

January 1/15, 1986

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

“Then why do you spend so much time speaking about God?” they asked.



“Why does the bird sing?”



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AMONG FRIENDS

Thoughts on Butter Making

The new year for me is always a time for taking stock, a time for learning from the past and setting new directions. As part of my look backward I opened an old bound volume of *The Friend*, one of the predecessors of the JOURNAL. In a copy of the issue dated Seventh Day, First Month, 16, 1841, I discovered a little piece entitled "Winter Butter." The readers of that year were given this wise advice:

Many attempts have been made to facilitate the process of butter making in winter, as by heating the milk, warming the cream, etc., to shorten the tedious process of churning, which, at this season of the year, sometimes requires two or three hours. But we have invariably found these methods of shortening the operation to lessen the quantity or injure the quality of the butter.

The writer reluctantly says that "the only course seems to be to persevere patiently in the old way, as a long churning often affords the best and greatest quantity."

The article then continues, "As Euclid said to Ptolemy when asked if he could not acquire mathematical knowledge by some shorter road than tedious study, 'There is no royal road to geometry'; so may justly be said, there is no royal road to butter making."

Butter making is no longer the concern of most of us these cold winter days (an interesting little glimpse of how the lives of our readers have changed over the past 145 years). Yet, as I pondered these words from the past I began to discover some meaning in them in some other ways. How aware I have become in the past year that there is "no royal road" to being a parent (those shoes still have to be found in the mornings), to maintaining a healthy marriage (it takes hard work to keep good communication flowing), and to publishing a magazine (those deadlines just keep coming).

The little article ends, however, on a hopeful note when discussing what to do when the butter does not gather readily: "A small lump of butter thrown at this period into the churn forms a nucleus around which [the small granules of butter] collect immediately. This simple expedient has . . . saved many tedious hours' labour."

So as we look to the year ahead let us seek the strength and good grace to keep on churning—and to reach for the good companionship of others along the way (or, should I say, along the *why?*).

* * *

Readers will notice on the masthead this month the promotion of Eve Homan to the position of associate editor. Eve's skillful editing and steady work have made her a valued colleague in the past year and a half. We wish her the very best in her new position.

Vinton Deming

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Resist Not Evil

by Sabine Price

During the war my family were separated. My father, having spent several weeks in a concentration camp because of his Jewish descent, had emigrated to England, together with my sister and one brother. My mother was expecting another child, so she was not allowed entry to England. She was to wait in Germany until after the child was born and then follow later, together with my younger brother and me. But the war broke out, so we were trapped in Germany.

Throughout the war we lived in our house on the western outskirts of Berlin. In April 1945 we were looking forward to the arrival of the Russian troops, in spite of alarming rumors of their raping women of all ages and looting, especially in places where the troops had suffered heavy losses.

A number of friends and neighbors had come to stay with us, in the hope that our English-Jewish connections would weigh favorably and would make our house a safer place than theirs. There were three couples, several girls and women, and eight young children. Altogether there were 23 of us

Sabine Price says that she finds it difficult to talk about the events she describes here, though she often wants to share her experiences with Friends when peace and peacemaking are being discussed. Her article first appeared in the May 17, 1985, issue of the Friend.



John Davis Gummere

crowded into a windowless storeroom in the basement. The other rooms in the cellar were not safe, since shots had been fired through the windows.

For two days the battle raged around our house, with a tank stationed in the garden and trenches dug everywhere. At last we could hear shouts of "Urrah, Urrah!" as the Russians stormed up the little hill to our house. Loud banging at

the front door followed. My mother opened the door and tried to welcome the soldiers outside as best she could, in spite of a sten gun being jabbed into her ribs. We were ordered to file upstairs with our hands up, past a row of tall soldiers in fur hats; even the little three-year-olds held their hands up as high as they could.

The commandant, who knew a few words of German, talked with my mother, while the soldiers were trampling all through the house and in and out of the windows, trailing telephone cables and wires.

In the end we were allowed to go downstairs to the basement again. The commandant even placed a soldier outside our door to guard us against any marauders. At last we spent a peaceful night. The Russian guard told us how his family had suffered at the hands of the Germans.

The next morning he had gone. There was an ominous silence. Then the fighting broke out again, this time even fiercer than before. We later learned that the SS had recaptured this small hill with its sprinkling of houses. It was a strategic point, in that it provided cover for the retreating German troops. Several SS snipers had positioned themselves in the attic windows of our house, overlooking a lake and woodland, and causing many casualties among the Russians.

All we knew was that, when the Russians eventually returned, they were frighteningly different from those who first descended upon us. These were really wild with fury. They dragged the three men out from among us, probably suspecting them of being SS men. The young man was shot dead in the field next to the garden hedge. The other two were never seen again.

Then again a loud knock came at our cellar door. All the women huddled together in the darkest corner. Once again my poor mother had to face the ordeal of opening that door. But this time the soldier outside ordered her and me to come out. We were petrified. There was no escape and nowhere to hide. Suddenly, my 13-year-old brother, Michael, rushed forward, flung his arms around the Russian's neck, kissed him on both cheeks, and pleaded with him to spare us and leave us alone. I can still see the astonishment on that soldier's face. Then he smiled—ruffled Michael's hair, turned on his heel, and left us. □



What Happened to the Russian Quakers?

by Gary Sandman

Have there been Russian Quakers? Over the last dozen years I've found several sketchy sources that seem to point to their existence in Russia, possibly since the late 1670s, almost certainly up to 1921.

Around 1678 or 1679, so a report went, a group of Russian natives known as English Quakers, who lived about 200 miles from Moscow, were ordered to appear before the czar and kneel or uncover their heads. They refused, so the czar immediately "chopped off three score of their heads upon one block and they all died like lambs and never a one

Gary Sandman, a member of McHenry County (Ill.) Meeting, works with the mentally retarded in Woodstock, Ill. He is the editor of Among Friends, the Illinois Yearly Meeting magazine.

relented." George Fox included this appalling story, which was related by the companion of the English ambassador to Russia, in a postscript to his book *The Rise of Friends and Truth*. Only this man admitted to being an eyewitness—with no corroboration from others—so Fox didn't take it as necessarily true. But he encouraged others to continue questioning visitors to Russia.

In 1744, according to long tradition, 22 "Quaker maidens" were exiled to Tomsk, Siberia, for the "Quaker heresy." They were much admired for their piety, particularly "Big Nadezha Grigoryevna," whom many depended on for counsel and comfort. The women tried to support themselves, mainly by copying manuscripts. After 40 years all but two were dead, the group for a long period having subsisted on charity.

In the 1820s or 1830s, at least two Russian Quaker women were definitely living in Moscow. Nikolai Leskov based his novel *The Vale of Tears* (1892) on them. The two were his own aunt Polly and a friend of hers, both of whom belonged to the Society of Friends. He even wrote directly about them in an appendix to the novel, called "The Quakeresses."

In 1870 Edwin Ransom, a Bedfordshire Friend, met a University of Odessa student at Tiflis who told him of colonies of emigrants living between Mt. Ararat and the Black Sea that were known as Quakers. These people were from the area south of Moscow but had left "a generation or two back" because of their refusal of military service, oaths, and the Orthodox church. They considered themselves followers of

George Fox. The student hadn't met them but had heard of them often.

Richenda Scott, in her book *Quakers in Russia*, reports that in 1916 Ann Haines and George Pearson, Quaker relief workers, visited a Volga River village where they met a group who claimed to have been Quakers since the visit of missionaries a century before. This coincides with William Allen and Stephen Grellet's trip to that region in 1819. The relief workers worshiped with about 20 people in a large living room, the silence broken by a few verses read from the Bible. The Russians stated they no longer gave ministry in their own words because they had found it too "theologically dangerous."

In 1921 a number of Quakers from the Friends Relief Mission (Tom Copeman, Beulah Swithinbank, Homer Morris, Albert Cotterell, and Nancy Babb) came across refugees at the Buzuluk railway station, also in the Volga River basin, who identified themselves as Quakers. They said that their group had become Quakers from 150 to 300 years ago and numbered some million people. (The relief workers dismissed the count of a "million," though.) These Quakers lived communally, sharing what they had with one another. They wouldn't take oaths. Though they registered a marriage with the government, a meeting was also held in which the couple declared they were married by the Spirit alone. Elders were called in case of matrimonial troubles.

These Russians refused to kill anything (not even lice), and in the last czar's time 609 of them wouldn't enter the army, and most of them were imprisoned. Freed by Kerensky and told to register, they again refused and said they'd rather stay in jail. These people were finally released by the Soviets and excused from military service, but they did register in the communes for agricultural duties. At that point they were wondering if they should accept service under the Bolsheviks.

The Quaker relief workers met with ten of the Russians to hold a meeting for worship at the railway station. This was a period of silence with no minister, occasionally interrupted by talk or song. Tom Copeman noted "the fine faces, especially the face of a matronly woman who sat silent with folded hands." Beulah Swithinbank reported how one Russian Friend ministered for ten

minutes, at the end of which the interpreter translated: "By God, how we love peace!" Yet another talked even longer, and the interpreter then translated: "By Jesus Christ, you're right!" At the end of the meeting for worship, the Russians had to hurry away to catch their train to the Kuban region.

To this day nothing more has been heard of Russian Quakers.

Did they exist? If they did, it would be fascinating to learn more of this Russian Society of Friends. With no connection to the West for perhaps 300 years—almost certainly 100 years—they appeared to have maintained many original Quaker forms. On the other hand, yearly meetings around the world have produced unique versions of the Society. What did the Russian Friends discover in their pursuit of Truth? What

could they have said to us?

Did they survive Stalin? Alexander Solzhenitsyn writes in his study *The Gulag Archipelago* (Volumes I and II) that even religious communes were destroyed by Stalin. (He mentions one near Sochi that was exiled in 1929 to the Solovetsky Islands in the Arctic Ocean.) But the trail ends definitely in 1921, 64 years ago.

And the most important question: do they exist at the present moment? If so, what can they say to us now? I have a number of leads I'm pursuing, but shouldn't we as a Society be searching for our Russian brothers and sisters? □

Gary Sandman requests anyone with knowledge of Russian Quakers to write to him at 717 Irving Ave., Apt. 205, Woodstock, IL 60098.

Left: American Friends Service Committee workers in Buzuluk, Russia, 1921. Below: AFSC workers with new tractor in the streets of Sorochinskoye, circa 1921.



AFSC Archives

A Vision of Hope for All Friends

This article is excerpted from a paper Lewis Benson presented to the 290th session of New York Yearly Meeting, held at Silver Bay, New York, from July 28 to August 3, 1985. —Ed.

by Lewis Benson

My vision for the future of the Society and for unity in the Society of Friends has a foundation, and this foundation is the experience of Jesus of Nazareth as a living reality and as a living teacher whom God sent and who is our living rock and foundation.

This gospel foundation can be expressed very simply. For the past 11 years I have been traveling and bringing Fox's gospel message to Friends and others in many parts of the world. I have tried to keep very close to the message that was preached by Fox at Firbank Fell. It is a message that Jesus of Nazareth who lived and suffered and was crucified *is alive* and can be experienced as a living reality. This Jesus who is alive and whom we can experience in personal encounter has promised us that "wherever two or three are gathered together in my name, there am I in the midst of them." To all who gather in the name of Jesus he is present in a functional way; he is present as a teacher who teaches us what is right in God's sight and gives us the power to obey.

This gospel message is an invitation to receive Christ and to have a direct experience of the living Christ. Those who first received this gospel message began at once to gather together to meet in the name of Jesus.

Fox describes the beginning of the

Quaker community in these terms: "[After people have been] convinced of God's eternal truth and come to Christ . . . and sit under his teaching, here is the ground and foundation of these meetings" (Richardson Manuscripts, Haverford College, p. 217). ". . . Here is the foundation of our meetings . . . the foundation of them is Christ" (*The Works of George Fox*, 1831, 8:79). "He is our rock and foundation to build upon" (*Works*, 8:115).

The gospel experience is not just a transaction between the individual soul and God but a coming into a fellowship of disciples under the headship of Christ. Fox describes it as "coming home." Those who are gathered into this gospel fellowship, experience gospel worship and the church order that belongs to the gospel.

