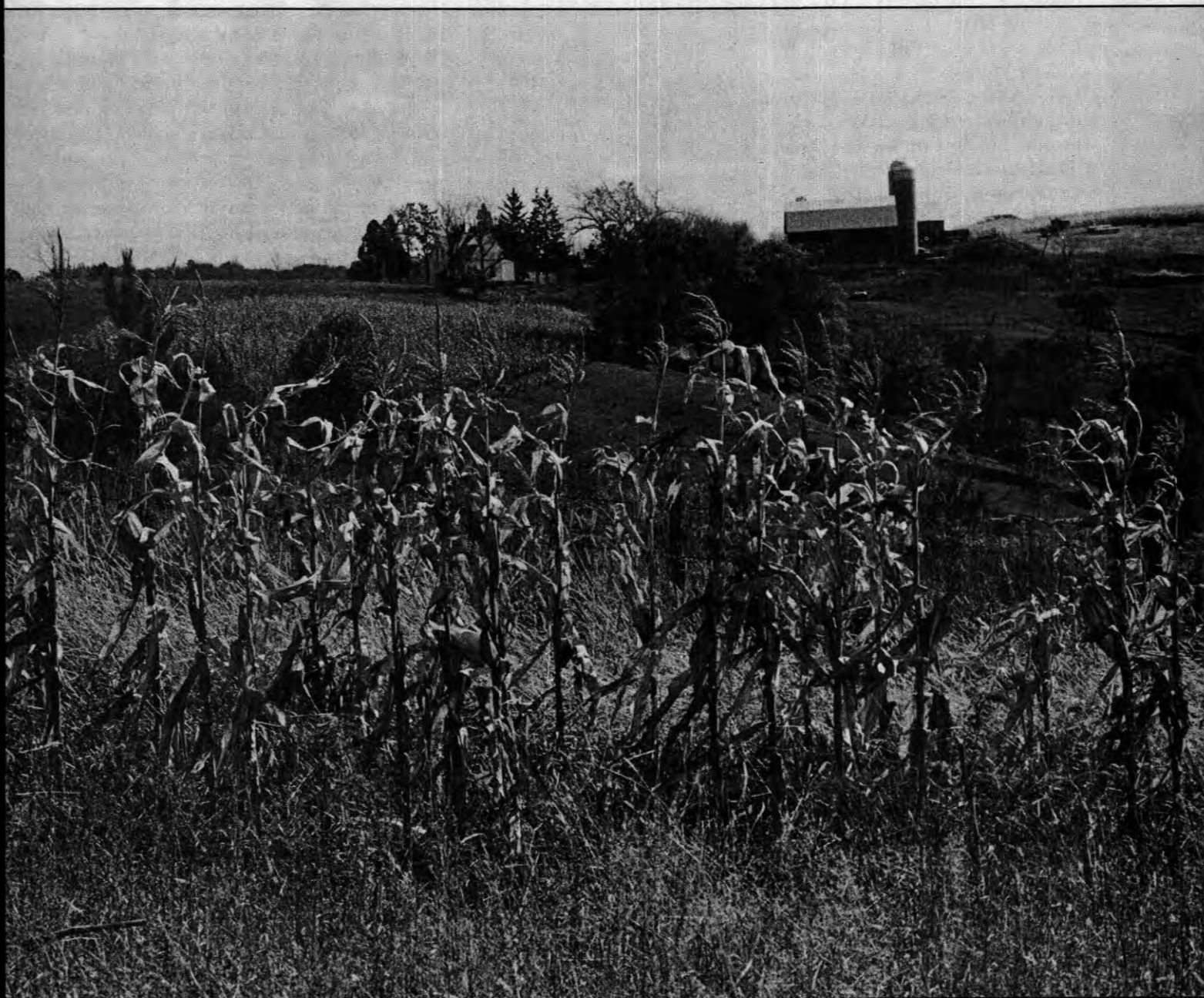


November 1, 1984

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



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Reflections on a Fall Cover Crop • Purple Balloons on Market Street

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The Unified Field and the Mind of Christ

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# FRIENDS JOURNAL

November 1, 1984 Vol. 30, No. 16

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Cover photo by Meg Richardson.

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## AMONG FRIENDS

### Don't Stop Here

**L**ike most editors, I keep a folder on my desk in which I tuck bits of correspondence from readers: favorite poems, inspirational thoughts, cherished quotations, statistics on world hunger, jokes. A number of these items are just asking to be shared, so allow me to submit these two:

Two members of Gwynedd (Pa.) Meeting wrote to me about that meeting's decision to hold a special meeting for worship at noon on September 18. Gwynedd Friends were responding to a call to observe "a minute of silence, a moment of sound for peace" as the United Nations opened its 40th year. Helene Huber informs me that a group of about 16 met at Gwynedd. "A vision was shared of the global hope of the U.N. being fulfilled through the movement of Spirit. That holy Spirit is needed to lend the will, the motive power for the divinely inspired laws to be honored and obeyed. Thankfulness was expressed for the evidence of this spiritual movement happening."

And during the period of worship Esther Goulding had these thoughts: "I remember a sign outside the front of the United Nations building in New York where traffic is a problem. I believe it says, 'Don't even THINK of stopping here.' As I recall it this morning, I think it could be applied to the work of the United Nations. We hope that they, as representatives of all our nations, will not *think* of stopping their efforts to promote and achieve peace in our world." I am sure Friends will agree.

On the lighter side, my second bit of correspondence comes from Moses Bailey, beloved member of Hartford (Conn.) Meeting. Readers may recall that the JOURNAL received an award last spring for Moses Bailey's humorous contribution entitled "A Prayer for All Peoples, Nations, and Languages" (FJ 2/15/83). When I informed Moses of the award, and sent him his copy of the award document, he was kind enough to share this "Contemporary Quaker Query":

Are Friends thoughtful, using coffee, sugar, cotton, tobacco, and bananas, aware of sweeping acres, limited labor, and exported profits?

Will the sun never set on Banana Republicans?

Walking in the Light, shall we be nudists on a diet?

Moses concluded his letter to me by saying: "If someone can remake the enclosed Contemporary Quaker Query it could become useful. A biologist would add Iowa corn and hogs to my five: coffee, sugar, tobacco, cotton, and bananas. But that is a whole new problem. Increasingly," he says, "I mark items in the JOURNAL for the edification of somebody among the World's People! Either you are getting up-to-date or I am standing in slippery places."

Slippery places for all of us these days, Friend. Let us continue to seek the Light after November 6 once the sun has set on Banana Republicans, or Democrats.

*Vinton Deming*  
November 1, 1984 FRIENDS JOURNAL



# Reflections on a Fall Cover Crop

by Geery S. Howe

During the final days of the Indian summer in October, I bring the tiller out to the last of our summer garden and turn under the thick mulch and plants. The fall ground is still warm as I return to the earth that which it gave, life. Then when the black prairie soil is fresh with organic matter, I stand on the edge and cast rye seed over it all. After a week or two, frost-hearty rye plants will emerge.

I love the fall and the time of harvest in Iowa. Gathering the last vegetables, cutting the Indian corn, and digging potatoes are all important to me, but one of my favorite projects is sowing the cover crop, the thick green blanket of protection that will hold our garden soil through the windy prairie winters.

Planting in the fall is a gardener's statement of hope that the warm spring winds and rains will return again. Rye seeds will germinate and emerge through the first frosty nights of fall. Usually by late November the garden is fully green due to the warm days and cool nights. This cover crop will prevent soil and wind erosion as well as provide healthy organic matter in the spring before planting. It gives me joy to know the soil is protected when the first snow blows across the Midwest. I find hope in the spring when I see the plants come back to life and green up, an early sign that leaves and flowers will soon follow.

Gardening and living in a Friends community share many common bonds. As I enter my third year on the faculty of Scattergood Friends School, I often have explored the analogy of community life as the planting of a garden. Each student and faculty person is like a seed, holding vast potential for growth and maturation. And we who live in a

community must be like gardeners unto each other, for the analogy can be helpful in gathering us to speak to the Light Within and the God-Spirit around us. This analogy can give us insight into the crucial process of building and continually renewing our Friends communities.

Each gardener knows that good seeds need quality soil that holds the potential for healthy root growth. The nature of this foundation will be reflected first in the plant's growth and ultimately in

the amount and quality of the harvest. Each person within a community arrives with different experiences or "roots." Considering the diversity of backgrounds, people desiring a community atmosphere must develop a mutual foundation of shared experiences. For it is this common ground from which they will grow and share in cooperation.

One successful way of gathering a community is through working and playing together. At Scattergood, we begin each new school year with Project Adventure. Here we play new games and share in cooperative problem-solving activities, such as how to get eight people and a bicycle over an imaginary electric fence. As we play these games, we are all equal. There are no differences between old and new, students and faculty. Through this

Ken Miller



*On the faculty of Scattergood Friends School in West Branch, Iowa, Geery S. Howe teaches history and supervises the maintenance department. He is a sojourning member of West Branch Meeting (Conservative).*



Courtesy of Scattergood School

afternoon of problem solving, we create a new bond of friendship and start developing a network of "roots" based on shared experiences.

