls with a tiny brown puppy in a pocket on his chest; big muscular Bobby in jeans, shirt, and broad hat; Gus, wearing a huge black hat with



John Davis Gummere

gold edgings, his powerful arms bare to the shoulder showing extensive red and blue tattooing.

About noon the job was pretty well finished; the Mormons went back to their office and the rest came in to lunch. After a struggle to achieve a moment of silence before eating, we held hands around the table. Then conversation erupted with a roar, with laughter, gestures, and everyone participating.

The ex-Hell's Angel spoke of the police not with bitterness but with a sort of mournfulness. The police, he said, make up their minds about you according to what you wear; they don't try to find out what you're like.

John said, "When I was a boy of 18, I served in the U.S. army in England during World War II. That's where I learned about war." John is against war and made up his mind to spend a large share of the rest of his life working for peace. He learned about prisons by serving a five-year term in one. He's against prisons, too, or rather *for* prisoners, with whom he has also worked. (Perhaps John's dislike of prisons is the reason he has taken Bobby out of the institution by assuming responsibility for him.)

Staying quietly in John's pocket was the puppy, a mix of Chihuahua and dachshund; it had beautiful manners and never begged for anything, though its nose did twitch as food passed by. It neatly lapped up a cup of cold water and was told, "You'll have a real dinner when we get to New York."

Hats came to the table but came off at once. Elbows were on the table briefly, then off. At one point, John offered a coffee cake. Gus whipped out a dreadful-looking knife (there being momentarily nothing to cut the cake with at the table). With an expert move, Gus flicked it open over the table, flicked it shut, then open again. No one batted an

eyelash. When the knife turned out not to be good for cutting cake, another appeared and the slices went around. Our visitors seemed to have enough to eat.

It was interesting that although the two young men had lived in communities where obscenities were the normal and universal language, not one inappropriate word was uttered at our table. But the most remarkable thing at that lunch was the vibrant harmony that united all of us. It was plain that part of the happiness came from the fact that everyone accepted and talked with each other. Gus and Bob were plainly alight in their new roles as workers for the community, for the Indians, for a wider world than they had ever been a part of before. What an awakening for those young men. What an awakening for all of us. The whole room was full of extraordinary spiritual energy. We sat, united in joy.

John said they had to leave at one o'clock on the tick, as he was scheduled to speak that evening in the Cathedral of St. John the Divine in New York. "What are you to speak about?" "I'm going to ask for contributions for our gas, oil, food. I think it'll take about \$900."

After that the crew gathered themselves together, stowed themselves in the bus, saying they'd be back when we had more clothes to give. The long bus, carrying 7,000 pounds of clothing, shoes, and a few blankets, rolled slowly around the curve of Longfellow Park with its occupants happily waving good-bye.

It was really an extraordinary occasion.

John called the next day to say the trip was going well. "How did the collection work out?" "It came to \$904. I guess the Lord said 'you need that \$900 John, and here's a bonus of \$4 for you.'"

Another day, another call. The bus had broken down (not surprising). "What *did* you do?" "I put it on the air, and pretty soon a U-Haul-It firm offered us a free tow." The U-Haul-It people came with another vehicle, transferred to it as much of the load as it would take, and set off towing the bus.

Details of the next days are a bit foggy, but I learned that the load was delivered to Santa Gleska. The 45 duffel bags that had been borrowed were returned, and even the bus got there, repaired, in due time. □

STATE OF THE MEETING

John Bell was asked to prepare a "rough draft" of a state of the meeting report. When his first draft was read at Pacific Northwest Quarterly Meeting on May 4, consensus was reached: while the spirit is always present, sometimes the spirit is downright mischievous.

In association with Ministry and Oversight, and with comments from other meeting members, John Bell wrote a final report. Needless to say it wasn't nearly as funny as this one. —Ed.

Attendance at Tacoma Friends Meeting has ranged between 10 and 35 all year, except on the Sunday when we held a Beach Boys concert immediately after meeting for worship, when attendance peaked at 52,347. The concert endangered our tax-exempt status, however, when it increased our annual income by 9,751 percent. There was also a query about whether local zoning ordinances permit rock concerts at 11:30 a.m. Ministry and Oversight (M&O) therefore prohibited rock and roll as inconsistent with Friendly ways.

The meeting plans an addition to the meetinghouse: a lavatory on the first floor to be known as the George Fox water closet. Plans called for a circular sunken bathtub and mirrored ceiling until M&O pointed out the inconsistency with Friendly ways. The original plans, more in keeping with William Penn's understanding of the human condition, have been restored.

Some members and attenders have become concerned that meeting for worship is too "perfunctory." The greatest unmet need is felt by those of us who wish, but are not permitted, to worship

by John Bell

the fireplace while centering down. A canvass of the group revealed that some consider meeting often perfunctory, others believe it is only sometimes perfunctory, while still others feel that perfunctory is as perfunctory does. Lacking consensus on the degree of perfunctoriness, we also determined that on a scale of 1 to 10, 50 percent of the membership rates meeting for worship as an 8, while 60 percent rate it as a 3.5. (The figures add up to more than 100 percent because several children cast two votes to distinguish those Sundays when Fig Newtons are served from those that include vegetable soup.) M&O announced that perfunctory meetings are inconsistent with Friendly ways, as are Fig Newtons, neopolitan ice cream, and pink phosphorescent neckties, Leonard.

There is also concern for the continuity of both the adult discussions and children's program. One proposal would have moved meeting for worship up to 7:30 a.m. so that those who ordinarily have to leave for an important engagement before the second hour would no longer have any excuse to do so. The motion failed when those of us who get in late on Saturday nights refused to stand aside. How could we stand aside when we were asleep? We also considered

appointing children of the meeting as clerk, assistant clerk, and committee conveners, a step designed to reduce drastically the debate over the nature of adult discussions, children's program, and all other Friendly matters. M&O announced that reducing debate over the nature of adult discussions, children's program, or any other Friendly matter is inconsistent with Friendly ways.

The increasingly militaristic policy of the current administration has increased the need for draft counseling and related activities. One of the new members of the meeting who has been challenging in federal court the army's refusal to grant him C.O. status has become well known as a result of media interest in his case. What is not well known is that this year alone over 61.7 percent of the enlisted men and women and a breathtaking number of noncommissioned officers at Fort Lewis have joined the meeting and asked for assistance with their C.O. petitions. This trend has naturally produced a much more diversified pattern of contributions to the meeting. The Trident submarine which was recently donated has caused some consternation, especially after M&O announced that it would be inconsistent with Friendly ways to auction the vessel and use the proceeds to purchase plowshares. (There would be no way to guarantee that the submarine would not be purchased by the Port of Tacoma to use against the Puyallup Indians. Or vice versa.) M&O agreed to do further research to determine whether it would be permissible to put the submarine in the basement for the children's program, thereby substantially reducing the noise level.

Consensus was reached on one matter this year. The meeting recently agreed to abolish M&O as being inconsistent with Friendly ways. □

John Bell, a member of Tacoma (Wash.) Meeting, is an attorney for the Puyallup Nation, which recently won a landmark case involving river bed and fishing rights.





Loren Eiseley

Concealed Quaker

by Dean C. T. Bratis

"Beyond our
extended perceptions
lies the great darkness
of the Ultimate Dreamer,
who dreamed the light
and the galaxies."

There are, no doubt, persons in our communities who are Quaker but don't know it. I suspect that the actual number of Quakers compared to these "concealed" Quakers is likely to be very small.

This idea of concealed Quakers intrigues me. One of the people who headed me toward Quakerism was not himself a Quaker. Loren Eiseley has been characterized in many ways through the years that spanned his brilliant literary career. This marvelous anthropologist-poet has been described as a mystic, Platonist, and midnight optimist. He had never even attended a meeting although he was, in many ways, an exemplary Quaker.

It is quite clear that Loren Eiseley, despite his scientific training or perhaps because of it, believed in a Supreme Being. But not in the traditional sense. The organized religions of the day left him "unmoved." However, despite the fact that he embraced no particular religion, he found "the whole of my life a religious pilgrimage."

In *The Immense Journey*, his first published collection of essays, he describes God as "one mask of many worn by the Great Face behind." Again, in *The Unexpected Universe*, he describes God by saying, "Beyond our extended perceptions lies the great darkness of the Ultimate Dreamer, who dreamed the light and the galaxies." His writings continue on many occasions to attest to his belief in God, who he calls the "Unseen Player" and the "Hidden Teacher." Such characterizations could easily be incorporated into a Quaker description of the divine.

Beyond this basic belief in a deity, Eiseley's personal spiritual evolution to Christianity culminates in what can be called the essence of Quakerism.