Fox's whole life was engaged in a two-fold task. He says: "The *first* work is to convince people of God's truth" (Mss., p. 217). Preaching the everlasting gospel to the inhabitants of the earth is the first part of the task. The second part of the task consists in urging those who have been convinced of the truth to come into "the order of the truth and the order of the gospel."

Fox says:

All they that do not receive the gospel of Christ . . . such are blind concerning the order of the gospel . . . how can they receive the order of the gospel . . . or . . . receive him to reign in their hearts when they will not receive his gospel. (*Works*, 8:207)

O that all would come to Christ and so to the order of the gospel. The gospel is from heaven. Here is the eternal fellowship and order. . . . They that take up anything below this, down they fall and away they go. (Mss., p. 407)

Why was it that a man whose cry was "O that all would come to Christ" should have been rejected and persecuted by so many professing Christians of his day? Why did not Fox ever con-

sider throwing in his lot with some already existing Christian group? Why was it that none of the many thousands who received Christ through the gospel preaching of the early Quakers ever sought Christian fellowship anywhere but in the Quaker fellowship? I believe that the reason for this is that the gospel that Fox preached brings with it a *new* fellowship, a *new* church order, a *new* worship, a *new* ministry, a *new* way to answer God's call for righteousness.

Soon after I was first convinced, I traveled one summer with a group of Young Friends and we visited every kind of Quaker group in the United States. We traveled 11,000 miles from coast to coast and up and down the country. Some of these young travelers were shocked by pastoral Quakerism and gave themselves wholly to the cause of liberal Quakerism. Several others of the group left Friends and joined a Christ-centered community with roots in 16th-century Christianity. Others became a part of the new but growing Quaker bureaucracy. This was in 1937. At no time since then have I ever believed that the whole Society of Friends could be won over to evangelical, liberal, or conservative Quakerism. As young Quakers, my wife and I worked very hard for unity in Philadelphia Yearly Meeting and in the North American Young Friends Fellowship, of which I was the first chairman.

I don't think anyone is working very hard for unity among Friends today, because we have now found a substitute for unity which consists in accepting disunity as permanent and calling it diversity. The theory is that we can tolerate a very high level of diversity if we can only learn to treat each other with respect and learn to practice the arts of civility and diplomacy. Under this order of things everything seems to run smoothly and according to plan. And there seem to be a great many Friends who firmly believe that this pluralistic structure of Quakerism is unshakable, unbreakable, and will last un-

A retired printer, Lewis Benson has been an active worker of the New Foundation Fellowship since its inception. He is a recorded minister of Manasquan (N.J.) Meeting.

til doomsday.

George Fox has a great deal to say about Christian unity. He says: "God is a God of order" (*Journal of George Fox*, Bicentenary Edition, 1902, 2:417), and "God is the author of peace and not of confusion" (*Works*, 7:28). And so he writes to Friends: "In the power of the Lord Jesus Christ preach the everlasting gospel . . . and so according to that speak, to bring all unto the head Christ . . . for there is the unity and out of it is the confusion" (*Works*, 7:114).

To the "churches gathered into outward forms," he writes:

You have run on everyone after his own invention; every man hath done the thing that was right in his own eyes, that which pleaseth himself. . . . Ye have run on without a king, without Christ, the light of the world, which hath enlightened everyone that is come into the world. (Bi., 1:244)

The way of Christ and his light . . . are but one; though the world hath imagined

many ways [which are] all out of the light . . . the presence of Christ is not with them . . . who see not with the pure eye which is single, but with the many eyes that lead into the many ways. (Bi., 1:347)

Thou art in the bondage, and in the temptation, that hast not forsaken all things and come to Christ the one thing. (*Works*, 3:493)

Fox does not seek for unity by means of creedal statements, sacraments, or Scripture, but he looks to Christ to lead us out of the confusion and into the unity. He says: "We are not our own, and are not to live to ourselves nor to order ourselves but to live unto [Christ] and be ordered, ruled, [governed, counseled, and led] by him" (*Works*, 5:203).

After Fox died, his executors found among his possessions a sealed envelope on which he had written: "Not to be opened before the time." Those responsible rightly guessed that there was no better time than the present, so they

opened the envelope and found Fox's last message to Friends, which was read at the next yearly meeting and published four years later in the *Journal*.

This epistle begins: "Keep all your meetings in the name of Jesus . . ." and he pleads with Friends to "all stand steadfast in Christ Jesus, your Head, in whom you are all one. . . . Let no man live to self, but to the Lord . . . all striving to be of one mind, heart, soul, and judgment in Christ . . . who is your rock and foundation" (Bi., 2:527-28).

In 1676 Fox wrote a paper entitled: "Concerning Christ the Spiritual and Holy Head over his Holy Church, and his churches. . . unity and oneness in him." In this paper he refers to Christ's prayer in which he prays to God that "the love wherewith thou hast loved me may be in them, and I in them" (John 17:26). Now this, Fox says,

is the perfect love and perfect oneness, in perfect unity with the Father and with the



Son, and with his church, and this oneness is that which convinces the world, that the world may know that God hath sent his Son, by his love, and unity and oneness, that is amongst his saints, and they in the Father and in the Son. (*Works*, 5:292)

So the church, which Christ is the head of, are one body, and their unity is in the one spirit, and they have but one Lord Jesus Christ, who is the author of their one faith. (*Works*, 5:294)

Now, how is all this related to our present need to find a "basis for authentic unity" in the Society of Friends? I find it difficult to address this problem in an atmosphere in which there are so many Quakers who are persuaded that *unity* can be totally separated from *function*, that it is possible to have an *ideological unity* which exists side by side with, and in harmony with, practices which are diverse. Take, for example, a coach drawn by six horses. As long as the animals behave as a team, the coach and horses function harmoniously. But if each of the six horses decides to strike out in a different direction, this functioning harmony is destroyed.

It seems obvious to me that unity cannot be divorced from function. When Quakers are so diverse in faith and practice that they cannot function together, I do not see what meaning we can attach to the claim that unity remains undamaged in spite of a diversity so great that it is causing malfunctioning on almost every level of Quaker life. Let me give you a few examples of what I mean:

How can we act in unity in response to the call to go forth and publish the truth of God when each Quaker has his or her own version of God's truth?

What happens when some Friend is called to travel and re-proclaim the everlasting gospel preached by George Fox? Can we give such a person a "minute" expressing our unity with the concern?

What happens when some who have received Christ and his gospel come among us seeking fellowship in a community of which Christ is the head and seeking an experience of worship which is in the name of Jesus?

And what about the way we go about ordering our corporate life as a religious society? Can we find unity in this when for some the leadership and authority of the living, present Christ is the ultimate

fact of our corporate existence, while for others this is something which has no reality at all?

How can we work toward a deeper ministry when we do not have a common understanding of the nature, function, and meaning of ministry?

And what happens in time of war and universal conscription when some members of draft age are told that the Society will support *both* their testimony against war *and* the action of other members who consent to bear arms? Is there both a Quaker peace testimony *and* a Quaker war testimony?

A plea for greater unity among Friends is often dismissed as nothing more than a plea for a creed. It is true that Christians have tried to bring uniformity into the life of the church by means of creeds and by means of investing the Bible and/or a priestly hierarchy with absolute authority in matters of faith and practice.

But in Fox's writings the word *authority* is never associated with creeds, Scriptures, or a priestly hierarchy. Instead, he asserts that "the foundation, government and order of your meetings is Christ and his gospel" (Mss., 283-84); "the power of God, the gospel, is the author of your . . . meetings" (*Works*, 8:148-49). When speaking of the authority of the Quakers' meetings, Fox uses three terms: "the power of God," "the gospel," and "Jesus Christ." These are not three authorities, but one authority. The gospel which is the power of God leads us to a personal encounter with Jesus Christ, who is present in our midst as a living reality when we gather together in his name. And Jesus Christ in his living, personal presence can be known as a present teacher, leader, governor, and orderer of his people. So the unity to which we are being called is neither conformity to the written word nor obedience to priest or bishop, but is founded on the living Christ and his gospel. Fox wrote, "As everyone hath received Jesus Christ the Lord, so . . . let him be their Lord and Orderer. For the preaching of the gospel is to the intent that all may come to be heirs of the gospel, and [come] into possession of it, and to be heirs of Christ and [of] his government" (Bi., 2:241).

I believe that the Christian message that George Fox preached furnishes us with a "basis for authentic unity." I believe that Christ can bring all Friends

everywhere into an experience of perfect oneness—the same kind of oneness that he has with his Father.

It is my hope that Friends everywhere will remember the rock from which they were hewn and build again upon the gospel foundation that is the common heritage of all Friends.

For many years it seems to have been a tacit assumption among Friends that the apostolic fervor of the early Quakers will never be rekindled and that George Fox's words that launched the early Quaker movement will never again stir people's hearts to do great things for God. But I can say from experience that people today are being called to preach the everlasting gospel to the inhabitants of the earth. Truth has not lost its convincing power, and people are being turned to Christ today by the same gospel that was preached by Fox and the Apostles.

And so, my message to all Friends everywhere who are heirs of the everlasting gospel and its order is this: *claim your inheritance*.

I believe that the greatest days for the cause of God's truth lie ahead. The early Quaker vision of God's truth is being recovered and preached again. Friends of various Quaker traditions are working together and seeking to build anew on the one foundation that was laid by the Apostles and early Quakers. Could it not be that a new day is dawning—a day in which we may see and experience the fulfilling of John Wilhelm Rowntree's prayer of 90 years ago: "O Christ . . . send us forth with the apostolic fervor of the early church."

If we are now standing on the threshold of the day of our visitation, we should take warning; for Fox says, "Nought will stand in the day of the Lord but truth."

I conclude with some words from Margaret Fell, who exhorts us to

prove all things and hold fast to that which is good. And look not at men, nor at the times as they stand in relation to men; for in so doing the god of the world will blind the eye.

But look at the Lord and at his truth, and eye his dealing, and the dispensation of his will . . . and slight not the visitation of his love: for truly the Lord whom we seek, will suddenly come to his temple, and who may abide the day of his coming? (*The Works of Margaret Fell*, 1710, p. 236) □

Unity and Diversity in Our Spiritual Family

This article is excerpted from the text of a talk Daniel Seeger gave at the 290th session of New York Yearly Meeting, held in Silver Bay, New York, from July 28 to August 3, 1985. —Ed.

by Daniel A. Seeger

On the third day of Eighth Month 1984 the *Wall Street Journal's* second lead was a feature article about the Religious Society of Friends.

The article described a religious society founded by George Fox, which spread to the New World from England, which was noted for its members' spiritual and activist devotion to peace and human rights, and which today is colored both by liberalism and secularism, and by the revivalist movement which flourished in the United States in the 19th century. It described a society whose membership has persistently declined in number. For example, Philadelphia Yearly Meeting, in spite of the tremendous growth of the general population, is now only about half the size it once was. And while the *Wall Street Journal* article did not go into the details of the orthodox, Hicksite, Gurneyite, Wilburite, Beaconite, universalist, programmed, unprogrammed, and evangelical movements within Friends, it did, nevertheless, portray an extremely small spiritual society which seems to embrace all shades of the religious spectrum, from agnostic humanism to evangelical Christianity.

Indeed, our diversity seems to be intensifying. Not only do we function through an array of organizational structures gathered out of the past differentiations which sprang up among Friends—three conservative yearly meetings, Friends United Meeting, Friends General Conference, and the

Evangelical Friends Alliance—but new collections of Friends are still forming in response to some special concern, or to some unique spiritual experience, or path-seeking. Let us, for the moment, call these *permanent interest groups*—of which the New Foundation Fellowship and the Quaker Universalist Fellow-

The words of men and women of spirit are to be listened to as one listens to the wind in the trees, the sound of the river, or the song of the birds.

ship are two of the clearest examples. But other contemporary collections of Friends could be included in this list of permanent interest groups: the Friends for Lesbian and Gay Concerns, the Friendly Vegetarians, and the Friends Society for Economic Democracy all might be regarded as groups seeking to advance a particular point of view about what Quakerism is or how it should be applied.

Finally, increasing numbers of Friends are joining covenant prayer groups, or other groups which are sometimes simply referred to as circles of spiritual friends, as a way of support-

ing each other, and our whole Religious Society, in the development of faith.