However, gardeners know that once a seed has germinated, it will need a loving and supportive environment in which to grow. And thus it is with people gathered in community. From our new common experiences, we must nurture a loving and supportive atmosphere of acceptance for each person. Gardeners do not expect a tomato plant to bear green peppers. Nor should people gathering in communities hold expectations for members to be something other than themselves. For it is the diversity of plants and people in gardens and communities that creates rich living and learning.

Leo Buscaglia, in his book *Love*, addresses this topic of eliminating expectations by saying: "To live in love is life's greatest challenge" (page 196). Community gardeners must nurture the newly germinated seeds of friendship and trust by surrounding each person with a loving acceptance of who they are and the potential they hold.

While gardeners are good care-givers, they also are patient, hope-filled people. They recognize that pumpkin seeds planted on June 12 do not bear full-sized Halloween pumpkins by July 1. People who plan to renew or develop a sense of community with others are often blind to this fact. Many newly

gathered meetings and groups become frustrated by the lack of a community atmosphere after a few weeks of sharing and worshipping together. After a month of waiting, they feel the goal is hopeless, and criticism and cynicism may become rampant.

If gardeners were to follow this blind direction, there would never be a harvest. A community atmosphere needs patient people and time to grow. Participants in the experiment must break patterns of isolation and lack of direction to reach out for new friendships. Deep personal communication on the first day of the experiment is not common, although it is admirable. People must allow the way to open. A gardener does not peel the petals back to make a flower bloom; gardeners are willing to wait and let the flower blossom when it is ready.

So it is with the growth of a gathered community. People must be willing to accept the process of opening to a new atmosphere and way of interacting. We must continually remember that community life is not a spectator sport but a process requiring personal involvement. A seed requires constant nourishing over time to become a flower.

I often think of a quote by May Sarton about gardening when I reflect upon the process of community. She

said: "Help us to be the ever hopeful gardeners of the Spirit, who know that without darkness nothing comes to birth, and without light nothing flows." Creative problem solving is key in community living. Conflicts, or growth points, can seem to bring darkness to a group as problems arise. It is important to learn to confront problems, when necessary, in a spirit of love and respect in order for the group to gain clarity on issues and to grow together. We must recognize the Light or God-Spirit that moves among us—recognize the spiritual elements at play in the growth of a community.

As we begin the process of gathering in community, we must remember that it will not be an effortless process. Gardening is constant physical work. If the weeds grow too high, they will choke out the crop. Community leaders and organizers must be constantly aware and present to the growing atmosphere of friendship and trust. If your group enters upon dark days of questioning, evaluation, and struggle, then let it be a time of learning. For it is the rain and the sunshine that make a garden grow. A community atmosphere is an attainable goal, and gathering Friends together in this manner is important. Be an ever-present gardener unto your seeds and enjoy the harvest of your efforts. □

## Letter to the President

**I am planting my bulbs  
For spring bloom.  
Cutting back the rose stalks  
To protect them from the winter winds,  
Mounding the crowns with the good  
earth.**

**You have planted missiles in Europe.  
Would that the MX would be  
A Latin abbreviation for something  
beautiful,  
Horticulturally speaking.**

**There is no bulb or plant or seed  
That can destroy,  
Only grow, multiply, or, if you will,  
Proliferate.**

**The earth is good to us.**

**As I work I wonder—  
How does your garden grow?**

—Ruth Weatherley



# Purple Balloons on Market Street

by Constance Shepard Jolly

*Looking for explanations is as irrelevant as asking what caused Paul to be left-handed, Catherine to have freckles, or, for that matter, what caused her parents to be heterosexual.*

About noon on June 26, 1983, my husband and I received a standing ovation from a cheering crowd of a quarter of a million. Men and women ran out from the sidelines to embrace us and to thank us for being there. The air was full of balloons, marching band music, exuberant joy, and overwhelming love, much of it directed toward . . . Bob and me! Yet only a dozen or so in the crowd knew our names. And it was hardly the kind of success story I could have written about to my college class secretary to put in the alumnae notes.

Twenty-five years ago I did write to the class secretary, proudly asking her to announce the birth of our first child, Margaret, spelled with two t's after her paternal grandmother. I wanted all my

classmates to share my joy, and I was sure they would. I dreamed that she would grow up bright, good, successful, go to college, marry an equally good, bright, and successful man, and have children.

This was the pattern in the family where I was the youngest of five, and I assumed it was the only pattern of fulfillment for a woman. But the intervening quarter-century has taught me a rich diversity of patterns and Margaret has been one of my principal instructors.

The June 26 extravaganza was, in fact, a celebration of our pride in Margaret, as Bob and I walked in the San Francisco Lesbian and Gay Freedom Day Parade along with ten other middle-aged men and women under a banner that read "Parents and Friends of Lesbians and Gays." I wasn't prepared for the crowd's enthusiasm. At first, it made me quite shy. Then of course I began to enjoy the applause. And finally, I was deeply moved that parents publicly demonstrating their love for their homosexual children was, to the gay men and lesbians in that vast crowd, a cause for cheering, clapping, and often tearful gratitude.

We wished Margaret and her beloved Helen could have been there with us. But they live in New York City and were participating in the Freedom Day Parade there.

I shall never forget yearly meeting 1976, the year Margaret graduated from high school. Pacific Yearly Meeting was at St. Mary's College in Maraga, California, that summer, and our family was staying in the camping area. One hot afternoon, Margaret plopped down beside me on the sleeping bag where I was resting and after a long pause said, "Mom, have you noticed that I'm not around when there is a lesbian interest group scheduled?"

It was my turn to be quiet for a long

Courtesy of Constance Shepard Jolly



Margaret

Constance Shepard Jolly is a member of Berkeley (Calif.) Meeting and finance secretary of the AFSC's Northern California regional office. Her article first appeared in the summer 1984 issue of Wellesley.



*The Jollys in 1976; left to right rear are Margaret, Paul, and Catherine*

time. I'd been picking up hints from friends of Margaret's that her relations with some girls were more than casual. One classmate had said something about "Margarett and the other dykes." And the mother of another had said of the school that it was a difficult time for lesbians.

During her two boarding school years, some of Margaret's attitudes and actions had puzzled Bob and me—having her head shaved, for example; getting a turkey tattooed on her shoulder; not wanting to spend more than 36 hours at home during a vacation. I'd tried to accept that her restlessness was normal adolescent development, but in a family that prizes honesty and closeness, it troubled me. When the references to homosexuality began to be unmistakable, I decided to ask her outright. Her confession in the form of the question, "Mom, have you noticed . . . ?" saved my asking.

My initial worry was that Margaret would wish that she were a boy. So I asked her if she was happy about being a lesbian and if she was glad to have a woman's body. She looked at me with such directness and answered "yes!" with such conviction that I was reassured on that score.

For at least two more years, though, I found myself wondering if she should have psychiatric counseling, or if we should, and if there had been serious mistakes in the way we had brought her up. I wondered if she had had some traumatically scarring experience with a man. Or been seduced by an older woman. Or gotten stuck in a preadolescent crush phase.

I was worried about the effect on our younger children. In a conversation with Margaret and Chris, who was the first woman to stay overnight in our house after Margaret had "come out," I begged them to be discreet, especially in

*As Bob and I have become increasingly aware of gay issues, we have been immeasurably enriched by a circle of gay and lesbian friends within our own community.*



front of Margaret's little sister, Catherine, who was then 15. I'm not sure what it was I feared, that she'd "catch lesbianism"; that she'd ask me questions I couldn't answer, or what. Maybe I just wanted them to be so discreet that none of us would have to acknowledge what we had been told and could all go on pretending that nothing had changed. Anyway, Margaret pointed out to me that months before she'd dared to tell Bob and me, she'd told both Paul and Catherine her "secret." I was left with my own discomfort and no younger children to "protect."

In my early discomfort, I didn't know anyone I could talk to. Mostly Bob and I avoided the subject. We didn't know how to talk about it to each other, or even how to think about it ourselves. Bob now says that he used to have the standard American male prejudices against homosexuality. And we didn't know any other parents in our circumstances, or thought we didn't.

I resorted to reading, and unfortunately I was too shy, or too ashamed, to ask for guidance in my choice of

books. I should have asked Margaret. She would probably have been pleased at my interest in becoming better informed, and she would surely have given me good recommendations. As it was, I tried to find what I could, and I looked in the wrong places.

In a Friends bookstore I found a book by a woman psychiatrist. Here, I thought, would be the ultimate authority! This was five years after Margaret had told us about her lesbianism. She was already living in New York, supporting herself as a printer. I was on my way to visit her there for the first time, and I'd taken the book along to read on the plane. This psychiatrist's thesis is that lesbians are endlessly searching for the love their mothers denied them in infancy. I was stricken! I began to sob so copiously that the passenger next to me asked if something was wrong.

What could I say? "Yes, I've just found out that I've done something awful to my daughter"? "No, no. I always cry over novels"?

As soon as I saw Margaret at Kennedy Airport I asked her: "Are you a lesbian because you're looking for love you didn't get from me?"

Margaret's answer was characteristically brief: "Baloney." She could have been angry at me for trivializing something that is very important and very precious to her.

Behind my fear of what I might have done to Margaret there still lingered the prejudice that there is something wrong with a person who is in love with someone of the same sex.