This evolution begins with Eiseley saying that Christianity has given humankind a sureness in God. But, perhaps more important, it has given a direction to our destiny. Jesus said to the Pharisees, "I know whence I have come and whither I am going." Eiseley says of these words, "No man had said such a thing before and none would do so after him." He continues in *Man, Time*

and *Prophecy* (a lecture delivered at the University of Kansas in April 1966), "The mallet strokes upon a hill outside Jerusalem would echo in men's minds across nineteen hundred years." Jesus changed our destiny. In Eiseley's words it now had "force, direction, and significance beyond the purely episodic."

Eiseley goes on to say, however, that science has destroyed that 2,000-year-old Christian certainty. With the advent and development of science, the tragedy in Judea shrunk "to a miniscule event on a sand grained planet lost in a whirl of fiery galaxies." Although our Christian dream has lingered, he says, our certainty has vanished. Humankind has now spanned the cosmos with giant ears and examined the subatomic with sophisticated eyes never dreamed of in any other time in human history. Science has opened the door for humankind to be the intellectual masters of eternity.

This new scientific age has abandoned the religious dogma of Christian certainty. No longer are we content with looking inward. Now we are destined to see outward beyond ourselves. Yet having turned our eyes outward has resulted in its own particular dogma. It is our dominion over the wilderness, our technology, our machines that we have come to follow with overzealous furor.

But not for Eiseley. He still sees our ultimate triumph lying within. He says of machines,

They can be used for human benefit if one recognizes them for what they are, but they must never be confused with that other interior kingdom in which Mankind is forever free to be better than he knows himself to be. It is there that the progress of which he dreams is at last to be found. It is the thing that his great moral leaders have been telling him since man was man. This is his true world.

It is, perhaps, here more than anywhere else that Eiseley's evolution to Christianity most clearly crosses our own.

In *The Firmament of Time*, he even uses the term *inner light*. He says as he discusses prehistoric human beings and their commonality with us,

And looking so, across the centuries and the millennia, toward the animal men of the past, one can see a faint light, like a patch of sunlight moving over the dark shadows on a forest floor. It shifts and widens, it winks out, it comes again, but it persists. It is the human spirit, the human soul, however transient, however

faulty men may claim it to be. In its coming man had no part. It merely came, that curious light, and man, the animal, sought to be something that no animal had been before. Cruel he might be, vengeful he might be, but there had entered into his nature a curious wistful gentleness and courage. It seemed to have little to do with survival, for such men died over and over. They did not value life compared to what they saw in themselves—that strange inner light which has come from no man knows where, and which was not made by us. It has followed us all the way from the age of ice, from the dark borders of the ancient forest into which our footprints vanish.

Clearly, Eiseley believed in the "inner light" and its egalitarian nature.

Eiseley suggests, by the way he lived, several ways to get in touch with this "inner light." The first, and perhaps most important, is prayer. Eiseley does not suggest prayer in the traditional sense, where we beseech God, but prayer of a different sort. We are to listen for God's answers, answers that for Eiseley have echoed through the universe from the beginning of time.

There is an excellent example of this sort of listening in our most recent studies of nature. We have gotten our most compelling evidence in support of the big-bang theory of the origin of the universe by listening. As our radio telescopes trained on the vast expanse of the skies, we heard, in muted tones, the faint whisperings of that first explosion. In our silence, we were able to detect the sounds of that distant explosion as they echoed through the corridors of eternity. And so it is by listening, Eiseley believed, we might hope to pick up (on occasion) the sounds of eternal truths.

Although Loren Eiseley never attended a Quaker meeting, he certainly grasped the essence of this Quaker precept. Nor did Eiseley confine his listening to First-day. Instead he spent a lifetime listening for those eternal truths. And, thank God, he recorded what he heard for all of us to share.

Another way he suggests to get in touch with the "inner light" is by being sensitive to that eternal message wherever it surfaces. Implicit in this quest is the belief that there is "that of God in everyone." Most of his clearest insights come from strangers, the derelicts and the downtrodden. Eiseley even sought



Margaret Reynolds

A member of Uwchlan (Pa.) Meeting, Dean C. T. Bratis teaches biology, human genetics, and zoology at Delaware County Community College. Dean is a member of the FRIENDS JOURNAL Board of Managers.



Alissa Crandall

out these people for their share of the secret.

A third way to get in touch with the "inner light" is by not confining ourselves to human beings. Here again we share a common viewpoint with Eiseley, for many Quakers have an unusual interest in and respect for nature. Eiseley says in *The Unexpected Universe*: "One does not meet oneself until one catches the reflection from an eye other than human." He makes this point eloquently in *The Star Thrower* when he describes his encounter with a fox. He found a cub left alone, at least for a while, by his den mates. He says,

On impulse I picked up clumsily a whiter bone and shook it in teeth that had not entirely forgotten their original purpose. Round and round we tumbled for one ecstatic moment. . . . For just a moment I had held the universe at bay by the simple expedient of sitting on my haunches before a fox den and tumbling about with a chicken bone. It is the gravest, most meaningful act I shall ever accomplish, but, as Thoreau once remarked of some peculiar errand of his own, there is no use reporting it to the Royal Society.

Religion was once described, for me, as having one of three bases: scriptural, doctrinal, or mystical. Ours is surely the latter and so was Eiseley's. He tells us to maintain our mysticism, even though his own scientific community often criticized him for not being scientific enough. He says in *The Night Country*, "To express wonder about the universe—in other words, to benefit from some humble consideration of what we do not know, as well as marching to the constant drumbeat of what we call the age of technology—is regarded askance in some quarters. I have had the vague word "mystic" applied to me because I have not been able to shut out wonder occasionally, when I have looked at the world." Eiseley was able to incorporate this mysticism with his scientific view.

Whether we adhere to the "inner light," "that of God in everyone," or mysticism, we often find ourselves at odds with the world. At times like these when we feel so isolated and foreign, we can take heart, for there are those among us who remain concealed but quietly steadfast in their kinship to us. Loren Eiseley was such a person. □

José Alamiro Andrade Silva

Creating the Space for Nonviolence

by Selden W. Smith

José Alamiro Andrade Silva does not romanticize the poor among whom he lives. In his São Paulo *favela* (shantytown) he sees domestic violence, suicide, prostitution, and alcoholism.

He also sees the kingdom of God.

"Poor people are teaching us many things," he said. "How to live in the society—how to be happy, in spite of everything. How to confront the oppressive system. After these lessons, we read the Bible again—and discover another Bible."

The gentle-spoken, soft-eyed Franciscan priest, who is president and a

founder of Brazil's National Service for Justice and Nonviolence, is not being proud or pompous when he said that he sees similarities between his life and that of Moses:

"Moses was a man of poor people, oppressed people, and through a providential act went into the court and was educated in the court. Then he discovered that his place was not in the court, but among the poor people, and he came back and took up the life of the poor people."

Alamiro Andrade, born in the middle class, rubbed elbows with Brazil's elite when he attended seminary, then returned to live and work with the poor. "And I think that 90 percent of all

Selden W. Smith, an editor and free-lance writer, interviewed José Alamiro Andrade Silva when the priest was in Philadelphia, Pa., to give the keynote address at the annual meeting of the American Friends Service Committee in November 1984. Alamiro Andrade continues to be active in his ministry. Selden, a member of State College (Pa.) Meeting, attends Chestnut Hill (Pa.) Meeting.



priests, nuns, and bishops in Brazil have the same history," he said. "So when the bishops, the church, come back to the poor, they are doing exactly what Moses did . . . coming back to the land, the farm workers, the poor people, and with them organizing a new Exodus, a new people of God."

The new Egypt, he said, is the capitalist system.

Twice in 1984, Alamiro Andrade spoke in Philadelphia—once, before the annual meeting of the American Friends Service Committee—about the "tragic human consequences" of Brazil's \$100 billion national debt.

"For us, the economic system proposed to the world after the Second World War, entirely failed," Alamiro Andrade said as he drew a pyramid on a piece of paper and showed the one percent very rich, the four percent very comfortable, the small middle class, and the 80 percent very poor. "It's like the Titanic accident—the machine room, engine room, second class, third class are entirely underwater. But the first class does not perceive that; the first class continues dancing."

Paying the interest on the debt—just the interest—takes food from hungry mouths, Alamiro Andrade pointed out. Meat and soybeans must be exported to earn foreign capital. And, he contended, the debt was incurred by an illegal government—the military regime which took power in a 1964 coup and was just voted out of office in January 1985.

"In the 1970s, when petrodollars overloaded the banks, it was the international banking system that pressured this illegitimate government to take this money," he said. Beyond that, the huge disparity between the cost of First and Third World labor and the removal of raw materials from Brazil with little or no compensation make Brazil a creditor, not a debtor, country.

"We cannot look at the problem as it presents itself now," Alamiro Andrade said. "We must go back and look at the history. Margaret Thatcher said some time ago that the debtor countries must sell their minerals in order to pay the debt. I want to remind Margaret Thatcher that the English pirates, during the 17th and 18th centuries, have already taken so much gold and precious minerals from the debtor countries that the debt has already been paid, manyfold."