There are some who regard these contemporary developments with misgiving. They feel that at a time when, after an arduous struggle for healing, old and tiresome quarrels have finally been laid to rest, seeds of new schisms are being sown.

Obviously, whether all these developments are beneficial to the Society of Friends as a whole depends upon the spirit and wisdom of those undertaking the efforts. But on the basis of experience to date I believe there are many more grounds for gratitude than for alarm. Indeed, Lewis Benson himself, and those other Friends who have gathered in the New Foundation Fellowship, have established for us a very high standard, which we can all hope to emulate. They have been at once firm of purpose, clean in their message, and yet respectful and loving toward other Friends in all they have done. Lewis's remarkable research into the spiritual experiences of George Fox and his service of raising this up once again for us all to consider have been invaluable for our Religious Society. I know that Lewis would regard my own apprehension of George Fox's spirituality as incomplete; yet I can testify that I have gained nothing but good things from the impact which Lewis and his associates have had upon me.

In order to understand both the dangers and the helpful possibilities inherent in this interest group phenomenon, let us reflect upon two universally experienced aspects of spiritual life: the first is the development of religious doctrine, and the second is the practice of evangelism. Obviously these two things are closely related to each other, but let us consider the development of doctrine first.

Sufi masters tell the story of a sage whose disciples were full of anxious questions about God.

A member of Fifteenth Street (N.Y.) Meeting, Daniel A. Seeger is regional executive secretary of the American Friends Service Committee's New York office.

Said the master, "God is the Unknown and the Unknowable. Every statement about God, every answer to your questions, is a distortion of the truth."

The disciples were shocked and bewildered. "Then why do you spend so much time speaking about God?" they asked.

"Why does the bird sing?" was the master's response.

Spiritual discourse occurs not because the conversants have a statement, but because they have a song. The words of intellectuals are to be understood. The words of men and women of spirit are to be listened to as one listens to the wind in the trees, the sound of the river, or the song of the birds. They should awaken something in the heart that is beyond all knowledge.

Great masters of the spiritual life, aware that spiritual insight cannot be pinned down, often speak obliquely or in parables. They know that what they have experienced in their hearts cannot be put into words directly. And so the Gospels are full of people straining at gnats, sowing seeds by the wayside, hiding candles under bushels, or looking at the specks in each other's eyes. The Buddha compared the agitated mind to the flipping about of a fish when it is out of water. He also compared the pious person preoccupied mainly with doctrines to a spoon which can hold soup but not taste it.

Often a great spirit will give us a formula—something very inaccurate and very inadequate—in the hope that some other people might be tempted to experience the same thing themselves. But people seize upon such formulas, make of them sacred texts, impose them on others as holy beliefs, go to great pains to spread them in foreign lands, and even give their lives for them. Is it not true that it often seems as if humanity's great seers might have better kept their experiences to themselves?

There is a well-known story about St. Thomas Aquinas, the brilliant Christian theologian, whose philosophical edifice comprises thousands of harmonious steps of thought. One day while at mass he had a vision. After experiencing this vision, he laid down his pen, never to pick it up again. Suddenly he was overwhelmed with a desire for silence and repose. "Such things have been revealed to me," he said, "that all I have ever

written seems as so much straw."

People are apt to take either one of two attitudes toward this story. They can assume that it was the excusable madness of a great mind which had finally exhausted itself in its titanic labor in the service of truth; or they can assume that it is a telling rejection of all Scholastic philosophy and, by implication, of all doctrinal enterprise whatsoever, by the great master himself.

Obviously, I have no way of knowing what was the true state of the mind of Thomas Aquinas. But it seems quite possible to me that both these approaches to the situation are wrong, and that the saint's great work in the explication of doctrine and his final dismissal of it are both expressions of truth. For might it be that a legitimate function of doctrine is to nourish us in such a way that we are prepared ultimately to receive a measure of insight which so transcends the doctrines themselves that they become irrelevant?

For the pearl of great price of which the sages sing cannot be described in words and cannot be understood by the mind. Although in the Psalms David says to us, "O taste and see that the Lord is good," we know that that of which he speaks cannot literally be tasted,

People who have experienced a spiritual breakthrough will be impelled to share the good news.

seen, or touched. The metaphor is not the experience itself. It only hints at something. Yet what it hints at is the source of all true living, and so it most urgently must be found. "Hints and guesses," said T. S. Eliot. "The rest / Is prayer, observance, discipline, thought

and action." George Fox had the remarkable yet simple insight that Scripture cannot properly be understood unless it be read under the power of the same spirit with which it was given.

If doctrines are like bird song, perhaps the fatal errors are three: not to sing at all; or to take the song too literally, approaching it as a lawyer rather than as a poet; or to try to force others to hear and appreciate the song before their own inner natures are prepared to do so.

There is, however, no systematic theology in George Fox's writing, only a seemingly irrepressible outpouring of testimony to deep spiritual experience. Sometimes he uses new words, or old words in a new and unique way, a way which has a startlingly universalist sound. Yet whether we are attuned more to his standard Christian vocabulary or to his universalistic inventions, I think there can be no doubt that in either case this huge torrent of words comes to us from a sensibility which is constantly striving and straining to convey to us something beyond the mere meanings of the words themselves.

The usefulness of what I have termed permanent interest groups in the Religious Society of Friends is precisely that they allow people caught up in a stream of spiritual discourse, who are being transformed within by the hidden power of their dialogue's deeper meanings, to reinforce and extend their experience in community. They need not wait behind in frustration because many have not yet tuned in to this conversation and therefore cannot understand it, or because many of a different spiritual make-up will never be a part of it.

Would it be completely far-fetched to make an analogy with the Roman Catholic church? There are a considerable number of different spiritualities and disciplines which have been institutionalized within that church. Augustinian spirituality is quite different from Scholasticism, which in turn differs from the way of Saint Francis of Assisi. Admittedly, the church as an institution rather carefully defines that area of common ground which is shared by all members of the faith community, and within which each of these individual spiritualities is a sort of specialization. Yet it is fascinating to see how broad is the scope embraced by conservative Catholic theologians, on

the one hand, and such people as Thomas Merton and Teilhard de Chardin, on the other.

In the case of the Religious Society of Friends, the spectrum presented by our present condition is indeed much broader, and the discernible common faith much more rarified. To some Friends our present condition is so chaotic that they are on the verge of

True spirituality is that which succeeds in bringing one to inner transformation.

doubting that any salvation can be found here. They feel they are being denied the support of a firmly founded confession and a focused discipline such as has made possible the spiritual achievements of people like Merton and Teilhard de Chardin. Such Friends are inclined to wonder if a few schisms would liberate us all to pursue our spiritual development in a more positive and reinforcing way.

I can readily understand why some Friends may find the costs of our present diversity to be outweighing its benefits. In the abstract, I can recognize that a situation could arise when separation, rather than the sentimentalism of unity at all cost, might be of greater benefit to all Friends. But my own assessment is that that point has not yet arrived, and that the pluralism provided for by such groups as the New Foundation Fellowship and the Quaker Universalist Fellowship offers an alternative to separation and schism, provided that those drawn to these sorts of alternatives seek to affirm, to develop, and to deepen their own faith, rather than to quarrel with or to diminish the faith of others.

This brings us from the matter of doctrine and spiritual discourse to the second issue underlying our Religious Society's present state—evangelism. I

am using evangelism here in its broadest sense to mean an applied commitment to promoting a spiritual view or way of life among others. For most religious groups, evangelism is something they practice with respect to the outside world; for a diverse religious society like our own it becomes an internal matter as we try, inevitably, to evangelize each other.

To understand the full implications of this, let us first consider one of the greatest evangelists of all time, the Indian Prince Gautama, who lived from 563 to 483 B.C., and whom we now know as the Buddha. After years of strenuous spiritual struggle he became one of the most compelling of spiritual teachers. Having pondered the problems of this world, of how humankind should live in the world, and of human relationships, he ultimately achieved insights which came to be regarded by vast sections of the human family as universally true and applicable to every time, every place, and every person. He preached many sermons during his frequent missionary travels; these were committed to memory by his followers and passed on to succeeding generations, so that today an extensive canon is ascribed to him.

It is said that the supreme illumination which he had achieved liberated the Buddha from the bonds of all the earthly laws which ordinary people take to be the true reality. The Buddha thus could have remained in a state of bliss and detachment, having no further personal contact with human beings and their trials and tribulations. But the Buddha indeed elected to remain in human society and to teach. The Buddha's epochal decision to wander and teach was considered by Arnold Toynbee, the British historian, as marking an especially high point in human development. Today, between one-third and one-fifth of the human race lives according to some form of this teaching.

I bring this legend up even though it springs from a culture different from our own because it has an archetypal quality to it—there is a certain inevitability that people who have experienced a spiritual breakthrough will be impelled to share the good news. And how could it be otherwise? How could anyone, having found even a fragment of the truth and love which guides the universe, simply sit still about it?

Evangelism is as inevitable as night and day, and it makes about as much sense to be bothered by it as it does to be annoyed because it's raining. Humanity would be in a very sorry state indeed if no one were inspired with enough enthusiasm to promote the way of life they had found meaningful enough to follow themselves.

It would seem important at this stage of the development of our Religious Society that all of us became more liberated both to evangelize and to be evangelized. For there is no doubt that we have much to gain from and to give to each other if we carry this out in a good spirit.

To do this, we, as evangelists of each other, must have it as our first duty not

The diversity among Friends may be a mark of the unique vocation to which we are called.

to preach but to listen. We must practice an open and sensitive awareness which allows us to listen not merely to each other's theology but to what the other person *is*. By doing this we will begin to live in such a way that we neither crush nor dominate nor entangle our companions, but rather help them to be themselves, and bring them to fulfilling service for the benefit of the larger Society of Friends. We will aim for transparency of heart; we will never manipulate each other's consciences, or try to force other members of our Religious Society into our own scheme of things. No one will seek a procedural victory, or a formulation for faith and practice, or the advancement or postponement of a concern, which leaves someone else defeated.

Above all, everyone will understand that true spirituality is that which succeeds in bringing one to inner transformation, a process which cannot be

forced by external pressure, but can only be elicited through kindness, much the way we share an enthusiasm. True evangelism understands that people always benefit more from what they themselves discover, and from what they are led to from within, than from what they are told from without. Thus there are saints, calm and great, who bring good to others quietly and unasked. It is as if, having already crossed the turbulent

Our evangelism in the larger world will come not from what we say but from how we live. "Let your lives preach," said George Fox.

river of life, they somehow miraculously remain behind and help others to cross it too, acting spontaneously and without any motive. Such people are true evangelists.

Viewed in the context of the needs of our larger human family with all its strife and conflict, the diversity within the Religious Society of Friends may be a mark of the unique vocation to which we are called at this juncture in the unfolding drama of the Creation. Jesus of Nazareth came, as he tells us in the great and beautiful prayer which concludes his final discourse in the Gospel of John, so that "all may be one." But Jesus respected Samaritans, centurions, tax collectors, and outcasts. Surely he would not have wanted to see the world unified and pacified through a hammering of its diverse races and cultures into uniformity. Perhaps it is given to the Religious Society of Friends to show how a great people can be gathered into a unified and loving family while respecting and even celebrating its members' diversity. For if each of us

finds his or her own True Way, Friends will express the universal way. This is the miracle which makes our unity possible.

In the Second Letter of John we read that God is love, and that one who dwells in love dwells in God, and God dwells in her, or him. Thus we are told that the essential meaning of human life is deeply relational, and involves the recognition that we can live fully only by going beyond our isolated selves, to touch and be touched by others. In this sense of the word *love*, we love all things and all people according not to the merely natural delight they bring to us, or to our theological agreement with them, but to the measure of goodness within ourselves. Without a unity rooted in this love within the Religious Society of Friends, there can be little hope for a bold and total service to see what love can do for the world outside of it. For our impact on others, our evangelism in the larger world, will come not from what we say but from how we live. "Let your lives preach," said George Fox.