I continued to look for clues that would explain how my daughter could deviate so far from an established family pattern. I carefully reviewed Margaret's life up to that point. She was the first child, a treasured delight to Bob and me. Being the youngest in our respective families, we had several nieces and nephews apiece by the time we were married, and we both loved first the idea and then the actual fact of being parents. When Margaret was 16 months old, Paul was born, and two and a half years later, Catherine. My attention, if not my love, had surely been diverted from Margaret at an early age. But this is true in every family, and not every oldest girl becomes a lesbian!

I looked at family pictures and studied Margaret as a baby and a little

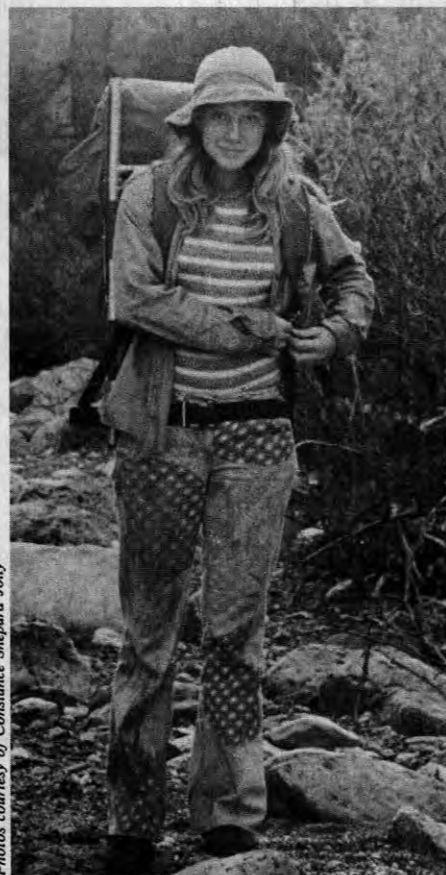
girl. I saw a child who was bright, alert, independent, somewhat competitive, funny, occasionally secretive. She had a firm mouth and an erect posture that said, "I know what I want and it would probably be a good idea not to interfere too much in my getting it."

She had a hot temper but an amazingly controlled way of expressing it. Once when she was about six I'd done or said something that infuriated her. She wanted to take swift and terrible revenge by destroying something important to me. I had just cleaned the living room and arranged five pink camellias in a flat dish of water on the mantelpiece. Margaret wanted to wreck my day. She pulled a chair in front of the fireplace, climbed up, lifted down the camellias, and, without spilling a single drop, placed the flat dish in the middle of the living room floor!

She liked school and did very well. She was conscientious and determined, and as she went along mastered several skills, mostly by teaching herself and practicing over and over until she was satisfied. Occasionally, she would ask for instruction, but only as much as she felt she needed. She taught herself to roller skate, then to ride a bicycle, spending hours and hours by herself until she'd become expert. I think that this self-instruction gave her confidence to realize that she could learn by herself whatever she needed to know.

Bob and I arranged for her to study the piano, then the clarinet. Later she taught herself to play the fiddle, the recorder, and the mandolin. Other acquired skills have included pottery (she was self-supporting as a potter's apprentice for a year after high school), auto mechanics (during the year she maintained a fifth-hand Morris Minor that needed everything to keep it running), and printing. For the past six years Margaret has supported herself as a printer, a skill she is sure will enable her to live independently anywhere she may want to go.

I think it is fortunate that, being the innovative groundbreaker she is, Margaret has this confidence and independence. During the first couple of years that Bob and I knew of her lesbianism—that period of time when we feared that something was wrong with her—we might have tried to change a more malleable child. And we might have



Photos courtesy of Constance Shepard Jolly

Backpacking

done her and ourselves great harm. I'm thinking of the film *The Word Is Out*, which I recommend to anyone who loves someone who is homosexual. The film consists of interviews with dozens of gay men and lesbians who talk candidly about their lives, their families, their problems, and their joys. In it is a shy, rather tentative young woman, whose parents, on learning that she was a lesbian, took her to a succession of doctors and psychiatrists who tried to "cure" her. One nearly starved her by putting her on a salad-only diet; another tried to treat her with psychotherapy; and finally she was subjected to electric shock treatments. That was when she ran away from home and found a rural lesbian community that took her in. The final scene in the film shows her and the other women in the colony inexpertly but triumphantly felling a tree that had been threatening their barn.

Bob and I would never have resorted to such radical therapy for Margaret, but we might have tried to intervene in her private life if she had not already trained us not to with her firm "hands off" attitude.

I finally realized that searching for explanations for what made Margaret a lesbian was getting me nowhere. When I stopped looking for an answer in the past, within myself, and in books, and started looking, really *looking* at who Margaret is, I saw a young woman with whom I could find little fault.

She is not sick. Neither physically nor psychologically nor morally. She is a competent, mature, confident, considerate, and, most of the time, happy individual. She has the spare, strong build of a gymnast, a terrific sense of humor (no one can make me giggle as she does), a fiery sense of justice, good mechanical skills, and an intelligent curiosity that keeps her reading and learning though her formal education stopped after high school. She simply has seen no reason why she should go to college. It was going to be very demanding, expensive, and not nearly so satisfying as the life she was leading, she felt. Yet many of her close friends are highly educated, and Helen herself, a former teacher, is in a Ph.D. program. Margaret supports and encourages Helen in her studies, and learns a lot by discussing Helen's courses with her.

Margaret and Helen have lived to-

*Mother had, in a few moments, made the leap that took Bob and me two or three years.*

gether for three years. They have transformed the apartments (two now) that they could afford from filthy, dingy New York tenements to cheerful, comfortable homes. All of our immediate family has visited them. Last spring I spent four days in their apartment recuperating from flu that struck when I was at an AFSC meeting at Pendle Hill. I was grateful for their good nursing and the cheerful atmosphere of their home.

How to tell the extended family about Margaret's lesbianism has been tricky. I wanted them to know her as a complete person before knowing just this one aspect of her life. On the other hand, Margaret has been diffident about meeting her aunts, uncles, cousins whom she doesn't see frequently, not knowing how she would be accepted. Probably there has been a lot of unnecessary walking-on-eggs around the whole issue.

Last summer my father died, and Margaret went with me to the memorial service, which was also a reunion of my rather large family. Margaret fit in easily, and the principal stress she experienced was seeing most of her cousins with their spouses and wishing that Helen were there. Helen will surely be included in any future family gatherings that Margaret attends. In my annual Christmas letter, I now refer to Margaret and Helen as a couple.

One of the last to know about Margaret was my 90-year-old mother. Two days after the memorial service for my father, I took her for a drive. As we drove along, Mother asked, "Do Margaret or Catherine have boyfriends, and does Paul have a girlfriend?"

I decided to plunge in. Mother had

met Helen earlier that summer when the girls and I had stopped by at her nursing home. When she met Helen, she'd said, "And this is Margaret's Helen!" So I thought it was going to be easy. But Mother didn't know, or had forgotten the vocabulary. Words like *lesbian* and *homosexual* she said she didn't understand. Finally I said, "Mother, Margaret and Helen live together as a couple. They give one another the same kind of love and support that a married couple do." And Mother said, "Ah, that I can understand!" Mother had, in a few moments, made the leap that took Bob and me two or three years.

For us it wasn't a leap but a gradual process of understanding, appreciation, and acceptance. And now we've stopped looking for explanations, realizing at last that what caused Margaret to be homosexual is unknown and probably unknowable. It is as irrelevant as what caused Paul to be left-handed, Catherine to have freckles, or, for that matter, her parents to be heterosexual.

A very helpful event for me in my early coming-to-terms with Margaret's lesbianism was attending with her a women's retreat at Ben Lomond Quaker Center. The retreat had been organized by Quakers to bring together lesbians and "straight" women of all ages so they could know and trust one another across these artificial barriers.

At a remote setting in the redwood forests of the Santa Cruz Mountains, 25 women had a full weekend of discussion, recreation, and worship. In such an atmosphere I was able to begin



*Helen, Margaret, and the author at the beach*





*At the printing press*

to become acquainted with a number of lesbians as complete human beings with joys and sorrows, warmth and talent, strength and vulnerability. They seemed to me exceptionally strong and talented. Some were poets, others dancers, musicians, actresses. Some were especially good cooks. Some were outstandingly beautiful, some very funny. A few seemed sad. Only a very few—fewer than among my heterosexual women friends—seemed dependent and in need of reassurance. During a group discussion, 16 of us were sitting in a circle on the ground under immense red-

woods. At last I was able to ask the question that had been haunting me for a year and a half: "As my daughter moves out of the society that is familiar to me, will she be moving into a community that will love, support, protect, and nurture her?"

The response from discussion group members was comforting. Each of the lesbians in the group assured me that while much of society (my familiar society) condemns them for who they are, they have among themselves a community, a sisterhood, that *is* a family. To the mother of an independent 19-year-

old this was tremendously reassuring, especially as I felt that most of these were women to whose community I could happily entrust my Margaret.

I was also moved by their response to me as a parent who cared enough to be there. I especially remember one woman in her early 30s. She is a dancer, a poet, a writer of plays and songs, a physically beautiful woman whom any parent, I thought, would burst with pride to claim as a daughter. Yet she told me when she told her parents that she was a lesbian, her mother refused to talk to her and her father said, "You have caused us more grief in your life than your sister did in her death."