Terry Foss/courtesy of American Friends Service Committee

Alamiro Andrade's speech is earnest and quiet as he describes an economic system that lets 70 percent of Brazilians earn less than \$150 a month and as he describes a political system that lets nonviolent social change leaders "be disappeared" or killed.

The National Service for Justice and Nonviolence is the Brazilian branch of Servicio Paz y Justicia, which coordinates nonviolent activities throughout Latin America. (Its leader, Argentina's Adolfo Perez Esquivel, won the Nobel Peace Prize in 1980.)

When people are starving, however, Alamiro Andrade believes that Christians must participate in the revolution even if it isn't entirely nonviolent. He believes that there is no purely nonviolent revolution and no purely violent revolution. "All things are a mixture, violent and nonviolent. So we must participate in the process of the revolution, making our contribution and creating the space for nonviolence if we can," he said.

He offered a poignant example of creating the space for nonviolence. It happened in the *favela* of Salva Terra, where all 72 families faced court-ordered eviction so that the owner could clear the land. With nowhere else to go, the families defied the judge's orders.

"The president of the judges came with 300 soldiers with machine guns and big guns and physicians, nurses, and ambulances," Alamiro Andrade said. "They came like to a battle. They waited for the *favelados* to resist violently. But we resisted nonviolently." While the *favelados* waited indoors—making it impossible, under the law, to destroy the houses—a line of their friends stood to

meet the soldiers, holding signs and singing religious songs. Some read the Bible aloud. Enough soldiers listened that the houses were not destroyed. However, the soldiers returned within the week, determined to remove the people and then destroy the houses.

"A *favelan*, a very poor woman, had made coffee. She put the coffee in small cups on a tray and gave the tray to the children and said, 'You must serve the coffee to our friends, only to our friends.' But the children don't know who are friends and who is the enemy, for to the children all people are friends."

"The children came out exactly at the moment when the captain was talking to the soldiers, and offered coffee to the captain. 'Please, sir, take a coffee.' The captain looked at the children and said, 'Go out from here. Here is not a place for children.' But the children insisted. Tugging at the pants leg of the captain and looking up at him they said, 'My mother said that I must offer coffee to our friends.'"

"And the captain looked to these poor children, and his conscience was very touched. And he took the coffee, sat down on a stone, and said no more about the war."

That, said Alamiro Andrade, is when the people saw that "the struggle of David against Goliath is not of the past but the present. That the Bible is not speaking about the past; the Bible is always speaking about the present."

Alamiro Andrade has been living and working in the periphery of São Paulo since 1968, directing his ministry toward industrial workers, the labor movement, and the organization of *favela* dwellers. He moved into the *favela* of Vila Brasiliense in 1978, after a leading: A young seminarian who wanted to spend his vacation in a *favela*, asked Alamiro Andrade to arrange it. He did; when it was over, when the young man was saying good-bye to his friends, Alamiro Andrade was standing next to him.

"One woman looked at me very sweet and gentle, but very deep, and asked me 'Why doesn't our priest live with us?' " He shook his head as he recalled. "There are some questions that touch our conscience very deeply. This very, very poor woman never asked me for anything—money, food, nothing—only this question. And after some time I said I think that's God asking me, and I went." □

Community: Unity With Diversity



A wide variety of workshops, excellent speakers, good fun, and fellowship provided the central fare for more than 1,200 attendees of this year's Friends General Conference gathering held from June 29 through July 6 at Slippery Rock, Pennsylvania. The theme of this year's gathering, "Community: Unity With Diversity," provided an apt description of the week—an assemblage of Friends with a diversity of outlooks, lifestyles, ages, and backgrounds, who experienced a deep sense of mutual respect and community.

Morning workshops provided an opportunity for personal growth and centering. As usual there was a great variety of topics to choose from, and the workshop leaders were excellent. Topics included Quaker ministry, children in meeting, Friends and the ecumenical movement, dealing with our anger, death education, nonviolent parenting, Bible study, Quaker universalism, imaging a world without weapons. One of my favorite workshop titles was "Frog Kissing: The Art of Spiritual Friendship" led by Rose Ketterer.

Two revered Friends, John Yungblut and Elizabeth Watson, addressed the gathering on Sunday morning. John's talk, "Union Differentiates," drew upon a metaphor suggested to Teilhard de Chardin. That marriage is good, John said, in which the union still further differentiates the two; a Friends meeting is most healthy in which members value one another for their differences. In Elizabeth's talk, "Reconstituting the

World," she said that there is a need to differentiate between the words *world* and *earth*. Building networks is now a major way to reconstitute our world and to establish unity among people. We must learn to celebrate our rainbow of diversity and be able to be ourselves. (Tapes of their speeches and all major addresses are available by mail from FGC for \$7 each.)

Sonia Johnson's address, "Feminism: The CenterPeace," the 1985 Henry J. Cadbury Event sponsored by FRIENDS JOURNAL, was an "event" in the true sense. Sonia presented a very personal statement about her own journey to feminism. Excommunicated from the Mormon church in 1979 for her support of the Equal Rights Amendment, she has become deeply concerned about the effects of patriarchy in all areas of our lives. Women have to be heard, she said, if our human species is going to survive on this planet. Considerable dialogue occurred throughout the week in response to Sonia's call for a different type of society. Many gathered at the Women's Center, which celebrated its tenth anniversary this summer, and the Men's Center to discuss the speech and to consider its implications. (Look for excerpts of Sonia Johnson's speech in the October 1 issue of FRIENDS JOURNAL.)

Lynn Scott, a New England Friend, spoke on Thursday night and touched on a number of feminist themes. What are the defenses, she asked, that we have set up and which block us from being our best selves? She

quoted from the writings of women who have contributed to her own growth.

On the final evening Tom Mullen, dean of the Earlham School of Religion, provided an important gift of humor. We must hope, he said, that the child within us never grows up, and we must remember that the ability to laugh is a gift of God. Friends delighted in Tom's humor and appreciated his closing words of Paul to the Thessalonians: "... always seek to do good to one another and to all. Rejoice always, pray constantly, give thanks in all circumstances."

All FGC gatherings provide a smorgasbord of special events and activities, and this year's table was full. A performance of *Alice in Blunderland*, a musical antinuclear production by a community group from northeastern Ohio, was an enjoyable midweek event. There were displays by Friends organizations, a craft shop, special interest groups, singing, folk dancing every night, films, intergenerational games—and occasionally some time for rest and reflection for those who could discipline themselves not to overindulge. An excellent children's program provided good care and activities for younger participants during the week.

Friends were sorry to learn of Lloyd Lee Wilson's decision to resign this summer from his position as FGC general secretary. A search committee has now begun to seek a replacement.

For those who missed this year's gathering it is time to mark your calendars for 1986. Next year's gathering will be held at Carleton College in Northfield, Minnesota, June 28 through July 5. The theme will be "Many Roads, One Journey."

VJD





REPORTS

New Zealand Yearly Meeting: Reaching Out in Peace

Sixty Friends and attenders gathered on May 17-20, a mild, golden post-fall weekend, at a large university residence hall in Dunedin, a small city close to our south-eastern coastline.

Our yearly meeting clerk, Philip Macdiarmid, read a message from the clerk of Meeting for Sufferings, London, wishing us well. British Friends were heartened by New Zealand's efforts to hold back "that other winter."

Young Friends, fresh from their week-long camp, cared for 13 children. Young Friends' ages range from 15 to 25. They tend to identify with their own group rather than with Friends as a whole. However they took responsibility for our opening session on the "State of the Society," first teaching us a "rain dance"—appropriate in view of the prolonged drought. Then they led us in "creative listening" groups, in which we examined our attitude toward death. They complained of lack of communication with older Friends. We took this to heart, and mutual correspondents were appointed.

In the second "State of the Society" session, Kevin Clements challenged us to examine our social and corporate witness as Friends. It is important to love and affirm one another. We must not become smug, living on the capital of past achievements, the Quaker "icons" of the past.

For our third "State of the Society" sessions, three Friends gave us prepared statements of belief. They were a fundamentalist, an ardent seeker, and a recently convinced Friend who finds her "new theology" acceptable under the Quaker umbrella. We felt at one with all three, and the Sunday meeting for worship flowed on from this session.

In another session we wrestled with a contentious issue: should Auckland Friends build a multipurpose meetinghouse on Waiheke Island? It will proceed. We warmly agreed with the proposed merger of our Peace and Service committees—an exciting prospect. Nineteen Christchurch Friends have committed themselves to the new Quaker Peace and Service Committee. There will be back-up committees in each monthly meeting. Australians Julie and Roger Sawkins told us of their concerns in race relations, peace, and social justice. We agreed to support world-renowned Owen Wilkes in his peace research.

U.S. Friends will be interested in our decision to send two Friends, probably women, with Australians, on a speaking tour of the Pacific rim. They hope to speak with Friends, peace groups, and the military in a number of centers on the West Coast of the United States, in Honolulu, and possibly in Japan, Hong Kong, and the Philippines. Watch out for them in October—you'll love them!