A few years from now, if the *Wall Street Journal* does a follow-up article on the Religious Society of Friends, perhaps it is doubtful that they will find a much greater degree of doctrinal conformity among us than they saw a few months ago. They will not be able to write that this small spiritual fellowship has at last settled into agreement about some portion of the doctrinal agenda—about the atonement, or the Virgin birth, or about the absolute identicalness of the Christ within and the historical figure of Jesus of Nazareth. But whatever else a hypothetical reporter of the future may find when exploring the condition of the Religious Society of Friends, let us pray that she or he will be overwhelmed by the evidence that all Friends, whatever their background or theology, practice toward each other nothing but a constant and mutual charity so striking that when the feature story is written it exclaims, "This is what the whole world should be like!" For what Babel has dispersed, love can gather in. That one people, one family, became many was the work of human pride. We should not wonder, therefore, that when many peoples become one family again it will be the result not of doctrine, not of debate, not of triumphalism of any sort; rather, such unity will be the fruit only of humility, and of love. □

The

Overheard at the women's bowling session: "Some of these balls need hearing aids—they don't go where they're told to."

—attributed to Kay Pennebaker, the *Kendal Reporter*

Perhaps you enjoy Friendly riddles:

Q. What is the most Quakerly thing in your refrigerator?

A. The inner Light.

Q. What tree is the Friendliest?

A. The quaking aspen.

Q. What did the Quaker man say to his wife when he wanted to read in bed?

A. Mind the Light.

—Caroline Reed

Then there was the story about the Quaker household, when it was growing late one evening and the parents said it was time for the children to go to bed. One of the children remarked, "I think it is illegal for you to force me to go to bed. Isn't there a law against compulsory retirement?"

—the *Lamplighter*

A Scarsdale (N.Y.) Meeting member reported to business meeting about his research into providing an amplification system for the meeting room that would insure that no one would miss any of the vocal ministry. He reported that an acoustical engineer had developed a system composed of microphones suspended from the ceiling and speakers, which had proved to be effective in conference rooms. One Friend expressed the reservation that such an amplification system might pick up unwanted sounds, such as snores.

—Scarsdale Newsletter

At the concluding celebration of the Quaker Studies Program at Salem (Mass.) Quarter, Ken Haase appeared in a rented George Fox-like costume, which he then wore next day to meeting at Beacon Hill. As he proceeded past the antique shops on Charles Street, he stopped and said to the amazed proprietors, "Ah! Modern furniture!" When he got off Boston's notoriously

Friendly Funnies



late Red Line subway, he heard someone in back of him say, "I knew the service was bad, but this is impossible!"

—Bill Kriebel

A number of stories about Jessamyn West, the Quaker author who died last year, have been appearing in various places. Jessamyn is alleged to have related that she and Richard Nixon went

to Sunday school together in Whittier, California, and that their respective fathers taught classes. Jessamyn drew Richard's dad, while Nixon got hers. "You can judge who was the better teacher," she told others.

—Sol Jacobson

And the *New York Times* reported: "Nixon sent me a copy of his autobiography. He signed it: 'For Cousin Jessamyn, the most noted writer of the Milhous clan, from the most notorious —R.N.'"

Bacon Evans was an excellent football player, and once during a hard-fought game he tackled his opponent with such zeal that as the man fell to the ground he let out the words "Jesus Christ!"

"Only his devoted servant," said Bacon Evans, as he helped him to his feet.

—Louise Wilson

A First-day school art-minded teacher at Brooklyn (N.Y.) Friends Meeting asked her class of young Friends to give a thought to drawing her a painting of worship. The next First-day the class, largely male, showed up with eight beautifully crayoned *warships*, all guns blazing!

—Sol Jacobson

One sports-minded Friend reported that the October 6 sports page of the *New York Times* gave full details of the previous day's William and Mary versus Harvard football game. It seems that Rufus Jones caught a pass and ran 41 yards for a touchdown.

—Henry Scattergood

Is this what is meant by "an opening of the way"?—Ed.

It has been said that Friends who drink and drive are putting the quart before the hearse.

And ecumenically speaking:

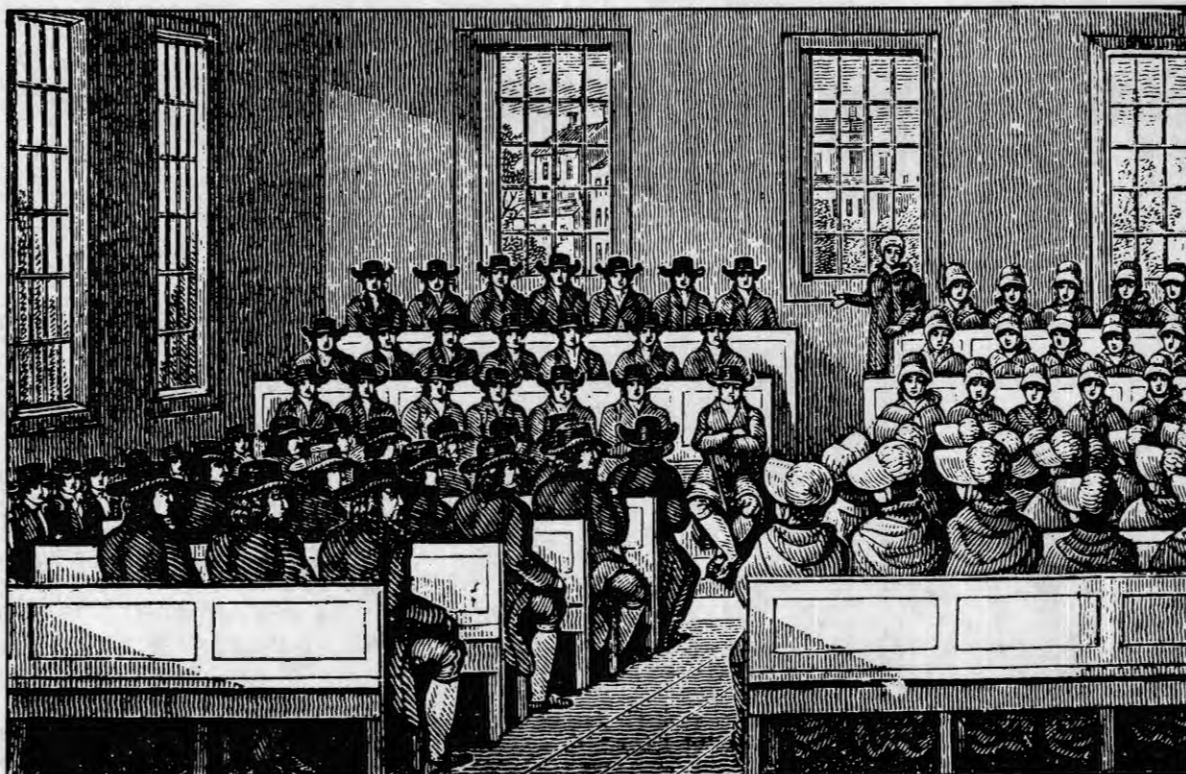
According to the *Kenya Times* of Nairobi, police arrested a Greek nun for smuggling 6,000 bees into Kenya under her habit. The nun, identified only as Sister Irene, wanted to make beeswax church candles.

—*Christian Century*

Episcopal churches in northern New Jersey paid for an advertisement in a local newspaper which read: "If Jesus fed the multitudes with five loaves and two fishes, why can't the government do it with \$800 billion?" The ad concluded with the statement: "If you think it's right to help people in distress, come and join us in an atmosphere where compassion toward people and the worship of God come together in joy and fellowship."

—Rahway/Plainfield (N.J.) Newsletter





Courtesy of Friends General Conference

Sexual Equality Among Friends: Reality or Illusion?

by Juleen Audrey Eichinger

I had always thought that Quakers had a fundamental and unwavering commitment to equality between men and women, but when I started reading about Quaker history, I discovered that this commitment actually waxed and waned. It is true that George Fox spoke equally to men and women and relied often upon the counsel and wisdom of women such as Elizabeth Hooton and Margaret Fell. When he eventually married Margaret Fell, he refused to acquire property as a result of their union and signed papers renouncing the share of her property which he would have normally acquired under English law.

The Quaker ministry has always been open to women, and nearly 50 percent of the earliest converts who became ministers were women. Numerous letters (which fortunately have survived) attest

to the spirit of respect, comradeship, and concern these ministers felt for one another. Early Quakers advocated social rules and family relations reflecting the notion of sexual equality. New methods of address were adopted, and new patterns for male-female relations were developed, particularly evidenced by a revised marriage ceremony which eliminated the traditional promise of a wife to obey her husband.

Two fundamental Quaker beliefs were absolutely critical to this commitment to equality: belief in the inner Light and millennialism. The doctrine of the inner Light teaches that all persons have within them a spark of the divine. If fanned and nurtured, that spark can blaze brilliantly within and outside each person. This inner Light is nothing other than the spirit of God. If the spirit of God resides in all persons, then women, too, may be receptacles of, and vehicles for the expression of, God's wisdom. Fox never questioned the ability of women to speak the word of God and in fact argued with his contemporaries

who posited that women had no souls. If they had no souls, he would charge, then Mary, the mother of Jesus, referred to that which had no existence when she cried, "My soul doth magnify the Lord!" He also taught that "every man and woman that be heirs of the gospel, they are heirs of this authority and the power of God which was before the devil was" (*Cambridge Journal*, 1911, 2:128).

Millennialism also motivated the first Quakers. They believed that the final millenium—the last 1,000 years when Christ himself will rule the earth and all will live in heavenly bliss, according to heavenly rules—was imminent. Fox taught that, although humankind had sinned collectively through the actions of Adam and Eve, the time had come for humankind to be restored, through Christ, to their original blameless and equal status. "Man and Woman were helps meet . . . before they fell; but after the Fall, in the Transgression, the Man was to rule over his Wife; but in the restoration by Christ . . . they are

Juleen Audrey Eichinger is assistant editor for Medieval Institute Publications and part-time instructor of religion at Western Michigan University. She has been investigating the changing roles of women for several years. Juleen attends Kalamazoo (Mich.) Meeting.

helps meet, Man and Woman, as they were before the Fall" (*Epistles*, 1698, 2:323). Quakers were convinced that the "restoration" by Christ was near at hand and that they were to usher it in.

Within ten years, however, a change in attitude can be identified. An institutional structure developed among Quakers which kept women from positions of leadership. Women were discriminated against and relegated to subordinate positions in the religious community.

The office of elder was firmly established by 1656. Elders were to see that meetings for worship and a business meeting for elders were held weekly. They were to maintain and enforce standards of behavior, reproofing those who "walked disorderly" and disowning recalcitrants. They collected money for relief work and appropriated funds for traveling ministers. By 1671, ministers had to be "recorded," i.e., approved by elders before they were allowed to preach, and elders made certain that ministers lived up to their words, rebuking and censuring those who strayed. In short, institutional power came to be centered in the office of elder, and, interestingly enough, all early records indicate that elders were always men. Even Fox described them as "men Friends."

Women were segregated from men and—more important—kept from full participation in church matters. Women continued to preach and function as ministers—only as such, they were subject to men. Men (elders) could disapprove of a woman becoming a minister if they felt she was unready, insincere, or did not preach what they wanted her to preach. Women's meetings were established in London in 1662 so women could assist the elders in social welfare, but women's tasks were distinctly different from the elders'. Women looked after and visited the poor, widows, and orphans. They visited and tried to relieve the suffering of those imprisoned and saw to the education of children. They were to oversee the morals of Quaker women and stop false rumors or voices of disunity in the community. They found employment or apprenticeships for Quaker women and dealt with women who married non-Quakers or who were married by a priest. They approved or disapproved marriages, regulated midwifery and widows' pensions, and assured consistent refusal to pay tithes. Women were

also to monitor and, if necessary, censure emigrants overseas, doing so by publishing public papers.

Separation does not necessarily mean inequality unless access to mobility and power are restricted to one group and denied to another. Unfortunately, this is what happened among the Quakers. Elders considered "affairs of Truth," communicated "what the Lord opened in them," and structured the services of the young community, while women inspected and relieved the circumstances and conditions of poor and imprisoned Quakers. Men dealt with matters of doctrine, theology, truth, money, and leadership; women followed orders given by men, typically to nurse or otherwise physically nurture members of their community. It wasn't long before the attitude of "able, but less so than men" permeated the thoughts of Quaker women and men alike. Women were not permitted to collect money; they had to request funds from the men. (London women set up their own "box meeting"—at which they collected money in a box—but this was strictly limited to London and was criticized by men.) Women were not allowed to have authority over men. Indeed, the first schism among Quakers (the Wilkinson-Story debate) was born of—among other things—the fact that by having women approve of intended marriages, men were subject to women, which was said to be "unnatural and wrong."