I haven't seen this woman since the retreat, but I think of her often and of her poor parents. I hope that they have come to accept what cannot be changed and have reconciled themselves to the gift they have been given.

I have come to realize that it wasn't so much a matter of Margaret's moving out of my society as I originally supposed. Even though she lives on the other side of the United States, we are very close. I manage to get to New York at least twice a year, and Margaret and Helen joined Bob and me for a backpacking trip in the Sierras last summer. Moreover, as Bob and I have become increasingly aware of gay issues, we have been immeasurably enriched by a circle of gay and lesbian friends within our own community.

The American Friends Service Committee, where I work, includes homosexuals in its affirmative action goal to extend its outreach to all those systematically discriminated against, and I have several outstanding gay colleagues with whom I work on a daily basis.

And while Bob, as I said, acknowledges that he used to have the traditional American male prejudice against "queers," he became active in supporting gay rights long before I did.

In 1978, voters in California were asked to vote for the "Briggs Initiative," which would have barred from the classroom any teacher who was homosexual or who advocated gay rights. Bob, a public school teacher who was active in the civil rights movement and then in the peace movement during the Vietnam War, hit the streets again, marching with Margaret in Sacramento to protest the Briggs Initiative. Later

*I find in biblical  
teaching overwhelming  
persuasion on the  
side of love,  
tolerance, and  
affirmation of life.*

that summer he walked in the Gay Freedom Day parade. He was interviewed along with other parents of homosexual children in an article published in the *San Francisco Examiner's* Sunday magazine section. That year he withheld his last name, fearing for his job.

Thanks to the hard work of many volunteers and the innate good sense of the California electorate, at that time at any rate, the Briggs Initiative was defeated. Bob hasn't missed a Freedom Day Parade since. We were both quoted—with names and pictures this time—in a *San Francisco Chronicle* article by Sylvia Rubin called "How Parents of Gays Feel About Their Kids," in May 1982. We were amazed at how many people responded, mostly very positively, to the article. A young man who works at the bank I use said it helped him to tell his parents that he is gay.

Bob and I have become increasingly aware of the extent to which homosexual men and women have been oppressed. Margaret often wears a pin with a pink triangle on a gray circle. I had thought of it as merely an attractive design until she told me that it was the emblem homosexuals were forced to wear in Nazi Germany, just as Jews had to wear a yellow Star of David. The jocular-sounding term "fag" or "faggot" isn't so funny when one realizes its origin—homosexuals burned at the stake in the Middle Ages. In fact, the language and humor of homophobia, like any ethnic slur, cease to be acceptable when one has felt their impact and pain.

When Bob and I realized that many gay men and lesbians we know are not able to talk to their parents about something so central in their lives as the person with whom they are in love,

and that many parents are in deep personal anguish over having a homosexual child, we decided to do what we could in our community.

We discovered a national organization of Parents and Friends of Lesbians and Gays with a branch in almost every city. We got in touch with the group in our area and organized meetings in our own community. The structure is informal; we are a support group for parents and are listed with the local Gay Information Switchboard so others can find us. A nearby Lutheran church has offered us the use of their facilities. Often young gay men and lesbians come to the meetings to be with accepting adults. They are very helpful to us parents who want and need further education.

The group maintains a lending library of books and articles that are helpful to parents who are struggling with accepting the homosexuality of a son or daughter. Some of the books in our library are: *Now That You Know* by B. Fairchild and N. Hayward, Harcourt, Brace, Jovanovich; *Is the Homosexual My Neighbor?* by Scanzoni and Mollenkott, Harper & Row; *My Son Eric* by Mary V. Borhek, Pilgrim Press; *Loving Someone Gay* by Don Clark, Signet Books; *Parents of the Homosexual* by David and Shirley Switzer, Westminster Press. I find *Toward a Quaker View of Sex* a very helpful book on all aspects of sexuality.

A concern that often arises in the parents' group is the question of grandchildren. Interestingly enough, it is usually the fathers who feel most keenly the deprivation of not having grandchildren. Bob is no exception. He delighted in our children and is eager now for grandbabies. But Paul was married this summer and his wife has a five-year-old daughter. Bob and I are enjoying "instant grandparenthood." Moreover, we know three lesbian couples who have chosen to have children, so it is possible for parents of homosexual children to still be grandparents. Bob and I have also talked of taking in foster children after we retire. There are many positive ways to express the longing to enjoy small children.

A very positive development is that churches are beginning to recognize their obligation to counsel gays and their families, and to have support groups for them within the church. The religious

community has a special responsibility, it seems to me, to counter the biblical misinterpretation of homosexuality as "sin." My own religious conviction is to look to the inner dictates of the spirit for moral guidance. On the other hand, my upbringing and my early Bible study gave me a deep respect for the Bible. I find in biblical teaching overwhelming persuasion on the side of love, tolerance, and affirmation of life. Jesus' harshest words are against ethical hypocrisy. Paul's injunctions are against "unnatural" behavior. The Kinsey Institute's statistics of the 1950s show that ten percent of Americans are homosexual. That minority of us is a part of nature and of its laws, too. Can we claim to love the Creator if we despise the creation? I'm not saying that every homosexual person is without sin. Rape, child molesting, sexual coercion of any kind is sinful. The fact is that these aberrations are far more prevalent among heterosexual males than among homosexuals of either gender.

I have seen great improvement in the last few years in the attitude toward homosexuals, largely due to the efforts of brave men and women to write, sing, dance, and celebrate their experience for the better understanding of us all. I no longer have to confine my reading to books like the one that made me cry on the airplane. Most bookstores, and certainly all women's bookstores, have dozens of works by gay and lesbian authors who can teach us the positive, joyful, funny aspects of their lives: Rita Mae Brown, Adrienne Rich, Barbara Deming, Sheila Ortiz Taylor, Harvey Fierstein, James Baldwin, Christopher Isherwood.

But there is still a long way to go until discrimination in jobs, housing, and child custody is a thing of the past. There is a long way to go until the parents of homosexual children are free to love them completely without fear or shame. There is a long way to go before gay men and lesbians no longer think it's a big deal when ten parents march the length of Market Street the way we did in the Freedom Day Parade.

So while it was a heady experience for Bob and me to be the object of such love and gratitude, I look forward to the day when declaring our love for all our children will not be such a remarkable event. □





## The Mission of the Meeting for Business

by Stanley Ellin

**A**ll power tends to corrupt and absolute power corrupts absolutely."

So reads the familiar aphorism coined a century ago by historian Lord Acton, who in his lifelong study of humankind's record of follies and cruelties found it the one recurring absolute. And half a century before him, William Hazlitt, master essayist and remorseless seeker after truth, had written: "The love of power in ourselves and the admiration of it in others are both natural to man: the one makes him a tyrant, the other a slave."

Anyone searching with open mind through the history of the world's social institutions, political and otherwise, would find it hard to successfully challenge these statements. Can it be denied that history endlessly demonstrates how power—whether obtained through inheritance, usurpation, or election, and even if initially exercised for the benefit of subjects or electorate—becomes corrupted by two compulsions: the desire to maintain itself in office and the willingness sooner or later to use unworthy means to that end? So that, even excluding reference to notorious tyrants, righteousness inevitably becomes a dan-

gerous self-righteousness, a need to bend all other wills to its own?

Certainly, during the Civil War in 17th-century England, those Seekers who were joining together to create that institution that would be the Religious Society of Friends, having learned at first hand in the bloody struggle of Crown against Parliament, church against church, the bitter truth about the corruption of power, could not close their eyes to it. A bitter truth, because while holding to the faith that a Divine Light dwelt in every soul, they had to recognize that as anyone mounted to power his or her Light steadily diminished.

Yet, as their numbers grew they realized that they must institutionalize what had hitherto been gatherings for worship. Meetinghouses had to be provided for the increasing host. Material aid must be given the bereft families of those among them imprisoned for conscience. Funds had to be found for those who were moved to carry the Friendly message afar. Like it or not, good will had to be structured so that concerns could be given living witness.

But against all conventional wisdom could any institution be created that did not require someone to stand at its head? And that did not provide that apparently irresistible temptation—as Hazlitt and Acton later defined it—for this leader to succumb to the corruption

of office and exercise authority without regard to the consciences of those beneath? If the only rightful power over them was that of God, the Christ, the Light Within, comprehended without any intermediary, their institution must be built on this understanding.

Thus was born that unique institution—the Quaker meeting for business—that would provide no seat of power for anyone to occupy. The sole authority over it would be the corporate Light, to which each member contributed his or her own individual Light. The clerk with pen not gavel in hand was only moderator and recorder. Decisions would be made by consensus, not by vote, so there could be no factions, no majorities and minorities, no winners and losers. And the committees delegated to carry out the meeting's decisions must be wholly responsive to it, never dominating it or making its decisions for it.

A delicately wrought mechanism evolved from these insights and leadings: a meeting for worship with a concern for business guided by the corporate Light, dependent on the tender regard of members for each other. Yet it worked, and for more than three centuries now, beating against the prevailing current, it continues to work. That current is the world's worship of power and those who wield it, and even among Friends there are those who hold that the Friendly way is not efficient, never taking into account the endless disasters brought about in the name of efficiency.