Yes, it was a good yearly meeting. Throughout we were conscious of our failings, but not bowed down by them, for there were strengths too. In worship and in business sessions we experienced the indwelling Spirit, the love that transcends all barriers.

Olwen Palmer

London Yearly Meeting: Seeking the Will of God

London Yearly Meeting was held at Friends House in London, May 24-27. The sessions were well attended (highest attendance: 1,179). On Monday, attendance was lower as some Friends represented us at the Peace Pentecost arranged by Christian CND, where they read our message in the rain. Young and younger Friends enjoyed their own programs.

The yearly meeting's theme seemed to be set by Alastair Heron in his talk entitled, "Darkness in the Land." He outlined for us a somber situation: growing divisions be-

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tween the affluent and the deprived in our own country, and between the rich and poor in the world; the politics of confrontation; the growing numbers who feel powerlessness and despair. To face this "darkness in the land," we must turn to inward resources, to the Light.

Much of this was re-emphasized by Christopher Holdsworth, this year's Swarthmore lecturer. His title was, "Steps in a Large Room: An Inquiry Into What Monasticism Has to Offer." The emphasis was not on opting out of the world, but on turning first to prayer and God. The Rule of St. Benedict says, "Listen to the Bible. Act now."

At the sessions for business John Reader introduced the subject of the coming revision of the *Book of Discipline*. This is usually carried out at intervals of some 25 or 30 years; we proposed embarking on this now not just because that period has elapsed but because meetings are finding it necessary, in view of changes around us, e.g., living in a multiracial society, new problems in family relationships. To quote George Fox, "Truth is eternal, but our comprehension of it grows, our expression of it changes." The meeting confirmed the proposal to set up a committee of about 30, who would both receive and ask for contributions. Many Friends were welcomed from 19 overseas yearly meetings. Eric Turner made a business-like summary of the report from the Meeting for Sufferings. The session gave an opportunity for thanking the *Friend* for its reporting. There were several expressions of the importance of working with other churches.

Innovations this year fell on Sunday. The younger teen-agers took over the morning session and showed us some problems (and answers). We enjoyed a new version of an Advice, "Watch with loving tenderness over the opening minds of your parents. Remember that life may lead your parents along paths that you have not foreseen." In the afternoon we witnessed a modern mystery play entitled, "Babel to Pentecost," in which the Quaker Home Service team explored in silence, song, dance, drama, and poetry the journey from discord to harmony.

On Monday morning we had a talk from Richard Meredith, the Australian Friend who has been general secretary for five years of the Friends World Committee for Consultation. He spoke appreciatively of the contributions now being made by Friends in Asia, Africa, and Latin America. Many different traditions were to be seen. London Yearly Meeting is composed mainly of meetings in the unprogrammed silent tradition, but we must be ready to share with the many other kinds of Quakerism, pastoral, programmed, evangelical. Hoping that diversity would go away must be replaced by taking it seriously.

Another surprise came in the final session, when the Epistle Drafting Committee brought in, after many comments, a completely new Epistle. The words of this and of our closing minute surely echoed much of the experience of this yearly meeting, "Yield, dear Friends, yield. Let us wait upon the will of God rather than continue to go our own way."

Irene Tester

Sweden Yearly Meeting: Hope in Spite of Difficulties

The 53rd yearly meeting for Swedish and Finnish Friends was held May 16-19 at Finnåker, a Church of Sweden center in a beautiful wilderness area. This was a small yearly meeting, with only 39 Swedish and nine other participants (children not included).

The meeting's theme was "Disciple and Friend—the Gospel, the Happy Message in the Life of the Quakers." It was not only a central theme but also a difficult one. It has often been proven that our different relationships to Jesus Christ is an issue, and we sometimes have failed to understand each other. So we were very happy to find that all the small groups and the meeting as a whole enjoyed a happy and genuine sharing and experienced friendship.

The starting point for group talks was the biblical passage (John 15:11-17) in which we find the basis for our Society. Jesus called his followers "Friends." In our greeting from the yearly meeting we state our belief that Jesus called different kinds of people in order to make them friends, first with each other, then with others. We also look to Jesus as one who shows us how to live with God, as a person with courage who inspires courage, and who gives to us the tools to restore our lost dignity.

Among the speakers, two should be mentioned especially: Australians Richard and Bronwen Meredith of the Friends World Committee for Consultation, who talked about the world family of Friends.

In yearly meeting business, the Quaker Council for European Affairs project concerning the situation of detainees in Europe was supported with at least 5,000 sek. Similar amounts were reserved for our own Society's work for immigrants (most often refugees) and for Quaker Service projects. We are having problems finding people to serve as wardens at Kväkargården, the beautiful house in Stockholm which we lease from the city of Stockholm. We also cannot find someone to work in the office. Another problem area is our children and youth work, which is as deficient as is the number of children and youth. We have to renew our efforts here also.

Ingmar Hollsing

WORLD OF FRIENDS

A public witness to protest U.S. policy of military intervention in Central America is being called for by the Board of Directors of the American Friends Service Committee. The board has become so much under the weight of this concern that it is holding its regular September meeting in Washington, D.C., and will follow it on Sunday afternoon, September 29, with a series of quiet public vigils at the Vietnam Memorial, the headquarters of the Organization of American States, and the White House. The AFSC invites all Friends and other related groups to join them in this "simple religious witness focusing on supporting the Contadora nations in their efforts to bring peace to the region by ending foreign intervention and coming to grips with the fundamental social injustice that provokes violence." For more information, write Jim Matlack, AFSC Washington office, 1822 R St. NW, Washington, DC 20009, or call (202) 483-3341.

A new executive secretary for the Latin American program of the FWCC, Comité Organizador de los Amigos Latinoamericanos (COAL), was appointed on May 1. Andres Carranza of Honduras Yearly Meeting, who succeeds Nelson Salinas, is co-owner of a medical laboratory in Tegucigalpa and one of seven signers of a petition to the Honduran government to include provision for conscientious objection to military service in its constitution.

Guatemalan brothers Pedro and Joaquin are refugees in sanctuary at Mt. Toby Meeting in Leverett, Mass. Pedro, 34, a poet, and Joaquin, 23, a radio announcer, were among eight Central American refugees who left Phoenix, Ariz., on June 30 on a sanctuary "freedom train" organized to publicize the case of Central American political refugees and to show solidarity with the 12 sanctuary workers facing trial in Phoenix. When Pedro and Joaquin (pseudonyms) arrived at Mt. Toby Meeting after a 22-day journey, they were warmly greeted by more than 150 Friends and supporters who had gathered for an outdoor welcoming service and potluck supper at the meetinghouse. The refugees are being fed, clothed, and sheltered at Mt. Toby Meetinghouse during their stay.

Nominations are being sought for the eighth annual Martin Luther King, Jr., Award of the Fellowship of Reconciliation. It will be presented in January 1986 to a person or group who is making a significant contribu-

tion to the nonviolent struggle for a peaceful and just society. The purpose of the award is to recognize and encourage those who receive it and all who are working to keep King's dream alive. Nominations must be submitted by October 1, 1985, in the form of a typed letter, at least one but not more than four pages in length, describing the work for which the person or group is being nominated. Supporting material (newspaper clips, writings by the nominee) may also be included, not exceeding three pages. Please limit nominations to persons or groups in the United States only. Current FOR staff are not eligible. Send nominations to the Martin Luther King, Jr., Award, FOR, Box 271, Nyack, NY 10960.

Answering the call to live conscientiously in a world that devotes human and natural resources to instruments of death rather than to enhancement of life is the concern of the fourth annual Friends World Concerns Council Southeastern Regional Conference, to be held September 27-29 in Washington, D.C. Any persons interested in exploring these Quaker testimonies are welcome. The cost of \$75 per person includes registration, dormitory, meals, and materials. For further information, write to Katherine Lund, FWCC, Section of the Americas, 1506 Race St., Philadelphia, PA 19102, or call (215) 241-7250.

See the sights of historic Annapolis and help the Annapolis (Md.) Meeting build up its meetinghouse fund. Spend a weekend in Friends' homes in the area in "Quaker simplicity style" and see where George Washington gave up his command of the Revolutionary Army, the site of the signing of the Treaty of Paris, and one of the East Coast's great yachting centers. Bed and breakfast is available at any time, but please give as much notice as possible. Rates are \$15 per adult and \$5 per child per night. Write to: Annapolis Friends Meeting, P.O. Box 3142, Annapolis, MD 21403. Call: Betty Hutchinson, (301) 956-2438; Careen Mayer, 974-4915; or Elsa Mattila, 798-0950.