Women even were reluctant to establish their own business meetings, and when they did, they often viewed themselves as subordinate. For example, the Bristol Women's Meeting wrote that they were "in unity with their brethren and in subjection of mind to them," and in 1674, London Women's Meeting it-

self wrote that "the Lord prefers men to women, but women can help men in their important work."

Even the structure of worship changed to reflect the trend toward subordination of ministers to elders and women to men. Women and men sat on separate sides of the room. Later, a physical divider was erected, and men and women, in effect, worshiped separately. Women had to ask permission to speak to the men's gathering, but the men regularly addressed the women. Only men's meetings answered the Queries.

Many Quakers believed women ought not be religious leaders because of their inherent spiritual inabilities and the social impropriety of such behavior. Eighteenth-century woman ministers were described as self-effacing and modest. Their journals reveal long struggles to overcome feelings of unworthiness. When they spoke, their eyes were downcast and their demeanor modest and humble. Their actions and deference to men were lauded as exemplary for all women. Women preached primarily to women, and pregnant ministers were advised not to travel, out of modesty.

In 1872, Joseph Gurney wrote that St. Paul had no intention of forbidding the ministry of women when he cautioned women to keep silent in the church. He had, however, wanted to prevent them from questioning ministers of the churches, because such behavior is "inconsistent with the diffidence which ought ever to distinguish the character and manners of females." In *Observations on the Distinguishing Views and Practices of the Society of Friends*, Gurney wrote that women should speak only when possessed by and inspired by the Holy Spirit, thereby assuming no personal authority. He maintained that it is wrong for a woman to be a pastor or to teach in a way connected with the government of the church, because she would then "usurp authority over [her] brethren and be in the wrong." He praised the "modesty, gentleness, order, and . . . right submission to their brethren" of Quaker ministers.

How could this happen, given the basis for equality found in the doctrine of the inner Light and in millennialism?

We must first understand the nature of the Quaker ministry. A Quaker minister was not a trained professional but





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a layperson whose openings to the inner Light were suitable for sharing with other believers. We must also understand the distinction between prophet and priest. Prophets are divinely inspired but carry no personal prestige or influence; their power comes from that which speaks through them. Priests, on the other hand, study the sacred words, interpret them, and shepherd others in lives of faith and obedience to God's commands; it is by their own effort and innate ability that priests rise to positions of leadership and authority. The Quaker ministry was, in essence, of a prophetic nature: one is filled with the Holy Spirit and speaks its truth, on its authority rather than one's own. Belief in the inner Light acknowledges that all persons have the potential for prophecy, not for priesthood. Thus, it was utterly consistent for Quakers to accept women as prophets—as vessels, mouthpieces of God—but not as priests, as respected leaders in their own right.

Millennialism also contributed to the change in attitude toward women. Although it was believed that women would be restored to their original, God-given status as helpmeets, as equals in the millenium, it was accepted that women are subject to men in ordinary time: Eve's punishment had been visited upon womankind as a whole; women shall suffer in childbirth and be subject to their husbands until the sins of Eve are washed away with Christ's second coming. As long as Quakers believed the Kingdom of God on earth was imminent, they attempted to live in accordance with their expectations of life in the millenium. When years passed and Christ did not appear, they had to acknowledge that the "restoration" had not yet arrived, that it was still the time of the "transgression." Therefore, women must be subject to men, and society's norms must prevail, as long as they do not contradict God's teachings.

It is important to acknowledge that the attitudes and behavior of any religious group are nurtured by cultural and social influences as well as by theological beliefs, and Quakers are no exception. During the tumultuous civil war years, when Quakerism first emerged, a number of other religious and political groups—Anabaptists, Baptists, Diggers, Familists, Fifth Monarchy Men, Levelers, Ranters, Seekers—shared many beliefs and practices common to Quakers,

in particular, an emphasis on equality of men and women before God and in law. Women ministers were common in nearly all the so-called radical reformation sects. After the restoration of the monarchy in 1660, however, most of these groups disappeared. English society viewed women as having increasingly limited abilities and functions. Women were not born (wrote an English country woman, Mary Evelyn, in 1690) "to read authors or censure the learned. The care of children's education, observing a husband's commands, assisting the sick, relieving the poor, or being serviceable to friends are of sufficient weight to employ the most improved capacities among us." It is not surprising, then, that the same lack of educational opportunity, lack of mobility, lack of real power, lack of perceived importance, relegation and confinement to domestic duties, and subordination to men that characterized the plight of their sisters characterized Quaker women also. Although Quakers established women's meetings, where women could effectively contribute to the religious community, Quakers allowed women no autonomy in any realm in which men themselves operated or in which they might have authority over men.

Looking at more recent history, we see Quakers influenced by social trends. Quakers did not, because of their unique beliefs, begin various social reform movements with which they are so often connected: abolition of slavery, prison reform, women's suffrage, war resistance, the peace movement. Rather, Quakers committed their energies to social movements which reflected a vision of human society similar to their vision of God's kingdom on earth.

All of this need not be taken as a challenge to the truths George Fox revealed. Instead, it should challenge us to assess how well our lives reflect those truths. Let us take stock in our own lives: what do we see ourselves fit to do for our meeting? How do we parcel out meeting responsibilities and leadership? Are we clear on when we are following the Light within us and when we are reflecting cultural trends? How "true" to George Fox's teachings and actions are we? Finally, do we keep afire the hope and belief that we are acting in the Light of Jesus whose desire and task is to establish an equitable and godly kingdom on earth? □

REPORTS

Friends Coordinating Committee Encourages Quaker Cooperation

Representatives to the Friends Coordinating Committee on Peace (FCCP) met on November 11, 1985, at William Penn House in Washington, D.C., both to exchange news of Quaker peace initiatives within yearly meetings and Quaker organizations and to discuss FCCP program initiatives for 1986, the United Nations Year of Peace. The following were approved as members of the new executive committee: Bob Cory, clerk; Angela Young, assistant clerk; Sherry Hutchison, recording clerk; Bob Oldham, treasurer; and Allison Oldham, member-at-large.

Friends were urged to take an interest in major coming events: the U.N. Conference on Disarmament and Development (Paris, July 1986); the projected interchurch conference on the search for nonviolent alternatives (initiated by the New Call to Peacemaking); and the regional conferences being planned by the newly formed Friends Committee on War Tax Concerns. FCCP representatives also commended the effort of the Friends Committee on National Legislation to stimulate regional and local cooperation of peace organizations undertaking action in congressional districts. Stress was laid on the possibilities for local action on having people serve as "bridges" between the United States and the USSR.

Looking toward the future, the FCCP will make a special effort to encourage exchanges and cooperation between Quaker groups, especially the Friends General Conference, Friends United Meeting, and the Evangelical Friends Alliance. The initiatives undertaken by the World Gathering of Young Friends in Greensboro, North Carolina, this past summer should lead to greater participation of young Friends and young adult Friends. The FCCP can help in encouraging both visitation and internships.

In 1986 the FCCP will again convene in Washington, D.C., on the day following FCNL meetings. Yearly meetings are all asked to make appointments to the FCCP during their 1986 sessions.

Robert Cory

FCWTC Searches for Sensitive, Strong Unity

The Friends Committee on War Tax Concerns (FCWTC) is a new response to the widespread and growing concern among Friends on many aspects of war taxes. It was created following a called gathering of Quaker bodies and agencies that was initiated

by the Friends World Committee for Consultation in 1984. The Quaker bodies that were involved in creating the new committee include Friends United Meeting, Friends General Conference, Evangelical Friends Alliance, Conservative Friends, the independent yearly meetings, with cooperation from Pendle Hill and the New Call to Peacemaking. On March 15-17, 1985, the Annual Meeting of the Friends World Committee for Consultation, Section of the Americas, agreed to sponsor the FCWTC. Wallace T. Collett, of Community Friends Meeting in Cincinnati, Ohio, was chosen clerk of the committee, and Linda Coffin, of Washington, D.C., was hired as staff.

The FCWTC initially is focusing on three areas of work. The first will be publication of educational materials, with the hope of reaching a broader understanding among Friends of the concern about war taxes. The pamphlets will cover such topics as the biblical guidance for war tax refusal; Quaker history and recent Quaker statements on war tax concerns; recent experiences of individual Friends; positions of other churches and Christian denominations on the payment of war taxes; legal issues, IRS codes, and alternatives for those with war tax concerns; spiritual and rational bases for war tax concerns; possible legislative remedies for conscientious objectors; and a general annotated bibliography.

The second area is consultative services to Quaker employers who are involved in the issue through the actions of their employees and through their own role in the collection of taxes. A conference for Quaker employers is being planned for April or May.

The third area is facilitating consultation and study throughout the Society of Friends through a series of regional conferences. The first of these conferences, "Paying for War; Paying for Peace," was held in Washington D.C., September 27-29, 1985, under FWCC auspices. The FCWTC also hopes to develop informal ties with other groups working on the issue of conscience and war taxes, including both those of other denominations and those outside the United States.

Contributions for the work of the FCWTC may be sent to the Friends World Committee for Consultation, 1506 Race St., Philadelphia, PA 19102, earmarked for FCWTC. For more information, write to FCWTC, P.O. Box 6441, Washington, DC 20009.

Linda Coffin



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WORLD OF FRIENDS

On New Year's Day in Bali, Indonesia, silence is observed throughout the day. On *Nyapi*, as the day is called, all activities are suspended, including cooking, and no one is allowed out. All traffic is prohibited, and only the natural sounds of birds and insects are heard. Gedong Bagoes Oka, who lives in an ashram on Bali, wrote to the newsletter published by the Friend in the Orient Committee, "Our ancestors perceived the need for one day of complete silence in a year. It's a rare happiness to experience this day at our ashram."

Two defendants in the trial of sanctuary workers in Tucson, Ariz., are Friends: Jim Corbett, of Pima (Ariz.) Meeting, and Nena MacDonald from Fairbanks, Alaska, a member of Fairbanks Friends Church who is sojourning at Lubbock (Tex.) Meeting (see Milestones, *FJ* 11/15). For an update of the trial, Friends may call 1-800-LEV-1933, or Barbara Elfbrandt of the Tucson office of the American Friends Service Committee at (602) 623-9141. Friends wishing to make a tax-deductible contribution to the National Sanctuary Defense Fund may make checks out to Franciscan Friars of California—N.S.D.F., 1610 Bush St., San Francisco, CA 94109.

At the Friends World Committee for Consultation's 16th Triennial Meeting last August, Simeon Shitemi was named clerk, succeeding Joseph Haughton of Ireland Yearly Meeting. Simeon Shitemi, a member of East Africa Yearly Meeting, is a Kenyan diplomat currently serving as minister of health, and is the first African Friend to head the FWCC. His appointment reflects the fact that there will soon be more Quakers in the Southern Hemisphere than in the Northern, and leadership of the Society of Friends is shifting accordingly. The title has been changed from chairman to the more inclusive English term of clerk. Assistant clerks are Margarita Orozco, of the Mexico Central Conference of Friends, and Akio Watanabe, of Japan Yearly Meeting. Dan Seeger, of New York Yearly Meeting, will be clerk of the Interim Committee, and Peter Eccles, of London Yearly Meeting, will continue as treasurer. Val Ferguson, of London Yearly Meeting, succeeds Richard Meredith, of Australia Yearly Meeting, as general secretary. The FWCC, Section of the Americas representative from Lake Erie Yearly Meeting, Thomas Taylor, succeeds Val Ferguson as associate secretary.

"Paz" was welcomed into sanctuary at Chestnut Hill (Pa.) Meeting on September 15, 1985. Paz, an 18-year-old Salvadorian student, joined other Central American refugees in sanctuary in the Philadelphia area for a three-day fast on November 22-24 to publicize their plight and the desperate situation of so many of their friends and family members in Central America, and to protest U.S. policies toward Central America. Paz, which means "peace" in Spanish, is an assumed name.

Congratulations to Elise Boulding, who received the 1985 Mary Rhodes Award, presented annually by the Sisters of Loretto to women who have made outstanding contributions to the causes of justice and equality. Elise is a member of Boulder (Colo.) Meeting.