Certainly the meeting for business that holds scrupulously to the corporate Light and the process of consensus can be hard on the overweening or rancorous or impatient spirit. At least it can be until understanding dawns that this procedure is a testing of all who share in it, and that the attaining of any objective can never be as important as the means by which it is attained. Any oppressive or manipulative means is a corruption of the Friendly way and makes it purposeless.

"Be an example," said George Fox, and that above all is the mission of the Friendly meeting for business, the mission of demonstrating to a troubled world that there is a better way of solving society's problems than by the rule of power and the compromising of conscience that it must demand. □

*Since 1948 Stanley Ellin has written mystery novels, short stories, and screenplays, for which he has received three Edgar Allan Poe Awards. He is a member of Brooklyn (N.Y.) Meeting.*

St. Paul states that we all have "the mind of Christ" (1 Cor. 2:16). This notion is repeated in several ways throughout the New Testament: we are all members of one body, we all drink of one Spirit, we are all branches of one vine (Rom. 12:5, 1 Cor. 2:13, John 15). In true Christianity, the many are rooted in the One. The multitude of Christian souls, though seemingly diverse in their individual expressions, are unified at their deepest center into one single consciousness, which is "the mind of Christ." If we go deep enough within our individual selves, we emerge from ourselves into the Christ-consciousness, the cosmic awareness that flows through the depths of all human personality. And when we tap into this inward sea of spiritual power, we realize our unity with every other human soul; we "love our neighbor as our self" because our neighbor truly *is* our self. The totality of this shared self, a whole that is greater than the sum of its parts, is the person who is Christ. This personal Lord Christ is the unique human being who spoke and healed and loved us in Jesus of Nazareth; yet at the same time, in the wonder of a paradox, this Christ is not a separate other, but the all-pervading consciousness who is our own deepest self.

Such an experience of the inward Christ is not reserved for the rare mystic; it is the foundation of Quaker faith. Union with the "mind of Christ" is the prerequisite for real compassion, real solidarity with the suffering and oppressed peoples of the world. In the experience of the inward Christ, "brotherhood" and "social compassion" are no longer philosophical concepts or political slogans, but wondrous and tangible sensations of the spirit. And because we all have immediate access to the Christ within ourselves, and the Christ seed dwells in all selves, it follows that we all have immediate access to one another in ourselves. Hence the real solution to all human conflict, antagonism, and war is not in the field of political or economic reform but in the field of the self. If we could touch this innermost self and teach others, even our enemies, to do so,

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# The Unified Field and the Mind of Christ

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by Alfred K. LaMotte

there would be a transformation of consciousness wherein we would all recognize, quite literally, that of God in everyone. As we explore various methodologies for creating world peace and a just society, should we not also be exploring this ultimate spiritual methodology—the art of contacting the Christ-consciousness, the inward art, the art of meditation?

There are many Quakers who feel that the practice of meditation is an escape from the real economic and social problems of the world. They would prefer action to meditation. But this is a fundamental misunderstanding about the nature of reality, a division between the subjective and the objective that does not truly exist. I would like to suggest a principle that may seem radical but that is really an echo of George Fox's own teachings: There is a power in the depths of silence, in the Inward Light of Christ, that is as objective as any physical power in the world. If we learn to utilize this power, we discover that med-



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itation is not different from social action; meditation *is* action. It can move the world.

In this scientific age we may do well to see how modern physics is breaking down the distinction between subject and object, thus supporting the claims





Patsy Formant

of ancient religious teachings that our inward subjective power can move the objective world because *they are both part of one field of energy*. If we could establish that the "mind of Christ" is objectively real, then perhaps more of us would be inspired to get in touch with him and become living channels of his power. Then meditation would be seen not as "quietism" or "escapism" but as a modern technology for world peace.

Quantum physics now shows that matter can be reduced to abstract intelligence. Every particle of what we perceive as physical matter is nothing but a wave of unmanifest energy arising from an abstract *vacuum state*, which physicists declare to be the *unified field* from which all manifest forms derive. Every subnuclear particle is, in the final analysis, an excitation of the vacuum. While this vacuum appears to be null and void, it is the source of all the intelligent laws of nature; it is a field of perfect mathematical order, exerting an ordering force on the vibrations of en-

ergy that arise from it; and it contains, in potential, all the energy required to create universe after universe, in the form of *virtual particles* and *virtual photons*. This unified field, abstract, unmanifest, yet abounding in creative intelligence and potential energy, can well be likened to the Divine Mind, which the New Testament calls the Logos. In the beginning of creation, says the Gospel of John, every material creature is produced through this Logos as the manifestation of divine ideation.

The similarity between ancient and modern views of creation is articulated by the great physicist Werner Heisenberg, who writes:

For modern natural science there is no longer in the beginning the material object, but form, mathematical symmetry. And since mathematical structure is in the last analysis an intellectual content, we could say . . . "In the beginning was the word"—the logos. (*On Modern Physics*, page 27)

Sir James Jeans, one of the founders of

modern physics, states that "the universe begins to look more like a great thought than a great machine." And Sir Arthur Eddington, Nobel physicist and Quaker, declared, "The stuff of the world is mind-stuff." The age-old demarcation between subject and object now appears to have been a myth. The material world is essentially as abstract and mental as the Spirit itself. At the subtlest level of energy, the Heisenberg Uncertainty Principle indicates that the objective phenomenon, as something separate from the subjective observer, simply cannot be measured because it is composed of energy which is as abstract as the very consciousness of the scientist who is trying to observe it.

Thus the distinction between mental experience and "objective action" becomes doubtful as we realize that the objective world is but the vibrant interplay of abstract waves of intelligence. Modern physics supports the claims of ancient religions such as the Hindu Vedas, which regard the physical world as a projection of consciousness; or the Greek Pythagoreans and Platonists, who regarded the world as a conglomeration of pure mathematical relations; or the Bible, with its vision of creation through the Logos.

Imagine a pond. If a pebble is dropped into its surface, waves spread until, however faint, they embrace the entire pond in ever-widening circles. When there are many disturbances on the pond's surface, complex wave-formations appear. Every disturbance eventually spreads its waves and affects every other disturbance. Every wave is, however subtly, a part of every other wave. Our physical world is just a three-dimensional version of this surface. Physical events, which appear to be "solid," are in fact dense interference patterns of waves—disturbances in an abstract energy-field. And every wave in the world-field affects every other wave, contributing either toward the harmony or the dissonance of the whole.

If the waves of energy composing matter are essentially abstract structures of pure mathematical intelligence, then it follows that our minds, which generate thought-waves of abstract intelligence, have the capacity to enter into the very creation of physical events. If we could learn to quiet the thought-waves of the mind until we settled into the

silent state of the unified field, we would be entering into the very mind of God. And from that unified field of perfect orderliness we could order all creation in the harmony of prayer, generating vibrations of peace and neutralizing vibrations of stress.

Behind every war, every crime, every act of violence or oppression there is some stress or disharmony in the abstract intelligence of nature. This stress is produced by human minds. Indeed, the action has already been carried out in thought; the physical event is but the grossest effect of a disturbance in thought-waves that has already been formed. This is the principle that Jesus tried to teach in the Sermon on the Mount: It does little good to legislate laws to control our actions or reform society when the true cause of events lies within the mind (Matt. 5:21-28). What use is a law against murder or adultery, he asks, when the act is already contained in the angry or lustful thought. Thus, if we wish to reform society, we must first reform our hearts. And if we want the Kingdom of God to come on earth, we must first establish it within. "But seek ye first the Kingdom of God," which he says is *within* us; "and all these things shall be added unto you" (Matt. 6:33).

Until now, peace activists have attempted to counter stressful events by physical actions on the "surface" of reality—peace marches, demonstrations, and monetary contributions. This type of external action is laudable and should be continued. But there is an even more potent form of action: action in the depths of consciousness. If we can enter into the unified field at the source of all material events, which is the deepest silence of our own self, and there produce an influence to eliminate the negative thought-waves of anger, fear, greed, and anxiety that underlie all warfare and violence, then war and violence will be destroyed before they even arise. This is the spiritual technology of world peace that has not been taken seriously because of our materialist prejudice. In fact, we are so blinded by the material senses that we do not see the truth: The world is a vibrant abstract mirage glittering out of pure intelligence. All matter is but the vibration of the unseen Spirit within. Let us enter the unseen and create world peace from



Patsy Formant

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within. Even a single Friend, entering into the unseen unity at the source of all the laws of physics, can create prayer-waves that flow through every human soul and touch every atom of the world. As St. Paul writes: "We should look not to the things that are seen but to the things that are unseen; for the things that are seen are temporal, but the things that are unseen are eternal" (2 Cor. 4:18).

True peace activism is not in the outward physical but in the inward spiritual dimension. Our combat is interior, against the abstract energies of anger, anxiety, and fear: "For our struggle is not against flesh and blood, but against the ruling spirits and powers, against the world-forces of darkness, against spiritual wickedness in the heavens" (Eph. 6:12).