The World Gathering of Young Friends and Emerging Quaker Leadership Conference will take place September 13-15 at Powell House, Old Chatham, N.Y. One of the queries to be addressed is, "Are Young Friends fully integrated into meeting life and the life of the Society of Friends?" Planned by Friends World Committee for Consultation representatives from Philadelphia, New York, New England, and eastern Canadian Yearly Meeting, the regional conference is open to all. Registrations will be accepted until September 12 and can be made through Powell House, RD 1, Box 160, Old Chatham, NY 12136. For further information, call (518) 794-8111.

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FORUM

Remembering Our Friends

While I was pondering Edwin Bronner's article on memorial meetings (*FJ* 5/1), I heard that an elderly Friend in Cambridge Friends Meeting had died requesting "no memorial meeting." I am among the very few remaining who knew her in the period of her active participation in meeting. Newer, younger members of the meeting lose this occasion for the recollection of unselfish service to the meeting, for the reminder that what we enjoy today comes from those no longer with us.

Further, in large metropolitan meetings so few of us know very much about the full range of interests and relationships of our members. Memorial meetings and weddings always strike me as the multiple threads of life woven together by our members.

Perhaps this wide range of backgrounds among attenders of memorial meetings contributes to the "eulogy" aspect when all are made comfortable to speak about how a life has been remembered. I have been impressed however with how well first-time attenders to any Friends service reach a deep level in what they are moved to say.

Edwin Bronner did not mention the practice of memorial minutes. I don't think we have clearly found a way to deal with the multiple phases of life some of our members have led beyond direct meeting involvement. It's probably good for a meeting to struggle with what in the life of a former member belongs in "the records of their religious life." Isn't our mission as Friends to integrate spiritual and temporal—to weave faith into life?

Indeed it is timely for us to think about the issues Ed Bronner has identified. Thank you for getting us to think about them and others so closely related.

Andrew R. Towl
Lexington, Mass.

In Naive Fantasy Only

In his innocence, the noble Dan Berrigan (*FJ* 5/15) imagines protesters brought before a judge in Germany in 1942. I, survivor of World War II in Europe, can only laugh bitterly. Protesters, such as Father Berrigan describes in his "Modest Proposal," would have been shot on sight. This thesis is too naive to be developed seriously. Only a childlike soul could fantasize about due process in Nazi Germany. In memory of 11 million dead, the dialogue in the purely fictitious German courtroom offends me.

Stella Penzer
Newton, Mass.

Put Newman on Our Shelf

Have you been cleaning out your bookshelves recently? If so, and if you've come across a copy of Daisy Newman's *Diligence in Love* that you can spare (it is out of print now), Honolulu Friends Meeting library is very anxious to get one. Address: Honolulu Friends Meeting, 2426 Oahu Ave., Honolulu, HI 96822.

Margaret Gray
Kailua, Hawaii

Who Said It First?

George Lakey, in "Arms Race as Addiction: Deterrence and Spiritual Challenge" (*FJ* 5/1), attributes to Gandhi the statement "There is no 'way to peace,' for peace is the way." I had always considered A. J. Muste the author of that statement. A. J. Muste said at the end of a Christmas sermon in 1951, "There is no way to peace, peace itself being the way" (*Sojourners*, 12/84, p. 22).

Possibly Muste borrowed it from Gandhi, who said it earlier. If so, I would appreciate knowing the source.

Rich Van Dellen
Rochester, MN

George Lakey responds:

Gene Sharp is one of the world authorities on Gandhi and also was at one time A. J. Muste's secretary and

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knew him well for many years. Gene said he was asked the question three months ago as to which of the two originated "There is no way to peace . . ." and was unable to say. He also confirmed my suspicion that looking for the quote in Gandhi's writings would be like looking for a needle in a haystack; the writings are badly indexed and together comprise more than a dozen very large volumes.

So all I can say is that my best recollection is that I first encountered that quote years ago in my reading of Gandhi, and remember noticing that the quote did get attributed to A. J. (with whom I worked on a book and sat on committees) but didn't think it mattered enough to make an issue about, since Muste was a major American Gandhian and the quote has a kind of "stitch in time saves nine" quality to it.

Outrage Funded by U.S. Dollars

Several months ago, I began working with a church group in El Salvador, as a response to what I believed to be a calling to help the people here who are suffering the effects of an ongoing war. However, with every passing day, I am made to realize that my work here is twofold. I am here to work with the Salvadorian people, but I am meant as well to share what I am witnessing with the people at home. It is U.S. dollars that are maintaining the status quo in this country, and I do not feel that our

government or newspapers provide for us a thorough image of just what that status quo is.

The military is thriving in El Salvador. One cannot walk two blocks in the capital without passing some member of the security forces, well equipped with weapons and ammunition. Two weeks ago, the security forces stormed the social security hospital here in San Salvador. The justification: social security was on strike, and while the hospital was not participating, it supported the strike. So the forces invaded: intensive care units, operating rooms in the midst of surgery, everywhere, beating and tying up doctors, nurses, and patients. This outrage was funded by the United States, with U.S. weapons and U.S. training.

There are other daily sights and sounds that one encounters here: children with bellies bloated from malnutrition, women walking miles to get fresh water, men signing receipts with a thumbprint because they can neither read nor write, and the cries of sick children who cannot get proper health care because it is practically nonexistent outside the cities. Little, if any, of our money appears to be changing these situations.

I am writing with hopes of providing information to people who can act at home to help the Salvadorian people. Please use what I am witnessing. I ask for your prayers and your voices, not for me, but for these people who cannot speak for themselves. The U.S. dollars

that are maintaining this miserable status quo must be halted.

Carol S. Tobkes
San Salvador, El Salvador

Review Did Not Witness

I was pleased to see *Witness*, the recent film, reviewed by Eve Homan (*FJ* 5/15), but at the same time, I was disappointed by no mention being made of what I considered to be the central and profound issues raised by the film.

Sanctuary, both the movement and the concept, is much with us today. *Witness* spoke to this issue by raising central questions. If an individual or a family belonging to a particular religious organization provides sanctuary, possibly endangering other members, how should the organization respond? Should it support those offering sanctuary? Who decides the group posture? What if an individual disagrees with the group? Who bears the consequences of what may be found to be an illegal action?

Children's rights were also an issue. Does a parent have the right to decide moral and ethical questions for children? Can the state demand cooperation of children as witnesses even when parents oppose it? Who controls children? Who protects children? Who has ultimate responsibility for their well-being?

Finally, to what extent does the state have a right to interfere with the actions of conscience? If I harbor an individual I



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know to be innocent, am I to be held as accountable as when I harbor a person I know to be guilty? How can massive bureaucratic machinery respond to injustice on an individual level?

By pronouncing *Witness* "very entertaining," as did Eve Homan, I feel the essential points of the film were trivialized. It is seldom that the Hollywood film industry dares to confront philosophical issues; when they do, I for one would prefer to see these issues discussed in reviews rather than merely reviewing the love story and violence.

Claire R. Farrer
Savoy, Ill.

It was interesting to read Eve Homan's review of the film *Witness* in part because my view of the film is quite different from hers.

In a film about an Amish woman, I would like to see something about what it is like to be an Amish woman. From what I understand, Amish society downplays elements of seduction in favor of strong, trusting associations among women. Yet it seems to be expecting too much of Hollywood to think they will tell us something of an Amish woman. Rachel is a Hollywood stereotype dressed in quaint Amish clothes (except when she takes them off). That there could be another society with another set of ideas of womanhood is apparently too difficult or disturbing a concept to express in this film. We should understand that while we are being entertained with vintage Hollywood schlock, we are enjoying the violation of Amish culture and Amish women.

Deborah Fink
Ames, Iowa

Exploring Our Roots

I want to express my gratitude to Chris Stern ("A Call to Come Home," *FJ* 5/15) for finally putting the New Foundation philosophy into language with which I can relate.

The roots of Quaker thought have always been very important to me, but I have had difficulty with what I heard as either stated or implied "Christ is God" theology.

Chris Stern, however, repeatedly referred to God *and* Christ: separate entities in which God is source and Christ is teacher.

Although I, personally, do not internalize Christ, believing that the "still small voice" comes directly from God, I think Chris Stern has caught the essence of early Friends' perception of the inner Christ. I'd like to think all Christian Friends perceive him in the same way today.

Joy Weaver
Islip, N.Y.

I read Chris Stern's article with much interest, particularly his assessment of what it was like in the Society of Friends then. I disagree with two of his comments almost entirely: "This was not a

good time for Quakers in spite of the unifying aspects of protesting an unpopular war" and "older meetings were still living in the shadow of the mending of the Hicksite-Orthodox split, and new meetings were being formed on the anti-war, pro-peace issues rooted in a highly intellectual, liberal philosophy of religion. Neither . . . could speak to the needs of a lost generation of youth." As a young Friend who stayed—along with a great many others—I saw a lot Chris missed while he was out.