More than half of the white South African men drafted in January 1985 did not turn up to begin their military service, Stephen Lowry of the End Conscription Campaign stated at Quaker House, Brussels, recently. There seems to be a growing resistance among draft-age men to fighting in what is virtually a civil war in South Africa. The End Conscription Campaign, organized in 1983 to coordinate 42 conscientious objectors organizations in South Africa, also coordinates street theater, pamphleting, and conferences. The campaign, entirely legal and supported by students, churches, and soldiers, calls for young white men liable for military service to have the right to conscientious objector status.

Peace Brigades International is looking for persons who are willing to serve as escorts offering a nonviolent presence to deter the kidnapping of leaders of Grupo de Apoyo Mutuo (GAM), the Guatemalan support group of families of the disappeared. Sharon Willoughby, a member of University (Wash.) Meeting and Kathleen Holloway spent two weeks escorting the women leaders of GAM. Friends willing to work as an escort for from two to four weeks could combine escort work with language study. An escort needs to know enough Spanish to understand directions and requests. For more information, write to PBI, 4722 Baltimore Ave., Philadelphia, PA 19143, or phone (215) 727-0989.

The first observance of Martin Luther King, Jr., Day as a national holiday will be celebrated on Monday, January 20. "The holiday should serve as a time for Americans to reflect on the principles of racial equality and nonviolent social change espoused by Martin Luther King, Jr.," states the act which set aside the third Monday of January as the official federal holiday. Special events this year include a television program; the unveiling of a bust of King in the rotunda

of the U.S. Capitol; college and university institutes and seminars centered around the principles of nonviolence as a means to progressive social change; dedications of streets and parks to King; and special exhibits and programs at local libraries throughout the country.

These three grants for graduate study are administered by the American Friends Service Committee: the Mary Campbell Memorial Fellowship, the Charlotte Chapman Turner Award, and the Mary R. G. Williams Award.

The Mary Campbell Memorial Fellowship is awarded for graduate study to U.S. students preparing themselves as emissaries of international and interracial peace and good will. The amount granted varies but \$1,000 is the maximum per year.

The Charlotte Chapman Turner Award is given for the advanced education of persons who are married and rearing families and are preparing themselves for a career to alleviate social or medical ills. The amount granted varies, but \$1,000 is the maximum per year.

The Mary R. G. Williams Award is for a one- or two-year appointment to the Friends Boys School or the Friends Girls School in Ramallah (West Bank), near Jerusalem. The schools provide free board and lodging to the recipient of the award, and the award helps provide travel expenses to enable the recipient to travel or study abroad during the summer, or before or after the school year.

Applications for these awards are available from the Committee of Award, AFSC, Personnel Department, 1501 Cherry St., Philadelphia, PA 19102. Completed applications and references must be returned by February 15. Applicants for a Mary R. G. Williams Award must also file an application with the Wider Ministries Commission, Friends United Meeting, 101 Quaker Hill Drive, Richmond, IN 47374.

Correspondents are sought by these prisoners: David Bernard Fields #162-877, Bobby Lowe #163-750, John S. Rucker #169-564, Cyrussolone Wyley #153-135, Billy Wilcher #176-025, and Darcus D. Prude #178-238; all at P.O. Box 45699, Lucasville, OH 45699-0001; Louis Abram #113187, Box 280-G-3/A 212, Odenville, AL 35120; Cecil Simmons #130803, Box 534, Jessup, MD 20794; Orville Spitler, 14400 49th Street Mo, Clearwater, FL 33520; Robert Walker #81-A-5460 F-2-201, William Perez #81-A-5973, Edward Gibbs #80-B-1356, and Larue Mackey #82-A-1360, Green Haven, Drawer B, Stormville, NY 12582; Ron Arvey #200065-E-4, Maximum Security Facility, 14400 49th St. N., Clearwater, FL 33520; Terry Weaver #082218, P.O. Box 699-W-O-44, Sneads, FL 32460; and Edwin Robert #080457#O-52, P.O. Box 699-W, Sneads, FL 32460.

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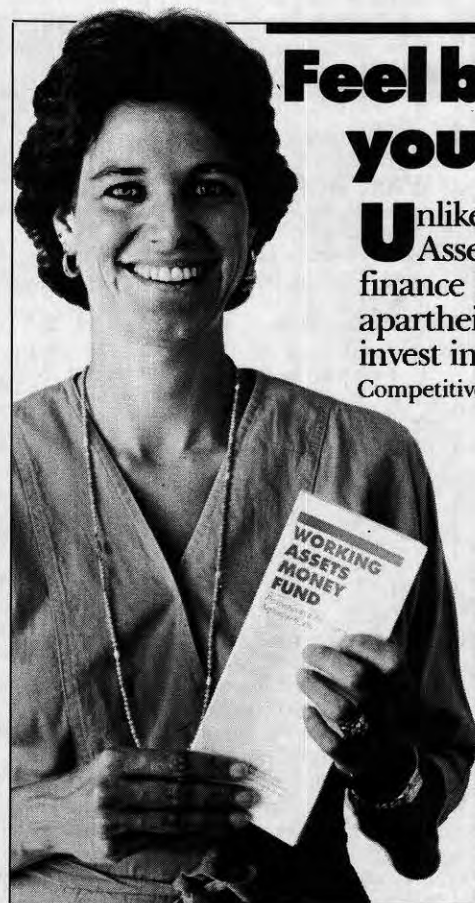
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FORUM

Friendly Pastime or Witness?

I sometimes feel that we Friends are too quick to say yes to service on Quaker committees and boards; because they are so many and we are so few, we thus dilute the inner Light we are able to share in the fulfillment of our responsibilities.

All of this is to say that not all good things need be God's things, and the possibility of our simply doing good without earnestly seeking to learn and do the will of God is greatly increased by overcommitment.

Nevertheless, we have the opportunity to do some careful seeking within those committees and boards on which we feel called to serve to make sure that each is a true witness and not simply a friendly pastime.

Perhaps the following could become a query to be addressed at least annually by each of our committees and boards:

Do we as a committee or board in all of our decisions worshipfully seek to learn the will of God and joyfully accept its administration in all our activities? Do we recognize that overcommitment by individuals and groups, no matter how laudable their goals, tends to crowd out the fruits of the spirit? Do we ask for divine guidance in wielding the pruning hook?

Ralph David Samuel
Philadelphia, Pa.

What is Abortion Doing?

My attention was riveted on an ad in the JOURNAL's October 1, 1985, issue titled, "What Is Abortion Doing to Women?"

The majority of Americans feel the legalization of abortion has given people the religious and personal freedom to make choices about their lives and how they want to live them. It has made it possible to bring healthy children into the world; children who are wanted, loved, and will have a greater chance for a truly happy and meaningful life. It gives the teen-ager who is faced with an unplanned and unwanted pregnancy, with all its medical and social adversities, another chance to attain her life goals, to have that family when she is a mature, responsible adult, thereby giving that child a better life.

The ad makes exaggerated medical claims about the dangers of abortion, yet the National Center for Disease Control statistics show that early abortions are eight times safer than childbirth. The ad fosters the idea that even unwanted pregnancies justifiably force society and men to assume responsibilities. Too many women can testify to the contrary.

The painful decision about abortion must be allowed to remain within the

realm of religious conscience of those immediately affected.

So I contend that the ad should read, "What Has Abortion Done for Women?" I know many join me in answering, it has been a great benefit.

Eleanor A. Johnson

Maryland Religious Coalition for
Abortion Rights
White Hall, Md.

A Missouri apparently anti-free choice group calling itself "Friends for Human Life" has cared enough to take out a six-inch ad in the JOURNAL. The ad suggests that abortion is physically dangerous. (Actually statistics show that in the early months a therapeutic abortion is far less dangerous than ordinary childbirth.) While the advertisement does not come right out for the absolute "right-to-life" position, it asks, "What is the best nonviolent answer to distressed pregnancies?"

Is not the best—painful but necessary—nonviolent answer to this question that of the U.S. Supreme Court, which has restored women's historic common law right to early months abortion?

Surely our obligation to the scarcely sentient early months fetus is less than our obligation to many others: to children, who deserve not to be born unwanted; to women in "distressed pregnancies," whom surely we ought to forgive, not punish; to society as a whole—our duty not to burden it, including the huge health costs of the birth defects of children born to children and to those past optimum child-bearing age; and to the rest of God's creation—not to trample them violently into extinction by our breeding of more people than the earth can benevolently sustain.

Is not the nonviolent way to reduce abortions more moral teaching, more available sex and family life education and family planning, and more practical welfare laws?

Betty Stone
Supply, N.C.

Touched by Grace

John Yungblut's article, "Union Differentiates" (FJ 10/15/85), spoke so beautifully to my individual needs, and I believe to the needs of our monthly meeting, that I felt touched by grace through reading it.

Maeve Hassett
Salt Lake City, Utah

Marriage Regardless of Gender

I thank Barbara L. Curtis and John H. Curtis for sharing their consideration and leadings regarding the marriage of two women (Forum, FJ 10/15/85).

Early Friends did not escape the societal biases and worldly social order of their time. With the Lord's grace, Thomas Boswell and others have more

recently discovered deeper meanings in the very few scriptural passages that refer to homosexual activity. Many Friends, with openness, patience, and love, have come to find discrimination based upon misinterpreted Scripture in no way speaks to the deep and abiding spiritual love between the lesbians and between the gay men among us.

For over a decade, various yearly meetings and Friends publications have labored on this issue with clear vision and good reasoning. Some, such as Pacific Yearly Meeting, have set forth more inclusive marriage practices. This seeking has uncovered a sexual morality founded in something deeper than worldly gender. Our sexual morality, homosexual and heterosexual, must mirror our principles of love, peace, and equality in all relationships.

I pray that all monthly meetings in Philadelphia Yearly Meeting will joyfully take up this overdue concern. A radical departure from the socially acceptable marriage rituals might well be in line with Friends history. We would do well to remember the illegal Friends marriages of the 1650s. While we may not feel personally comfortable with homosexual affection or understand its place throughout creation, the will of God to join two among us in matrimony, regardless of their gender, can no longer be set aside for reasons of legal, social, or emotional intolerance.

Seth Daniel Munter
Palo Alto, Calif.

Ban War Toys

Since the Year of the Child in 1979, Friends from the Geneva Meeting have cooperated with other organizations to combat the sale of war toys in Switzerland. For a few years after the toy stores were first contacted, toy catalogues included few or no war toys, even though war toys were on sale in the stores.

In 1984 we were troubled to find numerous electronic war games advertised. In 1985 we were bothered because the majority of the war toys are imported from the United States, whether cowboy and Indian fights, the world of ugly monsters, or transformable warrior robots. In addition to the imaginary wars, models of U.S. war planes have come on the market.

Geneva Meeting is taking up the question of toy imports with *Femmes Pour la Paix* (Women for Peace) here. Is there anything U.S. Friends can do to let the public know that a favorable balance of trade need not depend on the export of war toys and military English to children in Europe? Must a military-industrial toy complex be allowed to grow?

Marianne Gunther
Dorothea Woods
Geneva, Switzerland

Friendly Divisions

In his report on the World Gathering of Young Friends (*FJ* 11/15/85) Jonathan Vogel refers to the "deep cultural and theological differences that divide our Religious Society" and states in the same report that the Religious Society is "fragmented." As one who is new to the Society of Friends, I have sensed this fragmentation; and as a potential member it causes me much concern. From the tone of Vogel's report it appears that this situation is widely known and understood among Friends. However, I believe we all could benefit from further discussion of these issues. Is there a possibility that the *JOURNAL* could cover this matter in some detail in a future article, if only for the benefit of those of us who need to know more about today's Friends and what they ostensibly represent?

Cynthia Meredith
Arlington, Va.

Local Boards Need You

The November 1, 1985, *FRIENDS JOURNAL* has looked again at the problem of conscientious objection; first, concerning those young men yet to register and, secondly, those already in the military.

There is an equally complex decision the rest of Friends might consider (and often have). The question is whether to serve on a draft board, currently referred to by the Selective Service System simply as "local boards."

If we knew that all young Friends were not going to register or not going to apply for a C.O. classification, there would be no need, at least for our immediate religious family, to consider the make-up of the board that will decide their futures. But, as we do not have this assurance, and actually can be quite certain that in the event of a draft there will be young Friends appearing before their local boards with C.O. claims, our presence on those boards could be very valuable.