Stilling the thought-waves of the mind, until the mind regains its original self in the Christ-consciousness, is

meditation. Producing waves of harmony in that unified field of energy is prayer. Magnifying this effect by practicing collective prayer is Friends meeting for worship. Until now, many Friends have assumed that meeting for worship is a rest from action, a respite. But meeting for worship is in fact the deepest form of action. It is a silence that can move the world. George Fox conceived of meeting as a dynamic silence that in itself could dissolve the causes of war. In his Epistle #131 he writes:

Dwell in the power of the Lord God, which is without end, in which ye may all have unity. And take heed of striving about earthly things, but with the wisdom of God ye may come to be ordered, and order the creatures by that by which they were made. . . . But who come to follow Christ, they are to reign in spirit over all these fighters with carnal weapons. Therefore . . . keep your meetings, that ye may come into his power, with which ye may spiritually reign over all the world, and rule in it over them and their vanities, and work them down without a carnal weapon.

There are groups in our society today practicing this method of peacemaking. There are teachers of meditation waiting to share this ancient technology of peace with all sincere seekers. Perhaps our Quaker meetings, which spend so much of their time and money on outward forms of political action, could invest a little in this inward way, sponsoring workshops and classes in the methods of meditation and prayer. Why shouldn't this inward way, so much a part of our heritage, be as high a priority as outward action? Let us not give silence a secondary status. Let us remember that silence is action too. Let us take silence seriously. Our future may depend on it. Indeed, we are structuring our future right now in the quiet recesses of our minds. Are we full of doubt, fear, and hostility, anxious over images of atomic war? Then that will be our future. How much more we have to give when we produce powerful vibrations of peace from a stable, clear, illuminated, and silent mind! May the deep ocean of our silence rise up in waves of prayer, in the Spirit of Christ among gathered Friends, to cover the world with harmony and to order all creatures by That through which they were made. □



# The Soviet Union, South Africa, and Us

by Jack Powelson and Ken Powelson

One of the joys of living in the Denver area is knowing C. H. Mike Yarrow. He is an accomplished Quaker historian, an insightful and caring Friend. Therefore, we eagerly read his article, "Toward Understanding the Soviet Union" (FJ 6/1-15). While we agree that the Soviet Union must be understood in terms of the world view it has developed over its own history, we would add some cautionary thoughts. Characteristics that may be objectionable to culturally bound observers in the United States must be understood as seen by Soviets, it is true, but the morality of the system must still be judged both in universal terms and by concrete policies and their effects on many social groups.

Mike Yarrow argues that the Soviet government is a caring one, as demonstrated by the schools and health care it provides for its citizens. Would we, however, be willing to say the same

about South Africa? In South Africa also—despite segregation—modern schools, hospitals, and medical care are provided by the government for blacks. Both the Soviet and South African governments have invested heavily in industry, which has resulted in much employment for poorer citizens. Blacks in South Africa have among the highest standards of living in all of Africa. Finally, in both countries, the governments have provided subsidized housing for their urban workers. Is the South African government also a caring one?

We do not exonerate South Africa. Far from it. We cannot support a social system that engages in blatant racial discrimination. But we also do not exonerate the Soviet Union. Discrimination there may not be racial, but it is present nonetheless: it is urban versus rural. While Mike Yarrow pointed to houses and schools as evidence of the government caring for its people, we must

point out that these goodies are unequally distributed in favor of urban workers, who are more cared for than farmers. In fact, housing and education is provided in areas where the state wants the workers to be, for its own purposes (industrialization, defense, etc.). The same is so for South Africa.

In both the Soviet Union and South Africa, it becomes difficult to distinguish between a government caring for its people and a government providing them goodies so they will do what the state wants and be where it wants them to be. In Jack Powelson's visit to South Africa, he heard rhetoric about the state caring for "its Bantus" that was frighteningly similar to the explanations Mike Yarrow gave about the Soviet care for "its" people.

Mike Yarrow also pointed out that the Soviets have full employment, while the United States does not. True, and yet not true. It is precisely the limitation upon movement that makes full employment formally possible. A farmer cannot receive a police permit to move to the city to look for a job (and, therefore, be unemployed); there must be a job already available. Because the government restricts rural-to-urban migration to the number required to fill its labor force, the Russians can declare themselves fully employed even when the farms are left with many more people than needed. The work is simply spread out, and the unemployment becomes hidden. Since agriculture has to support more people than are truly productive, it becomes a drag on the economy, and the farmers' standard of living is kept down.

For control over the movements of people to be "right" for the Soviet Union (even if not right for us), is it not essential that the Soviet people support that control? We think so, yet how can we know if they do? Certainly the dissi-

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*A watermelon stand in Moscow*

dence reaching the United States, primarily from intellectuals in the Soviet Union or in exile, condemns the restrictions. But if we asked non-urban, non-intellectual Soviet citizens, how might they respond?

Since they are not allowed to tell us, we can only conjecture. There are several possibilities. Considering the fate that frequently befalls dissidents and the infiltration of the KGB into Soviet society, the answer might be an unwilling yes, they do support these restrictions. A common U.S. view might be that they are "brainwashed" by the government-controlled press and the government-run schools and therefore answer yes sincerely. A true answer might be gotten by removing the controls to see how people would feel about them a decade hence, having experienced both systems. Obviously, we cannot do that. Instead, it seems to us that the best way is to examine how Russians and other ethnic groups have reacted to state control in the past, even before there was a Soviet Union.

This comparison becomes reasonable because tight state control over citizens did not begin with the Soviet Union. Since the 16th century (under Ivan the Terrible), the Russian state has persistently controlled the movements of its peasantry. Some were state serfs, assigned to mines and steel mills (according to the state), and some belonged to manorial lords. Since the early 18th century (under Peter the Great), the state has favored urban over rural workers in its various attempts—mostly unsuccessful—to force industrialization. The so-called "emancipation" of 1861 led to serfs being assigned to collective villages that they could not leave without permission. Except for a brief period of liberalization associated with the Stolypin reforms of 1905–1910 and private farming in the New Economic Policy of the Bolsheviks (1917–1927), the Russian serfs have not had freedom of movement since Ivan the Terrible.

How did Russian peasants respond to their intensified enslavement over these centuries? With petition after petition, with protest after protest, with the murder of one czar (by an organization called "People's Freedom"), and with rebellion after rebellion. We do not go into detail here, for all is available to anyone who studies Russian history

Corinne Johnson/American Friends Service Committee



*Red Square in Moscow*

from, say, the Crimean War until 1929. When farms were again collectivized in 1929, the brute force of the Soviet army was required, with thousands of peasants slaughtered. From then on, Soviet might and Soviet law have made it impossible for peasants to rebel, to move without permission, or even to protest. Knowing the slowness with which cultures change, we judge from their prior behavior that Russian peasants, and peasants of other ethnic groups controlled by Russians, do not support state absolutism, even today.

Stalin's collectivization of agriculture imposed tremendous costs on the peasantry. Stalin believed that only collectivization would provide cheap foodstuffs for a rapidly urbanizing, industrial economy. The restrictions on migration and the compulsory sale of produce to the state at regulated prices benefited urban workers at the expense of farmers. It is not surprising, therefore, that urban workers might favor restrictions to prevent the mass of their countryside people from sharing in the all-too-scarce benefits. It was on this philosophical point that the Chinese and the Soviets split (although their split had political and historical reasons as well), for the Chinese wished to emphasize agriculture and benefit rural workers more than the Soviets did.

It is in this necessity for state control that we come to the heart of Marxism as practiced in the Soviet Union. The belief is that the state must make the decisions concerning the development of the economy because society left on its own would make, in its eyes, the wrong choices. It might produce the wrong goods: luxury goods, for instance, or even goods for ordinary consumption instead of machinery, satellites, and weapons for defense. The government makes these decisions in its stead, with emphasis on heavy industry and the military.

Mike Yarrow shows how the Soviets make great efforts "to synchronize the educational system with the variety of skills that are needed" and that "the state responds to changes in technology by constantly changing educational emphases and retraining." He refers to this as a "socially desirable program," whose successes "would be difficult in a system where each plant must show a profit or go out of business." Yet most scholars studying the Soviet Union would disagree, for the Soviets have failed in all these efforts. They are far behind the West both technologically and in satisfying the needs of their people. One reason is that plants not earning a profit do *not* go out of business, and their resources do not



become released into ways that serve society better.

Mike Yarrow agrees that we in the United States have a fairly good record for employment, except during depressions. Thus our unemployment problem is cyclical. But Soviet "disguised unemployment," through holding workers unproductively on the farm, is chronic. Still, we should at all times provide a job for whomever wishes, and we should have a better distribution of income. We could do the first by making our government an employer of last resort, as Roosevelt did. We could do the second through a negative income tax, to transfer funds from rich to poor. Not only do we ourselves favor both of these, but we see them as the future in our country, as the probable results of trends already in existence. Since unemployment and income distribution *can* be corrected within the system, they are not faults of the system; they are faults of *ourselves*.



Shirley Dodson

*Spectators at a circus in Leningrad*

How can we love and nurture the people of South Africa or the Soviet Union? Through understanding, as Mike Yarrow suggests for the Soviet Union. We must see each system as a whole, as bestowing (consciously or unconsciously) benefits upon some and costs upon others. We must see each society's characteristics in terms of its own historical development. Mike Yarrow is pleading, as we do, that we not judge any society without a complete understanding of how it operates.