Back then I traveled extensively with minutes from Gwynedd (Pa.) Meeting, averaging nine yearly and about 75 local meetings each year. I saw and took part in what was happening. I experienced Quakerism during that time to be incredibly rich and spiritually nurturing. We felt the power of God in ways beyond what we dreamed was possible.

I could fill pages with stories of the goodness of God I saw in the land of the living. It was a time when spiritual life quickened for many Quakers—young and old alike; I'm sure Chris would agree if he had only been there. A philosophy of religion unshackled by theological uniformity allowed God to speak to and change the lives of many. I saw it happening. It is still happening. The mending of the splits has contributed greatly to the spiritual life of Eastern and Canadian yearly meetings. Where Chris sees re-unification as a shadow, I see brightness.

When I became involved in establishing one of those new meetings Chris deplores, it became obvious that much of the old language was a barrier to, rather than a conduit for, information: e.g., the expression "Jesus Christ" carried so much theological baggage that it often became a wall between me and those I wanted to reach out to. I saw what a theological Tower of Babel I had built—how it divided me from others and hampered my efforts to communicate the reality of the spiritual experience which is central to our meetings for worship. At first I was fearful to "let go and let God." Tearing down that tower was painful but spiritually most rewarding. I go now to meeting simply trusting that the Light will teach and lead.

Returning to the sectarianism of the 17th century would be tantamount to rejecting God's calling for us in our time. As a liberal who has discarded 90 percent of his theology in favor of faith, I still cherish the breadth of Quakerism. I am disturbed, however, when I see Quaker and biblical writings misused to judge and divide, rather than to nourish, when I see history rewritten in a way that discredits or disallows the selfless contributions of many in response to their leadings.

I want to see the Society of Friends grow and nurture people's spiritual lives, as I'm sure New Foundation does. I pray for Light, that we may do this together.

Geoffrey D. Kaiser
Sumneytown, Pa.

Albigensian Quakerism?

Thank you for bringing us the rich article by Alfred K. LaMotte, illustrated by Fritz Eichenberg, "The Quaker Gospel of Original Beauty" (FJ 6/1-15). I plan to keep it permanently as a new and fertile expression of joyful, enlightened Quakerism.

Glad tidings, indeed—and, I should think, a basis for a whole series of penetrating discussions in Friends meetings.

Natalie V. Krakau
Sandy Spring, Md.

Alfred LaMotte's article does more credit to his heart than to his head. It might have been written by an Albigensian perfectus or a disciple of Mary Baker Eddy—"Nothing is good or bad but thinking makes it so."

Humanity has never required the ministrations of a "medicine huckster" to convince it of the reality of paradise lost; indeed, the good news of the Gospel was not that "God saw everything that he had made, and indeed it was very good," but that he had sent his son to rescue humanity from its enslavement to evil, to show the prodigal the way back to his father's domain. "The good that I would I do not; but the evil which I would not, that I do" was Paul's description of the human predicament without Christ; indeed, the "beautiful" creation "groaneth and travaileth in pain together until now."

Sure, George Fox came "up in spirit through the flaming sword into the paradise of God," but on his return to earth he did not discount the ocean of darkness that lay beneath that ocean of light, nor did he preach "the Quaker Gospel of Original Beauty" to "a people made sick with the denial of their own goodness." If Alfred LaMotte wants to know what he *did* preach, I would refer him to Lewis Benson of the New Foundation.

Gordon Peter
Nelson, B.C., Canada

Alfred LaMotte's article brought deep stirrings of gratitude from this Friend for such a timely message (2,000 years overdue?). When this issue of the JOURNAL arrived I was in my second reading of Dominican priest Matthew Fox's "Original Blessing" vs. original sin/fall/redemption. In his "creation-centered" scholarly book he includes a summary list of personages who have demonstrated such a tradition in the West from Christ to the 19th century, and among the few he chose were George Fox and John Woolman—their journals.

Any further articles of Alfred LaMotte on this illumination would be most welcome.

How different Western history would have been! and can be from here on out.

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BOOKS

Changing Patterns of Religious Education.
Edited by Marvin J. Taylor. Abingdon Press, Nashville, Tenn., 1984. 319 pages. \$14.95/paperback.

Changing Patterns provides both an introduction for new students and a survey for old-timers of the rapidly increasing amount of new theory and practice in the discipline of religious education. Written from a wide denominational perspective, the 21 articles in this book cover many issues of concern to religious educators—philosophy, faith development and the problems of a too tightly structured concept of this development, denominational and intergenerational programming, inclusion of minorities, leadership training, curriculum, and religious nurture with educational perspectives for all age groups.

This book is a valuable smorgasbord of ideas. Yet there is an important sense in which something is missing: I would like to hear the voices of those working in Jewish seminaries and congregations, who have a special contribution to offer in their

awareness of how spiritual values and attitudes are both "caught" and "taught." I believe that we all need to learn more from the faith experience of that tradition.

Religious education, long a challenging and exciting endeavor for this reviewer, was for too many years an endeavor left to "lay-women." Then, when men began to take more interest, their positions received higher salaries, as has been the case in many fields. And many younger women in seminaries have deliberately chosen to vacate the field, leaving a vacuum in many faith communities. This book contains several articles that both affirm women in educational ministry and suggest new strategies for developing and strengthening the profession. These articles assert that when both men and women share an interdependent, integrative approach to the ministries of learning, then our children, our old people, our families, and our organizations will better serve the causes of justice and peace. Seeing the patterns in the old style, challenging us to break out of those patterns, and keeping us informed of the new trends emerging—all of these important possibilities are stimulated by this excellent collection of articles.

Cindy Taylor

Cindy Taylor is religious education coordinator for Friends General Conference. She is a member of Albuquerque (N.Mex.) Meeting.

CALENDAR

September

12-15—"Dialogue on the Philosophy of War Tax Resistance," a weekend retreat in Voluntown, Conn. The retreat costs \$30 (or what you can afford to pay), of which \$10 is to be paid with registration. To register send your name and address with \$10 to Bob Bady, WTR Philosophy Retreat, RFD 162D, Colrain, MA 01340. Make checks payable to Pat Morse. Registration deadline is Sept. 3.

14—"You Can Do It!": Leadership Training for Religious Education and Social Action Leaders. From 9 a.m. to 4 p.m. at Friends Center, 1515 Cherry St., Philadelphia, PA 19102. Twenty workshops, resource displays, and sales; Samuel Caldwell, speaker. Write or call Barbara Henderson at Friends Center, (215) 241-7221, for information and registration materials.

14—"Can You Kill?: Conscience in Today's World," a one-day conference examining the issue of conscientious objection and war resistance. From 9 a.m. to 4 p.m. at the Hillside Community Church in Tacoma. For more information, contact the Tacoma Registration, Draft and Military Counseling Center, Friends Meeting House, 3019 N. 21st St., Tacoma, WA 98406. (206) 475-2388.

15—Chichester (Pa.) Meeting. A 3 p.m. meeting



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28	29	30				

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27-29—Missouri Valley Conference Yearly Meeting at Camp Chihowa, Lawrence, Kans. Write Craig Birrell, 30 Eagle Ridge Lane, Topeka, KS 66615.

MILESTONES

Births

Durgin—James Loren Durgin on July 7 to Susan L. and Philip R. Durgin. Philip is a birthright member of Gwynedd (Pa.) Meeting.

Schleusener—Lucas Fox Schleusener on March 28 to Emily Nicklin and Jay Schleusener. Lucas' mother and his brother, Max Nicklin Schleusener, are members of 57th Street (Ill.) Meeting. His maternal grandparents, Kate and George Nicklin, are members of Westbury (N.Y.) Meeting.

Seiler—Lars Hagen Seiler on January 22 to Randi Hagen and Frank Seiler of Concord, Calif. Both parents are members of Ames (Iowa) Meeting.

Marriages

Golden-Foster—Ethan A. Foster and Natalie Rae Golden on July 6 under the care of Mt. Toby (Mass.) Meeting, where the groom and his parents, John and Georgana Foster, are members. Henry C. Foster and the late Thyra Jane Meyers Foster of Providence (R.I.) Meeting are the grandparents.

Heard-Albertson—Larry Albertson and Pamela Heard on April 28 under the care of Orange Grove (Calif.) Meeting, where Larry is a member.

Deaths

Andresen—Frances Louise (Taddy) Andresen, 89, on June 7 in Chandler Hall Nursing Home, Newtown, Pa. A resident of Friends Village in Newtown since 1981, she was born in New York, and for 60 years lived in Greenwich Village. An artist-craftswoman, she studied at the Cooper Union, Pratt Institute, and the Art Institute of Chicago and was a long-time member of the Pennsylvania Guild of Craftsmen. Her work was exhibited in Rodman House, Doylestown, at Woodmere Art Gallery, Cheltenham Township Art Center, Bryn Mawr Art Center, Perry Barn in New Hope, and the Art Alliance in Philadelphia. She was a member of Solebury (Pa.) Meeting. Surviving is her husband of 50 years, Bent Andresen.