There are at this time 10,565 persons serving voluntarily on 2,113 local boards. In summer 1981 when these boards were being recruited, Red Cedar Friends Meeting in Lansing, Michigan, urged their members to volunteer. A few of us, after prayerful consideration, did answer this call and were eventually appointed and trained, with annual training updates, to represent our neighborhoods on our local boards. I bring this to the attention of Friends—perhaps it is just because many feel it is more important not to become a part of the system that some of us feel we can be of help within it.

Conscientious objection is a judgmental claim. The decision of the claimant's sincerity rests solely on his local draft board. Whom do we want to be on the board our young men stand before? Whom can we trust?

Jane Laessle
Fredericksburg, Tex.



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BOOKS

In the Presence of God. By David and Vera
Mace. Westminster Press, Philadelphia,
1953, 1973, and 1985. 117 pages. \$8.95.

Getting Ready for Marriage, Revised. By
David Mace. Abingdon, Nashville, Tenn.,
1972, 1985. 127 pages. \$5.95/paperback.

David and Vera Mace are old friends who
just don't seem to quit. With a published list
of 35 books and 1,300 articles they have
made an enormous contribution to the well-
being of marital and family life.

In the Presence of God is an anthology of
readings for the couple under such themes
as the purpose of marriage, the adjustments
of marriage, the fellowship of marriage, and
the wider implications of marriage. The
readings are drawn from biblical and religious
materials, wedding ceremonies, poetry,
and various contemporary writers. My per-
sonal favorite is from William Cowper: "The
kindest and the happiest pair/Will find oc-
casion to forbear,/And something every day
they live,/To pity and perhaps forgive."

This little book is a gem of a gift to a
young couple getting started in their relation-
ship. It is also enjoyable reading for ex-
perienced couples and would appeal to a
wide variety of people.

Getting Ready for Marriage, Revised is
dedicated to "all those engaged couples who
have set their hopes on achieving a truly hap-
py marriage and are prepared to make the
necessary effort to make their dreams come
true." David Mace has written short chapters
for reflection and discussion by the couple
on such topics as how well do you know
yourself? what made you what you are? what
are your goals and plans? He also explores
how to live with sex, how to treat your in-
laws, how to manage your money, having
children, and how to balance employment
and homemaking. This book is focused on
the young couple at an early stage in their
relationship, and as such is a good gift to give
friends who are moving into a committed
relationship.

Brad Sheeks

**Money, Sex, and Power: The Challenge of
the Disciplined Life.** By Richard J. Foster.
Harper and Row, San Francisco, 1985. 260
pages. \$13.95.

This book, by a Friends University pro-
fessor and former pastor, has as its text the
statement by Thomas à Kempis: "It is vany-
ty to seek riches that shall perish and to put
one's hope in them. It is vanyty also to aspire
to honors and to climb to high degree. It is
vanyty to follow the lust of the flesh."

Richard Foster offers us a late 20th-century
biblical Christian solution to the problems of
money, sex, and power.

The monastic answer was the threefold
vow of poverty, chastity, and obedience. For
Puritans seeking to work out their Chris-
tian salvation in the sinful world, the answer
was industry, faithfulness, and order. These
themes Foster considers appropriate for their
time and culture. His answer for our times
he would phrase in terms of stewardship,
fidelity, and service.

The dilemma of money, Foster finds, is
that it is at the same time a temptation to
excess and corruption, and an instrument for
Christian deeds. The problem is how to use
"unrighteous mammon" in the service of the
Kingdom of God. Foster's fundamental
answer is that all our money is God's gift to
us, to use as stewards in his service. If a
sentence can summarize Foster's concept of
stewardship, it would be a Puritan one: John
Wesley's "Gain all you can, save all you can,
give all you can."

Sexuality, Foster holds, is divine. Our
maleness-femaleness is part of our creation
in God's image. Before they ate the fruit of
the tree of knowledge, Adam and Eve were
"naked and unashamed." After the Original
Sin, they covered themselves. The Song of
Solomon is a celebration of unabashed sex-
uality, such as was before the Fall. Jesus and
Paul both applauded the union by which
female and male become "one flesh" dedi-
cated to God's service. Unfortunately, says
Foster, in order to achieve such a celebra-
tion today we have to overcome the anti-
sexual (and antibiblical) attitudes of the
historic church. We also have to overcome
the lustful ways of our own culture.

Power, like money, has its two faces. The
dark side is institutional rather than personal:
"For we wrestle not against flesh and blood,
but against principalities, against powers."
The "principalities and powers" have their
outer and inner aspects: their institutional
structure and the myths and ideologies by
which they are perpetuated. Our task, as with
money, is stewardship—to use power, which
we cannot escape, in obedience not to earth-
ly authority but to the example of Christ.

Foster's book is clearly a dedicated and
long-considered piece of work. As should be,
his arguments are debatable. Although I, as
a sociologist, find his analysis of "princi-
palities and powers" solid, some more fun-
damentalist Quakers may feel that his em-
phasis on institutional wickedness lets the
individual sinner off the hook. Some Friends
including me, will agree that commitment to
God and spouse is the highest form of sex-
ual relationship, but will not be ready to con-
demn other ties, heterosexual and homosex-
ual, as sinful.

Some of us would have preferred an ap-
proach more distinctively Quaker than
Foster's in two senses: a stronger sense of

continuing revelation beyond the traditional-ly Protestant authority of Scripture; and a less vertical and more horizontal or concentric conception of the human relationship to God. When Foster says of children that "the one thing that is more important than their obedience to us is their obedience to the Voice from above," I would have felt more comfortable with "Voice from within."

Acceptance of traditional Christian other-worldliness leads Foster to such arguable conclusions as that we should use money to benefit others because that is a way we *can* take it with us; upon our departure they will be in heaven welcoming us. I doubt that this is why the American Friends Service Committee arose, or in fact why evangelical Friends sent missionaries to the corners of the earth.

Don Calhoun

The Quakers and the English Revolution. By Barry Reay. Temple Smith, London; St. Martin's Press, N.Y., 1985. 184 pages. \$22.50.

Barry Reay has written an important and illuminating volume about the first generation of Quakers that reconsiders some of the conclusions made by his predecessors.

This brief volume claims that Quakers were far more radical in their approach and were regarded as far more radical by their contemporaries than has been generally assumed by scholars. The first 100 pages take up the period to the Restoration, and there is a 20-page epilogue which summarizes the transition from the radicalism of the first decade to a more respectable manner of life by the time of the enactment of the Act of Toleration in 1689.

Reay believes that there is more evidence of a militancy in the period before 1660 than had been indicated before. He has added that even after the issuance of the Declaration of 1661 some Friends were unwilling to abide by the peaceful position taken in that document. Even if this author is correct, it does not change the traditional Quaker belief that Friends have been pacifists since the Restoration of Charles II. A handful of exceptions gathered together by patient research indicates that Quakerism was no more a monolithic structure in the 1660s than it is today.

More controversial is his conclusion that Quakers were so feared by their contemporaries that their activities and existence in 1659 was a contributing factor to the decision to restore Charles II and thus avoid a return to the anarchy and bloodshed of the pre-Cromwellian period. Reay has reached this conclusion on the basis of careful study of the writings of the Quakers' contemporaries who took seriously the egalitarian rhetoric of Friends and felt that they were prepared to join other radicals in seizing power. It would seem that most of his



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evidence comes from non-Quakers, and he does not provide convincing evidence from within the Quaker movement that such a plan was envisioned by more than a handful.

Reay suggests that Quakers were already past their zenith before George Fox arranged the formal organization which has been perpetuated through the centuries. This volume along with Christopher Hill's *The World Turned Upside Down* assert that among the very first Quakers were many who were far more radical than the ones who have stood out in later histories of the period.

Each chapter is accompanied by scores of notes. The volume is enhanced by a number of reproductions of anti-Quaker broadsides, and it has been carefully indexed. Readers may think it is a bit expensive at \$22.50.

Edwin B. Bronner

Some of our readers have asked how to find a copy of *The Phoenix Trip* by Elizabeth J. Boardman (FJ 11/15/85). It is available for \$9.95 postpaid from Celo Press, 1901 Hannah Branch Road, Burnsville, NC 28714, (704) 675-4925. Enjoy!

Books in Brief

The Oxford Book of Prayer. By George Appleton, general editor. Oxford University Press, New York, 1985. 397 pages. \$19.95. Do you want to begin to pray? This book has prayers for inspiring your own prayer. Have you prayed for a long time? Here are some of the great prayers of the Judeo-Christian tradition. Are you ready for prayers from other traditions and faiths? You will find them in this book. The prayers included in this useful volume demonstrate that the search for the Divine is the same in all faiths, and that the language used to describe the search is very similar.

Peace Is Possible: The Politics of the Sermon on the Mount. By Franz Alt. Translated by Joachim Neugroschel. Schocken Books, New York, 1985. 136 pages. \$12.95. Published in its original German last summer, the book sold 500,000 copies almost overnight. Franz Alt is a popular German TV anchorman who underwent a metamorphosis in regard to the nuclear arms race. In 1981, he believed that NATO had to keep up the arms race; today, he feels that the "politics" of Jesus—the Sermon on the Mount—is the only way to a future for the world.

The Muppie Manual: The Mennonite Urban Professional's Handbook for Humility and Success. By Emerson L. Lesh, Ph.D. Good Books, Intercourse, PA 17543, 1985. 94 pages. \$4.95/paperback. A delightfully tongue-in-cheek handbook for "yuppies" who are Mennonites and called "muppies." Young Friends in the 20- to 40-year age group can substitute "American Friends Service Committee" for "Mennonite Central Committee," "Earlham" for "Goshen College," and other Quaker terms for the Mennonite words, and see themselves.

With Open Hands. By Henri J. M. Nouwen. Ballentine Books, New York, 1985. 87 pages. \$1.95/paperback. This slim volume on prayer was first published in 1972 in hardcover. Its reappearance in paperback comes at a time when praying people are needed more than ever. How can we pray? When we clench our fists we want to keep things inside us and the outer world from entering into us. But when we open our hands in prayer, we also open our hearts to receive and to give love. And in so doing we make ourselves vulnerable, for we allow God to see the innermost parts of ourselves, which we would much rather leave in the dark. Once we begin to pray, suggests the author, we may well find that to pray is to live. Silence, acceptance, hope, compassion, and revolution are the themes that Henri Nouwen connects with prayer. Prayer and revolution? Prayer means being ready to let go of our certainties and to follow God's leading in making the world a place of peace and justice. *With Open Hands* is a book to be perused again and again.

Becoming Adult, Becoming Christian: Adult Development and Christian Faith. By James W. Fowler. Harper and Row, San Francisco, 1984. 154 pages. \$13.95. This is a book about fulfillment—fulfillment of ourselves as persons with specific abilities and expectations—within and complementary to the expectations we have of what it means to live the life of a Christian. James Fowler blends the best ethical insights from adult developmental theories with a solid theological-ethical perspective on adulthood. This work is the follow-up to Fowler's *The Stages of Faith*.

The Voice Within: Love and Virtue in the Age of the Spirit. By Helen M. Luke. Crossroad, New York, 1984. 118 pages. \$8.95/paperback. Helen Luke is the founder of Apple Farm, a Jungian contemplation community in Michigan. In this book she looks at traditional religious vows—marriage, baptism, holy orders—through the lenses of the realities and insights of the present day and of Jungian psychology.

Of the Heart and the Bread: An Anthology of Poems for Peacemakers. Edited by Vernon Lee Schmid. Plowshares Press, Piscataway, NJ 08854, 1985. 50 pages. \$4.95 plus \$.60 postage/pamphlet. (Available from the Brandywine Peace Community, P.O. Box 81, Swarthmore, PA 19081, which will receive all proceeds.) Poems by peace activists, many connected to the Brandywine Peace Community, make up this slender booklet. The poems are true and honest, arising from the frustrations, joys, and pains of the activists' lives; some are written from jail. All cry for peace and justice.

Poets and Reviewers

Clerk of Haverford (Pa.) Meeting, Edwin B. Bronner is professor of history and curator of the Quaker Collection at Haverford College. Don Calhoun is clerk of Miami (Fla.) Meeting's Peace and Social Concerns Committee and professor of sociology at the University of Miami. Brad Sheeks and his wife, Pat McBee, lead couples workshops and retreats. He is a member of Central Philadelphia (Pa.) Meeting.