How must we seek to improve the lot of the downtrodden? We must recognize, as Mike does, that overt threats or pressure from the outside will have

limited effect on the course of another's development, especially if it is poorly understood pressure. (Do we recognize this for South Africa as well as for the Soviet Union?) We must instead help others to work within their (or our) particular system, as we aid the society as a whole where we can.

Within this generality, how do we deal with Soviets and South Africans economically and politically? With love, with trade, with exchanges of technology and people, and with thoughtful if disagreeing communication. We must do our best to reconcile Soviets and Chinese, for hatred within the human family sickens us all. We must do our best to make the Soviets and South Africans economically prosperous, for depression anywhere harms us all. Historically, oppression ends only in healthy economies and is perpetuated in diseased or damaged ones.

There is ample room for such approaches. The Soviets themselves are beginning to recognize the inefficiencies of their system. Free markets are emerging in the countryside, with farmers more and more able to produce what they wish and to sell where they wish. (The same is happening in China.) One way we can understand the Soviets is to know the forces motivating this change, and to encourage it when it brings more freedom. Likewise, we should accept the recognition of labor unions and the adoption of the Sullivan code as steps forward, not just "cosmetic changes," in South Africa. We should do all we can to promote these developments that may ultimately empower the blacks in South Africa and the rural population of the Soviet Union to free themselves.

In short, we are very close to Mike Yarrow, in that we both deeply want to promote understanding. But we differ on the understanding. While agreeing that the mass of U.S. public opinion toward the Soviet Union is biased by cultural factors and should be changed, the perception we finally come to should recognize injustices where they do indeed exist. We believe the Soviet and South African systems should be viewed by similar standards of justice. Neither the Soviet system nor the Russian people is more caring, more nurturing than the American system or the American people. Rather, all three systems direct their discriminations in different ways. □

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# A CALL FOR SPIRITUAL LINKAGE

For many Friends and others, nothing is on our minds more of late than the nearness of nuclear war. The sickening downward spiral of American-Soviet relations has awakened a yearning in us to respond in a deeper way than through the usual channels. The foul international air of hate and accusation prevents us from walking cheerfully over the face of the earth; dims the radiance of our meetinghouses; mocks our Peace Testimony; and chokes the life from our children and grandchildren, both spiritually (now) and physically (then).

This is not the first time that Friends have lived under strain. In earlier eras, the strain of outward events breaking in upon what we were trying to nourish and protect has sometimes led Friends to make radical changes in their lives. There are two directions—ideally closely interrelated—that Friends have historically taken: one outward, to confront nonviolently the warmakers or otherwise take direct action; the other inward, to seek the extraordinary light and guidance required to transform us and illuminate our path under circumstances that are so complex and demanding. The one is a rational process in which we study outward things and give arguments for why they should be different; the other is a mystical process in which we are essentially seeking to move in concord with the power that created us and that flows through all the universe.

Kent Larrabee, who could have been any of us, was engaged in outward action in Moscow toward better U.S.-Soviet relations in 1982 and was feeling "the strain," when he was awakened one night by a vision that told him to start "A Quaker Meeting in Moscow" (FJ 5/1/83). Such a project, of course, if taken literally, would have put him in conflict with all the ongoing, rational programs and negotiations with



John Gummere

by France H. Conroy

the Soviets that Friends from both Philadelphia and London had been pursuing. Indeed, as our committee of oversight to look into Kent Larrabee's vision soon found out during our year of meetings and inquiries, Kent Larrabee and those who took his vision seriously and literally were soon considered a major threat to years of patient work by Friends in promoting Soviet dialogue. It seemed quite inappropriate and ill-timed for Kent Larrabee to have had his vision at all!

Most of us on the committee are used to operating on the rational plane, and indeed some of us tend to be rather skeptical toward mystical experiences. And yet we know that the roots of Quaker tradition lie deep in mysticism, and that mysticism has been a special quality in the social concerns of such outstanding 20th-century Friendly philosopher-activists as Rufus Jones. ("The greatest things in the world," Jones wrote in *The Radiant Life*, "are not reached by argument.") Therefore, we have searched, inwardly and outwardly, not for some sort of compromise between ongoing Quaker programs and Kent Larrabee's vision but for an understanding of that vision that might contribute a new dimension to Quaker work toward the Soviet Union, enhancing rather than diminishing ongoing work.

Going back to the two poles above—the outward and the inward—it seemed to us that the essence of the vision was toward involving more Friends, and Soviets, in the latter. Through whatever forms we might come up with, we could

direct the thrust of what we promote away from the political and controversial and toward dialogue on what we and the Soviets share at the most basic level as human beings: our experience of life in this universe and the cares and questions with which this experience fills us. We want there to be not a trace of the missionary mentality in any of this. We do not have as a goal, either directly or indirectly, to make Quakers out of Soviets. And we no more seek to establish a literal Quaker meeting in Moscow than to have the Komsomol establish a Communist Ethical Society in Philadelphia.

Instead, the kind of linkage that we seek with the Soviet people involves *spirituality in its broadest sense*. For some of us this spirituality may take religious form. For others it may find expression in literature, art, music, ethics, nature, nonviolence, or in the way we raise our children. In fact, it is in our care for what we pass on to our children—the concern of one generation for the next—that we find a promising starting point, a common ground that transcends political and ideological differences. We can exchange children's stories, poems, peace posters; discuss values that parents want to pass along as they consider how best to bring up their sons and daughters; share our problems with guiding our teen-agers.

But we seek to be more than just an organization that promotes children's exchanges. Our fundamental purpose remains deeper. It is to have religious and nonreligious people from both societies sitting down together to discuss what it is to be a child of the universe. It is a vision of human beings gathering quietly, whether amidst birches of Moscow or pines of New Jersey, to share our thoughts, dispel the poisonous atmosphere that has kept us from knowing each other, and lay the foundations for a peaceful future.

We are just beginning our work. Other Friends who would like to become a part of this can write the Committee for Spiritual Linkage Between the Soviet and American Peoples, Jay Worrall, clerk, Box 6, Keswick, VA 22947. □

France (Rusty) Conroy of Moorestown (N.J.) Meeting is a member of the Committee for Spiritual Linkage Between the Soviet and American Peoples, a committee that originated as the Committee of Oversight to Explore the Idea of a Friends Meeting in Moscow.



# REPORTS

## North Carolina Yearly Meeting Overflows with God's Love

North Carolina Yearly Meeting assembled for its 287th annual session, August 8-12, on the campus of Guilford College, Greensboro, North Carolina. Yearly meeting clerk Sarah Wilson opened the session by reading the greetings from Paul and Timothy in Philippians 1:1-11, which expressed the yearly meeting theme, "Overflowing With Love for Others."

Billy Britt, superintendent of North Carolina Yearly Meeting, brought the message for the opening session emphasizing God's love. He recalled early experiences of the Society of Friends as they were set ablaze by God's overflowing love. He expounded upon six results that would take place today within the Society of Friends if God's love was overflowing within its members. He concluded his message by challenging yearly meeting members to become passionate Christians with a burning fire in their soul for helping others meet Jesus Christ and for meeting human needs.

The guest speaker for the general sessions was Alton H. McEachern, pastor of First Baptist Church in Greensboro. His messages

dealt with family concerns and the stages of life: adolescence, marriage, the middle years, and aging. The biblical perspective on love was stressed as he reminded Friends that parents' love is not paid back but is passed on and that the greatest heritage a parent can leave a child is an authentic faith and the example of a joyful life.

Morning Bible study was both inspiring and challenging. A call for unity and growth within each meeting was given as members open their eyes, hearts, and lives to be of greater service for God. These studies were presented by Norman Carter, Nelson Spaulding, Linda Kusse-Wolfe, and Edith Shepherd.

Reports from yearly meeting committees and commissions were encouraging as they shared the work of the past year and presented their goals and plans for the future. God's overflowing love was evident through

these accomplishments and the dedication of the leaders.

On Thursday evening, Myron Leonard presided in the recognition of Isaac Phillips, a retiring pastor who had served 50 years in the ministry. Friday evening Max Rees, chairman of the Committee on Training and Recording of Ministers, recognized three newly recorded ministers: Doyle Craven, Gerald Pike, and Scott McCorkhill. He charged them to "yield not to temptation" and to consider the disciplines set forth by his own father, a former pastor.

As yearly meeting came to a close, about 800 Friends left for their individual meetings "overflowing with love for others" and mindful of their responsibility of caring for the needy. In closing, Friends were reminded to be faithful to the leading of the Spirit.

*Adis Beeson*



*At North Carolina  
Yearly Meeting  
(left to right): Doyle W. Craven,  
Scott and Patsy McCorkhill,  
Gerald and Lynn Pike*

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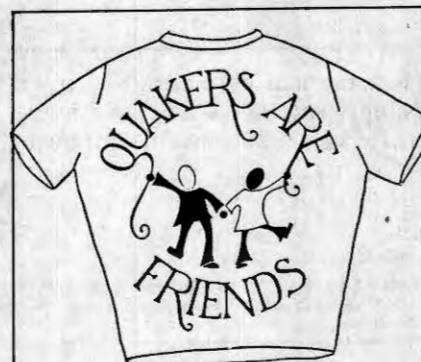


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## Western Yearly Meeting: How Do We Minister to Our Age?

"Seeing we have this ministry, we have fellowship with the same Spirit. We rejoice as we follow the Truth and the Light and have kinship with all who receive it."