Beeman—Rose Beeman, 75, recently in Arizona after a serious illness. A beloved member of Pima (Ariz.) Meeting, Rose will be remembered for her loving work with the children's program, the Hospitality Committee, the Library Committee, American Friends Service Committee, Arizona Area Committee, and the Doll Project. In spite of her illness, she worked hard carrying out her responsibilities on the nominating committee. Rose was born in Robinette, Oreg., on the Snake River. She and her husband Byron lived much of their married life in Spokane, Wash. Rose attended meeting upon coming to Tucson in 1975 and joined four years ago. Her husband preceded her in death two years ago. She is survived by two sisters, a brother, and her daughter, Barbara Elfbrandt.

Bradley—Samuel M. Bradley, Jr., 68, on June 1. He lived at Honey Brook, Pa., and was a member of Sadsbury (Pa.) Meeting. He was well known for his poetry, and several volumes of his work have been published. Samuel Bradley was a pro-

fessor of English at Kutztown University until his retirement a few years ago. He had been a professor at Duke and Lincoln universities. He was a graduate of Morehead University in Seattle. He is survived by two brothers, Philip H. Bradley and James F. Bradley.

Campbell—Mary Christine Campbell, 76, on June 8 in Flagstaff, Ariz., where she resided since 1953. Born in New York, her childhood was spent in Philadelphia, where she was brought up to ignore her handicap of having only one arm. She taught English in Philadelphia high schools until the time of enforced loyalty oaths in Pennsylvania, when she went to teach in Vietnam under French occupation. In Flagstaff she was involved in Hopi and Navajo arts and crafts programs. There she also counseled students who had suffered culture shock in the Korean War, many from the Indian reservations. A member of the Norristown (Pa.) Meeting since 1945, she transferred her membership to the Flagstaff (Ariz.) Meeting when it was established in 1968. There she held many positions of responsibility, including that of clerk. She was a founding member of Intermountain Yearly Meeting. In 1978 Flagstaff Meeting recorded Mary Campbell as a minister. Although she never married, she had several foster children and grandchildren.

Gummere—Dorothy Lippincott Gummere, 75, on May 28 at her home in Charleston, S.C. She was a member of Haverford (Pa.) Meeting. She is survived by her husband, Francis B. Gummere; sons, John L. and Francis B. Jr.; daughters, Wade Whitmore and Deborah; and three grandchildren.

Lockwood—George Thomas Lockwood, 70, on June 9 in St. Petersburg, Fla., where he lived since 1979. He was born in Philadelphia and received a B.A. from Duke University and an M.A. from the University of Pennsylvania. Fluent in several languages he taught in a number of colleges and ended his professional career in 1965 as assistant professor of medieval studies at Atlanta University. He was a birthright member of Moorestown (N.J.) Meeting.

Wendt—Ruth Wendt, 98, on April 24. She was born in Hamburg, Germany. She married Jacob Laub, with whom she moved to Buenos Aires. Fluent in many languages, Ruth traveled extensively in Europe and Asia and lived in China. She moved to Pasadena in 1946 and joined Orange Grove (Calif.) Meeting. She was one of the first residents of the Quaker Retirement Center in Altadena. Up until the time of her death she provided a clipping service of the New York Times for the American Friends Service Committee. She is survived by a daughter, Mercedes Ruth Waterbury.

Wood—K. Virginia Wood, 78, on May 23 in Detroit, Mich. Virginia graduated from Westtown in 1924. As a teacher of literature, she worked at many private schools and universities, including Friends Central School, the University of Mississippi; Old Trail School, Olney Friends Boarding School, the Woodstock Country School, and Friends School in Detroit. Virginia and her mother ran a small tea room in Chautauqua, N.Y., for several summers. She was also the drama critic for the Chautauqua Daily. She directed and staged many plays and developed evening reading circles for adults. Virginia had no formal Friends meeting membership at her death, but she lived her entire life as a Quaker and was part of the Detroit Friends Meeting community.

Wright—Ethel Wright, 95, on April 1. She joined Orange Grove (Calif.) Meeting in 1926 by transfer from a meeting in her hometown of Curwensville, Pa., where her half sister, Lenore Davidson, still resides. For the past decade she was an attendee of Claremont (Calif.) Meeting. She taught school in Pennsylvania and was on the staff of Vroman's Bookstore in Pasadena. Ethel was active at Orange Grove, serving on various committees as well as being treasurer and corresponding clerk.

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Ca 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.

This is Ido, an international language based on Esperanto and developed in 1910. Here is the first of ten lessons.

Mea nomo esas Smith. Me lojas en mikra domo. La domo esas en la ruo. Ol havas quar fenestri ed un pordo. Me vizitas mea patro ed mea matro ofte. Me helpas li en la grand-gardeno. En la gardeno esas flori ed abari. Mea matro esas aktiva ed el promenas enala foresto. Mea patro esas olda, ed il restas en la auto ed repozas.

Me preparas la repasto. Maria esas mea kuzo. El laboras en la urbo. El havas quar nigra kati ed un blanka hundo. La kati sempre trinkas varma lakto ed la hundo manjas bisquiti. Ni vizitas Maria en la urbo ofte. Ni iras ad la parko kun el ed la hundo. Rivero es en la parko, ube ni vidas fishi ofte. La hundo natas en la kolda, klara aquo. Ni sidas sur benko ed juas la suno. La aero en la urbo esas mala, ma en la parko, ol esas bona.

My name is Smith. I live in a small house. The house is in the countryside. It has four windows and one door. I visit my father and my mother often. I help them in the large garden. In the garden are flowers and trees. My mother is active and she walks in the forest. My father is old and he stays in the car and rests.

I am preparing the meal. Maria is my cousin. She works in the city. She has four black cats and one white dog. The cats always drink warm milk and the dog eats biscuits. We visit Maria in the city often. We are going to the park with her and the dog. A river is in the park, where we often see fish. The dog swims in the cold, clear water. We sit on a bench and enjoy the sun. The air in the city is bad, but in the park, it is good.

If you want to learn Ido, please send me your name and address. I will send you the first two Ido lessons. All ten lessons are free. Your only cost is the return postage. Return the second lesson to me, and I will correct it and return to you with the third lesson, and so on until the tenth lesson. Then I will send you a list of about 40-50 names of people all around the world who read and write Ido. A 59-page text costs \$2, and for \$4-5 a year, you can receive Ido-Vivo from Great Britain, and Progreso from Europe.

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Books—Quaker spiritual classics, history, biography, and current Quaker experience published by Friends United Press, 101-A Quaker Hill Dr., Richmond, IN 47374. Write for free catalogue.

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

Wider Quaker Fellowship, a program of Friends World Committee for Consultation, Section of the Americas, 1506 Race St., Philadelphia, PA 19102. Quaker-oriented literature sent three times/year to people throughout the world who, without leaving their own faiths, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their meeting. Annual mailing available in Spanish.

The Friendly Vegetarian is the quarterly newsletter of the Friends Vegetarian Society of N.A. Suggested donation of \$5-\$10 includes a year's subscription, or write for a free sample copy. FVSNA, Box 474, Beverly, MA 01915.

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Information desired on John Bean, Jr., and Anna Bean, who bought lots in the Friends Cemetery of Halfmoon Valley, Centre County, Pa., in 1954. Letters to 207 N. 35th St., Philadelphia and 2733 2nd Ave., St. Petersburg, Fla., were returned. Any information would be appreciated. Elwood Way, Port Matilda, PA 16870.

Message—Cynthia Falkoff. Save \$5, original contact, if you mention this advertisement. By appointment only. (215) 527-2196.

Would Peter Marcin or anyone who knows of his whereabouts please contact: Committee on Ministry and Oversight, Honolulu Friends Meeting, 2629 Oahu Ave., Honolulu, HI 96822.

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Research

Quaker portraits. 18th- and early 19th-century paintings of Quakers wanted to photograph and study as part of Ph.D. research into Quaker dress by Germantown Monthly Meeting member. Great appreciation is extended to those who have already responded. Please contact: Leanna Lee Whitman, CIGNA Museum, 1600 Arch St., H.O. Gallery Floor, Philadelphia, PA 19103. Phone: (215) 241-5808.

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Consider a Costa Rican Study Tour Jan. 17 to Jan. 28, 1986. Write or telephone Roy Joe and Ruth Stuckey, 1808 Ashby Rd., St. Louis, MO 63114. (314) 426-3810.

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MEETINGS

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

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CANADA

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

OTTAWA—Worship and First-day school 10:30 a.m. 91/4 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 (Gemeindeaal). 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.

SPAIN

CANARY ISLANDS—Worship group, Pto. Guimar, Tenerife. Ask for "el Yanqui." Adults welcome too.

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-Saconnex.

UNITED STATES

ALABAMA

BIRMINGHAM—Unprogrammed meeting for worship, 10 a.m. Sunday. C8C, 1519 12th Ave. S. C. Broadway, 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

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. 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, 7 1/2 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 Eifbrandt, 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: 297-9893, 663-8283.