MILESTONES

Deaths

Estrada—Elizabeth Estrada, 75, on October 19. A birthright Friend, Elizabeth was an early member of Pima (Ariz.) Meeting. One Friend referred to her as a "thorny saint." Indeed, she was: her balancing of humility on the one hand and the imperative to speak effectively on the other hand was saintly but not always comfortable. Elizabeth spent her early years on a remote ranch near an Indian reservation. She explored the world around her with her Indian friends. Later, she collected and marketed Papago Indian arts and crafts. Much of her effort was sponsored by and for the benefit of the American Friends Service Committee. For her contributions to revitalizing the craft of Indian basketry, Elizabeth was awarded an honorary membership in the Papago Indian Tribe. She is survived by two brothers, A. M. Hawkins, Jr., and Howard Hawkins; and several nieces and nephews.

Hampton—Russell B. Hampton, 89, on October 11 in St. Thomas, Virgin Islands. Born in Dwight, Kans., Russell served in France with the Friends Ambulance Unit during and after World War I. In 1920 he married Mary E. Satterthwaite of Salem, Ohio. In the 1930s they moved to Florida, where they were among the founding members of Miami-Coral Gables Meeting, to which they switched their membership in New Garden (Ohio) Meeting. After Mary's death in 1966, Russell

moved to the Virgin Islands to be with his children. Russell's wise counsel, deep convictions, and strong adherence to Quaker principles made a long-lasting impression. He is survived by three sons, William, Harold, and Harry; a daughter, Edith Crouse; 16 grandchildren; and 4 great-grandchildren.

Lachmund—Margarethe Lachmund, 89, on October 14 in Germany. Margarethe was a beloved German Friend who spoke truth to power during the Nazi era in Germany (see Leonard Kenworthy's article, "Margarethe Lachmund: Radiant Friend and Reconciler," *FJ* 11/15). She and her husband, Hans, who died in 1972, chose to stay in Germany under the Nazis; they agonized over how Christians and Quakers could live under such a government. Margarethe's concerns about persecuted and destitute people led her to take them into her home, to mail packages to them, and to speak to officials about ameliorating their lives. In 1973 she was given an honorary degree of Doctor of Laws by Haverford College. Margarethe is survived by a son, Peter, and a grandson, Michael.

Yamanouchi—Tayeko Yamanouchi, 71, on July 15 in Tokyo, Japan. Born in Japan, Tayeko grew up as a world citizen, traveling in many countries with her father, Count Kano, an international banker. She received her early schooling in the United States and England. While living in Shanghai, China, with her husband, Saburo, both joined Shanghai Friends Meeting. Tayeko, Saburo, and their young children remained in China during the civil war. In spite of warnings from friends and relatives, they chose to stay in Shanghai after the Communist victory to work for Sino-Japanese reconciliation. The family paid a heavy price for this

decision as Saburo was arrested by the Chinese and spent several years in jail, which broke his health. When Saburo was released in 1956, the family returned to Japan, where he died two years later. Tayeko might have felt great bitterness at the Chinese after this, but her love for the Chinese people remained strong.

Tayeko worked for the American Friends Service Committee's Conferences and Seminars program in Japan and as co-director of the AFSC Japan Unit. In 1971 she went to London as associate secretary of the Friends World Committee for Consultation. After her retirement, she devoted herself to her family and the work of Japanese Friends. She was an active and beloved member of Tokyo Meeting. A fellowship at Woodbrooke was cut short by the onset of cancer in 1978.

One of the rare spirits who radiate happiness and joy, peace and dignity, Tayeko combined competence in her work with an indestructible sense of humor. In a pamphlet on ways of worship, Tayeko wrote, "And I ask God to please take me as I am." It must have been as easy for God as it was for all those whose lives she touched. She is survived by two daughters, Sachiko and Masako; a son, Noboru; and six grandchildren.

Correction: In Milestones (*FJ*, 11/15/85) William Stilwell was listed as having recently moved to Charlotte, N.C. This should be changed to Shallotte, N.C.

Milestones announcements should be brief, be no more than a year old, and include Quaker activities and affiliations. Unless items submitted are type-written or printed legibly, the JOURNAL will not be responsible for any errors that may occur.

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Three Hundred Years and More of Third Haven Quakerism, Kenneth Carroll. \$9.75 including postage. Molly Bond, treasurer, Claiborne, MD 21624.

Centennial History of Friends School, Haverford by Miriam Jones Brown, Principal Emerita. 128 pages with photographs. Send \$10 plus \$1.50 handling to: Friends School, Haverford, 851 Buck Lane, Haverford, PA 19041.

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

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OTTAWA—Worship and First-day school 10:30 a.m. 91/2 Fourth Ave. (613) 232-9923.

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

COSTA RICA

MONTEVERDE—Phone 61-18-87.

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

GERMANY (FED. REP.)

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

GUATEMALA

GUATEMALA—Bi-weekly. Call 67922 or 37-49-52 evenings.

HONDURAS

TEGUCIGALPA—Second Sunday 9:30 a.m. and when possible. Calle Cedro Real No. 2727 Colonia Los Costanos. 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. 705-0521.

SPAIN

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

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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. Boadway, clerk. (205) 879-7021.

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

ALASKA

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 10 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 Elbrandt, 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.

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. First-day school 10 a.m., meeting for worship 11 a.m. Phone: 792-6223.

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

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

COLORADO

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

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

DENVER—Mountain View Friends Meeting, 2280 South Columbine St. Worship 10 to 11 a.m. Adult forum 11 a.m. to 12 p.m. Phone: 777-3799.

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) 746-6329.

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

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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., First-day school 10 a.m. 2 mi. S. of Dover. 122 Camden-Wyo Ave. (Rte. 10) 284-4745, 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

BONIFAY—Meets Sunday 10:30 a.m. R. 4, Bx 600, Bonifay, FL 32425. (904) 547-2600.

CLEARWATER—Worship 10 a.m. St. Paul's School, Oct. 1-June 1 (member homes June 1-Oct. 1). Clerk Paul Blanchard, 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.

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: 977-4022.

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 Keiholo Place, Paia, HI 96779.

IDAHO

BOISE—Meeting in members' homes. Contact Jane Foraker-Thompson, 344-5326 or Curtis Pullin and Kete 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 884-3592 for meeting location.

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

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

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

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.

MCHEMRY COUNTY—Worship 10:30 a.m. (815) 385-8512.

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

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

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

QUINCY—Friends Hill Meeting. Unprogrammed worship 10 a.m. Clerk: Paul Schobernd. 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 Mig 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., 1/4 mi. S. 1 mi. W. 478-4218.

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

MARION—Unprogrammed 11:00 a.m. Call 662-0403, 674-9623.

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. Ames Meetinghouse, 427 Hawthorne Ave. Information: (515) 292-1459, 292-2081.

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

GRINNELL—Worship 12:30 Sundays (September-May). Varies in summer. (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 11 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.O. 866-2198.

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 Metzgerot, 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: George Gerenbeck, P.O. Box 191, Rock Hall, MD 21661 (301) 639-2156.

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. Swet, clerk, (301) 831-7446.

MASSACHUSETTS

ACTON—Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts., West Concord. (During summer in homes.) Clerk: Peter Keenan, 263 Great Road, Maynard. 897-8027.

AMESBURY—Worship 10 a.m. 388-3293, 388-3647.

AMHERST-NORTHAMPTON-GREENFIELD—Worship and First-day school 11 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 548-9188; 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, 9:30 a.m. and 11:30 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 at 10 South St.

NEW BEDFORD—Meeting for worship and First-day school plus child care at 10 a.m., Sundays. Occasional potlucks and/or discussions, 5:30-8 p.m., first and third Wednesdays at meetinghouse. 83 Spring St. Clerk: Elizabeth Lee. 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—First-day meeting 10:30 a.m. Call 341-9404, or write 4011 Norfolk, Detroit, MI 48221, for information.

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 454-7701.

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

ROCHESTER—Unprogrammed meeting. 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 11:30 a.m. Episcopal Christ Church meeting room, Tenth and Main Sts. (314) 341-3754 or 2464.

ST. LOUIS—Meeting 10:30 a.m. 2539 Rockford Ave., Rock Hill. Phone: 962-3061.

SPRINGFIELD—Worship, First-day school 3:30 p.m., first, third First-days of month at Unity Church. Contact J. Cox, 2545A South Pl. (417) 882-5743.

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: Lydia S. Willits (603) 868-2629 or write P.O. Box 98, Dover, NH 03820.

GOVIC—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: Julia Childs. (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.

BURLINGTON—Meeting for worship 10:30 September through May. Broad St. near High.

CAPE MAY—Beach meeting mid-June through September, 9 a.m., beach north of first-aid station. (609) 824-1165.

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 10 a.m.). Main Shore Rd., Rte. 9, Seaville. (609) 624-1165.

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.

AMAWALK—Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35 Yorktown Heights. (914) 763-5607.

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 and First-day school 10:30 a.m. Rte. 120 Quaker Rd. (914) 737-9089 or 238-9202.

CLINTON—Meeting, Sundays, 10:30 a.m. Kirkland Art Center, On-the-Park. Phone: 853-2243.

CORNWALL—Meeting for worship and Sunday school 10:30 a.m. Rte. 107, off 9W, Quaker Ave. Phone: 496-4463.

EASTON—Unprogrammed worship and First-day school 11 a.m. Rte. 40. 664-6567 or 692-9227.

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, second and fourth 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 Popham 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—Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 227 Edgewood Rd. 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—Unprogrammed meeting and First-day school 10:30 a.m. 758-6789 or 752-0787.

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.

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).

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

GREEN COUNTRY—Unprogrammed (FGC/FUM). 5 p.m. worship, 6 p.m. potluck, 7 p.m. forum each First-day. Call for location (918) 366-4057.

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

ASHLAND—Meeting for worship 10 a.m. Sunday. 1150 Ashland St. (503) 482-4335.

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

EUGENE—Religious education for all ages 9:45 a.m., meeting 11 a.m. 2274 Onyx St. Phone: 343-3840

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.

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 Pennsbury reconstructed manor home of William Penn.

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

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.

HUNTINGDON—Worship 10 a.m. 1715 Mifflin St. (814) 643-1842 or 669-4408.

INDIANA—Unprogrammed worship group. 349-3338.

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.

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

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

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

Central Philadelphia—15th and Race Sts.

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

Chestnut Hill—100 E. Mermaid Lane.

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

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

Frankford—Unity and 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) 675-2438.

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

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

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

RHODE ISLAND

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

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

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

SOUTH CAROLINA

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

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

SOUTH DAKOTA

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

TENNESSEE

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

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

NASHVILLE—Meeting and First-day school 10 a.m. 2804 Acklen Ave., (615) 269-0225. Steve Meredith, clerk, 2804 Acklen Ave., Nashville, TN 37212. (615) 889-7598.

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. Jennifer Riggs and William Walters, clerks, 452-1841.

BRYAN/COLLEGE STATION—Unprogrammed worship every Sunday. Call (409) 846-7093, 846-6856, or write 754 S. Rosemary, Bryan TX 77802.

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. (915) 544-6724.

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. Campus Christian Fellowship, 1315 E. 700 N. Call 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 a.m. Old First Church barn on Monument Circle at the obelisk. (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.

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.

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

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

WINCHESTER—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—11 a.m. on Sunday; First-day school, first and third Sundays; business meeting and potluck, third Sunday. Friendship Room #223, Garlow Building, 354 High St., Morgantown, WV 26505. 265-0018, 599-3109. Clerk: Judy Rodd, Rte. 1, Box 78, Moatsville, WV 26405.

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 Sharon Hiltner at (307) 234-7028.



DECEMBER 1986

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1 <small>Henry Cadbury, 1883</small>	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17 <small>John Greenleaf Whittier, 1807</small>	18	19	20
21	22 <small>Winter begins</small>	23 <small>Robert Barclay, 1648</small>	24	25 <small>Christmas</small>	26	27 <small>Hanukkah</small>
28 <small>Norman Morrison, 1933</small>	29	30	31	NOVEMBER 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	JANUARY 1987 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	

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