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, 1600 Sacramento. 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.

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

SANTA ROSA—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, at Pacific, (209) 477-6314. Jackson, First Sunday (209) 223-0843, Modesto, First Sunday (209) 524-8762.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 250-1200.

WHITTIER—Whiteleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 698-7536.

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., Oswegatchie Community Chapel, Oswegatchie Rd., Waterford, CT. 536-7245 or 889-1924.

NEW MILFORD—Housatonic Meeting, Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (203) 746-8329.

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. 317 New Canaan Rd. M. Walton, clerk, 27 Cornwall Rd., Norwalk, 847-4069.

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—Worship 10 a.m. St. Paul's School, Oct. 1-June 1 (member homes June 1-Oct. 1). Clerk Paul Blanshard, mail 1625 Eden Ct., call (813) 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.

STATESBORO—Worship at 11 a.m. with child care. (912) 764-6036 or 764-5810. Visitors welcome.

HAWAII

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

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

IDAHO

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

SANDPOINT—Unprogrammed worship group. 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.

CARBONDALE—Southern Illinois Friends Meeting. Unprogrammed worship, Sundays 11 a.m. Phone: (618) 457-6542.

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 a.m. Mildred Protzman, clerk. Phone 422-9116 or 864-3592 for meeting location.

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

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

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

GALESBURG—Peoria-Galesburg Meeting, 10 a.m. in homes. 342-0706 for location.

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

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

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

OAK PARK—Worship 10:30 a.m. 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.

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., except August. Friends House, 326 N. Avon. (815) 962-7373, 963-7448, or 964-0716.

SPRINGFIELD—Meeting in Friends' homes, unprogrammed 10 a.m. Co-clerks: Jeanne Thomas and John Arnold, (217) 789-1321.

URBANA-CHAMPAIGN—Meeting for worship 11 a.m. 714 W. Green St., Urbana. Phone: (217) 328-5853 or 344-5348.

INDIANA

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

COLUMBUS—Unprogrammed worship Sundays 6 p.m. 423 8th St. Call Bill Dietz 342-3725.

EVANSVILLE—Worship 11 a.m. Sundays at Patchwork Central, 100 Washington Ave.

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., 1 1/4 mi. S., 1 mi. W. 478-4218.

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

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

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

SOUTH BEND—Worship 10:30 a.m. Badin Hall, Notre Dame. (219) 232-5729, 256-0635.

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—Meeting for worship 10:30 a.m. Sundays. Box 13366, Lexington, KY 40511. Phone: (606) 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. 546 Bienville St. Co-clerks: Nancy Kirk (504) 766-7602, Jenise Nicholson 383-9681.

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 meeting for worship and First-day school 10 a.m. 76 Pleasant St., Brunswick, ME.

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.C. 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 Metzert, 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. David Hawk, clerk; Jane Caldwell, ass't. (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. Sweet, 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 Edmonds 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 EASTON—Worship 11 a.m. First-days at Friends Community. 238-2682, 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—Unprogrammed worship 10 a.m. 58 N. Main St. 362-6633.

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: John Potter. Phone: 676-8290.

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—Unprogrammed worship and First-day school. P.O. Box 114, Marquette 49855. 249-1527, 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-SOIGN-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. Call (507) 282-4565 or 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—Meeting for worship and First-day school 10 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: 874-7154.

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. 105 Mount Avenue. 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. P.O. Box 185. 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. 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.

MARLTON—See CROPWELL.

MEDFORD—Worship and First-day school 10:30 a.m. Union 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) 744-7449. 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. Meeting only July and August, 9:30 a.m. 109 Nichol Ave. (201) 846-8969.

PLAINFIELD—Meeting for worship and First-day school 10:30 a.m. Watchung Ave. at E. Third St. 757-5736.

PRINCETON—Worship 9 and 11 a.m., First-day school 11 a.m. Oct.-May. Quaker Rd. near Mercer St. (609) 924-7034.

QUAKERTOWN—Worship and First-day school 10:30 a.m. Box 502, Quakertown, 08868. (201) 782-0953.

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

RIDGEWOOD—Meeting for worship and First-day school 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 mid-June-September, 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.

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.

SILVER CITY AREA—Gila Friends Meeting. 10:30 a.m. Call 535-4137 or 536-9565 for location.

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 (212) 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., 1/2 mile E. Taconic Pky. (914) 266-3020.

CHAPPAQUA—Unprogrammed meeting for worship 10:30 a.m. Rte. 120 Quaker Rd. Call (914) 762-4289 or 737-9089.

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: 496-4483.

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: Joel Plotkin, (315) 684-9320.

HUDSON—Meeting for worship 10 a.m. first and third Sundays. 343 Union St. Claudia Anderson, clerk, (518) 966-8940 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. (718) 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. (July–August, 10 a.m.)

MANHASSET—Northern Blvd. at Shelter Rock Rd. Adult class 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. (516) 537-3867.

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—Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12603. (914) 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. (914) 359-2730.

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 Popdam Rd.

SCHENECTADY—Meeting for worship 11 a.m. Albany Street United Methodist Church, 924 Albany Street. (518) 374-0369.

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—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, 782-3135.

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

WILMINGTON—Unprogrammed meeting 10 a.m. New Horizons School, 4903 Oleander. 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. Elizabeth G. Parker, clerk. (919) 587-3911.

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:

BLUFFTON—Sally Weaver Sommer, (419) 358-5411.

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).

OVERLIN—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

NORMAN—Unprogrammed worship group; (405) 329-6673.

OKLAHOMA CITY—Unprogrammed meeting for worship 10:30 a.m., followed by forum and fellowship. 312 S.E. 25th. (405) 949-2106 or 631-4174.

STILLWATER—Unprogrammed, 10:30 a.m. (405) 372-5892 or (405) 372-9373.

TULSA—Friends church 10:45 a.m., 6 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. 1/4 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—Meeting for worship 10:30 a.m., meeting for business 2nd First-day at 9:30. 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, 1/2 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.

ERIE—Adult discussion and First-day school 10 a.m., meeting for worship 11 a.m. 509 Sassafras St. 898-1077.

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

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

GYWNEDD—First-day school 10 a.m., except summer. Worship 11:15 a.m. Summeytown 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—First-day school 10 a.m., worship 11 a.m. Union & Sickle. Mary Faye Glass, clerk, (215) 444-0788.

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

LANSWOWNE—First-day school 9:45 a.m., meeting for worship 11 a.m. (10 a.m. July and August). Lansdowne and Stewart Aves.

LEHIGH VALLEY-BETHLEHEM—Meeting and First-day school 10 a.m. On Rte. 512 1/2 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.

MARSHALLTON—Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 696-6538.

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)—Meeting for worship 11 a.m., except at 10 a.m. on the first Sunday of the month. Meeting for worship at 11 a.m. every Sunday in July and August. Joint First-day school 9:30 a.m. at Providence MM February-June; at Media MM September-January. Providence Rd. (Rte. 252) near 4th St.

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 Gorton, (717) 458-6431.

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

NEWTOWN SQUARE (Del. Co.)—Meeting 11 a.m. Rte. 252 N. of Rte. 3. Clerk, (215) 356-2740.

NORRISTOWN—Meeting for worship and First-day school 10 a.m. Swede and Jacoby Sts. Clerk: Clifford R. Gillam, Jr., 539-1361.

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—Unani 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 Wain Sts., 11 a.m.

Germantown Meeting—Coulter St. and Germantown Ave.

Green Street Meeting—45 W. School House Lane.

PHOENIXVILLE—Schuylkill Meeting. East of Phoenixville and north of juncture of Whitehorse Rd. and 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, East End.

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. Sagan 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) 875-2438.

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 9:30, then discussion. (615) 484-6059 or 277-5003.

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

ALPINE—Meeting for worship, Sunday, 10:30-11:30 in the home of George and Martha Floro. Call (915) 837-2930 for information.

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—10 a.m. Park North YWCA, 4434 W. Northwest Hwy. Clerk, Dorothy Watts, (214) 576-3868, 361-7487, or 258-0578.

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, Kerrville, TX 78028. 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.

LUBBOCK—Unprogrammed. Elsa Sabath, mail 2810 23rd St., 79410. (806) 797-0916, 747-8230, 796-1905.

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

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

SAN ANTONIO—Discussion 10:30 a.m., unprogrammed worship 11 a.m. New Age School, 217 Pershing, 78209. 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 or 863-3014.

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. Putney Central School, Westminster West Rd., Putney.

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—Sunday meetings for worship in Rutland. Phone Kate Brinton, (802) 228-8942, or Len Cadwallader, (802) 446-2565.

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., children's First-day school 11:20 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.

VIRGIL 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—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. 547-6449. 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. 3224 N. Gordon Pl. Phone: 263-2111.

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

WYOMING

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