As Western Yearly Meeting convened August 8-12 in Plainfield, Indiana, the words above were sung to emphasize the theme "Ministering to Our Age."

Elizabeth Newby, devotional speaker, gave new insights into the lives of migrant families and most effectively interpreted the spiritual applications of some fairy tales.

Jack Kirk, field secretary for Friends United Meeting and editor of *Quaker Life*, presented the Quaker Lecture, "A People of the Sunrise." Jack also spoke during the service for the recording of Dan Smetzer, from Amo (Ind.) Meeting. Steve Pedigo, who together with his wife, Marlene, ministers through the Chicago Fellowship of Friends, presented the keynote address.

Our gathering was enriched by the presence of Nancy Nye Awad, who has served in Ramallah, Robert and Hope Carter, who plan to serve in Lugulu following the completion of studies in tropical medicine at Tulane University, and Bob and Paulette Stubbs, who serve with the Wyandotte, Oklahoma, Indians.

Among displays of various related Friends organizations was the popular "Indian table" with handmade sales items crafted by members of the yearly meeting. This year's sales amounted to more than \$775, which will go to assist Friends Indian workers.

Our new presiding clerk, Kay Record, capably guided us through important business concerns, which this year included proposed revisions to *Faith and Practice*.

Young Friends were much in evidence as they participated in their planned program, led by Tim Harding. Their annual presentation to the adult session was impressive as their emerging leadership and support for each other were shown. At their invitation the adults joined them for the launching of balloons containing messages of peace. The youngest Friends shared songs and stories learned during their sessions.

Presentations by the various boards and workshop sessions made us once again aware of the many and varied needs in the world about us. As we were urged by our keynote speaker to seek new and innovative ways to meet these needs, we press on into another year of service for the Kingdom of God, planning to convene at Plainfield, August 7-11, 1985.

Elizabeth A. Carter

Get a free FRIENDS JOURNAL calendar!  
See page 25 for details.



# WORLD OF FRIENDS

**Mozambique**, experiencing its worst drought and famine in 50 years, will receive an emergency 27,400-pounds of clothing, toys, and school supplies shipped recently by the American Friends Service Committee.

The AFSC Material Aids program has shipped over 40,000 pounds of clothing to Poland through the auspices of the Polish Institute, a Philadelphia-based organization with ties to Solidarity.

**An Israeli and a Palestinian** who traveled together in a historic joint tour across the United States last March and April will be featured on the PBS program "Frontline." The documentary, entitled "The Arab and the Israeli," was produced on the basis of a cross-country speaking tour arranged by two organizations, the American Friends Service Committee and New Jewish Agenda. Featured are Mordechai Bar-on, former chief education officer of the Israeli defense forces and member of the Knesset, and Mohammed Milhem, mayor of Halhoul on the Israeli-occupied West Bank. Milhem was deported by Israel in 1980 and now lives in Jordan. The one-hour documentary will be aired at 9 p.m. EST on Tuesday, November 13 (please check local listings).

**The computer, an established tool of war**, has an untapped potential as a tool of peace. An international project to develop peace games software for popular use with home computers is in the making. The project concentrates on developing a simple game-modeling of the arms race that would allow individuals to gain insight into the nature of economic, political, and military problems. Friends who would like to know more about this topic can contact the Quaker Council for European Affairs, 50 Square Ambiorix, B-1040 Brussels, Belgium.

**Carole Tongue**, an attender of Brussels Meeting since 1980, has been elected as a member of the European Parliament for London East. In a recent interview in *Around Europe*, the newsletter of the Quaker Council for European Affairs, she said she "hopes Friends will let me know of their concerns and provide me with information. . . . I am a vehicle by which your concerns can get raised in the European forum."

**Thinking about peaceful ways** to resolve conflict is being encouraged by the Peace and

Social Concerns Committee of the Western Quarter of Philadelphia Yearly Meeting. Western Quarter is sponsoring a "Peace Awareness" contest this fall for students in its four Pennsylvania school districts. Students may address the topic through writing or graphics. They may write plays, poems, or fiction as well as essays or biographies. If graphics are chosen, either posters, cartoons, sketches, or pen and ink drawings are acceptable. All prize-winning entries will be published in a pamphlet to be distributed to each winner and each school's library. Entries should be sent to WQM Peace Awareness Contest, Box 693, Kennett Square, PA 19348, by November 16. This contest is being financed through the sale of "Peace Is a Group Effort" bumper stickers.

**Safety is a matter of stewardship**, and the National Safety Council is asking all meetings and churches to check their buildings, correct safety hazards, and examine their ability to respond to emergencies. They are sponsoring the National Safety Sabbath, to be held February 14-17, 1985. Free program kits are available from the Religious Activities Department, National Safety Council, 444 N. Michigan Ave., Chicago, IL 60611.

**The Children of War Tour** planned by the Religious Task Force of the Mobilization for Survival for November 12-23 will bring together 33 young people aged 12-17 from war zones throughout the world. The participants come from Northern Ireland, the Middle East, South Africa, Central America, Southeast Asia, the Marshall Islands, East and West Germany, and the USSR. Joined by a dozen young people from the United States, these children of war will make a nationwide tour of public schools and religious and community centers. For itinerary information, contact Judith Thompson, Mobilization for Survival, 85 South Oxford St., Brooklyn, NY 11217.

**The script for "Lots of Queer Quakers, Some of Whom Are Gay,"** by Diane St. Marie, grew out of concerns raised by the Gay and Lesbian Support Group, who was then asked by University Meeting's Oversight Committee to make a presentation to educate the meeting about gay and lesbian concerns. The well-received presentation was subsequently performed at North Pacific Yearly Meeting and was videotaped through public access of a local cable company (partially funded by the AFSC, who will use the tape to interpret their Affirmative Action plan to the Society of Friends). Copies of the tape can be had for the cost of duplication, postage, and handling. For further information, contact St. Marie Unltd. Productions, University Friends Meeting, 4001 Ninth NE, Seattle, WA 98105, (206) 632-7006.

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# FORUM

Dear Friend . . .

When my husband and I were traveling around the United States and Canada, I had as one of my working-for-peace projects a committee of persons who wrote letters to the editors of newspapers and magazines and to their U.S. representatives and the president emphasizing the world's great need for world peace.

Now I would like to re-activate that project. If you are a peace worker and like to write, contact me at 3300 E. Broadway #124, Mesa, AZ 85204, and I will send you some material to get you started. (Contributions of a dollar or two for postage gratefully accepted!)

What I do is compose a good, short letter, make three or four original copies and make five or six photocopies; send the originals to newspapers or magazines, and send copies with a covering note to my representatives and the president. Whoever is elected president for the next four years will need to be pressured to seek peace diligently, and letter writing is one way to exert that pressure.

I believe writing letters to the editor is

one of the most effective ways you can work for peace, since through them you reach many of the uncommitted as well as activate some who are already committed.

If this way of working for peace appeals to you, do let me hear from you.

Frances Evans Layer  
Mesa, Ariz.

## Wanted: Little Old Quakers

I have threatened to do this for some time in jest, but I'm going to do it now in earnest.

This letter is to monster meetings in New England and elsewhere. Send us your little old retired Quakers. Those of us struggling to hold tiny meetings together across the country desperately need little old Quakers to help us grow and give us roots.

We need people willing to spend 10 or 15 years building meetings and helping them grow. Most of us are young. We must go where our careers lead us. Often we try to hold meetings together, never having the time or energy to do the things we would like to do. One person leaving can cripple a budding meeting, and for many of us moving is an occasional necessity.

We really need you. The little bits of time that I and the other three local

Friends have free to devote to meeting are not enough. What we need are people who have our love of meeting and the time and energy to do something about it that we do not have.

Help us please.

Michael K. Adams  
Fayetteville, Ark.

## Prayer in Our Public Schools

In regard to proposed legislation concerning public school prayer, it was Jesus Christ himself who said: "But thou, when thou prayest, enter into thy closet, and when thou has shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6).

Genuine prayer, whatever one's perception of it might be, has always



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been and must forever remain an intensely personal matter between one's self and one's God. It was never to have been structured, routine, and imposed forcibly or subtly upon others in a misguided attempt to spiritualize them. It is simply not possible (at least in any authentic way) for either child or adult to be coaxed, shamed, or prodded into truly higher levels of spirituality from without. Such impetus must come from within. Jesus categorically emphasized that one was not to make a show of one's religiosity before others. To do so is nothing more than pharisaical hypocrisy.

For the government to foist regimented, impersonal, standardized prayers upon our school-age population is, at best, to engender within our children a shallow, superficial concept of spirituality and, at worst, to provoke actual rebellion against any sort of spirituality.

Would Ronald Reagan in his fanatical zeal to legislate public school prayer seek to be more virtuous than the Christ he purportedly serves? Surely this stance he has so vigorously and fixedly assumed must either reflect the very height of moral pretentiousness on his part, an abysmal lack of spiritual awareness, or a politically expedient intermixing of both.

Susanna Williams  
White Plains, N.Y.

## BOOKS

**Black Religion and Black Radicalism: An Interpretation of the Religious History of Afro-American People.** By Gayraud S. Wilmore. Orbis Books, Maryknoll, N.Y., 1983. 320 pages. \$9.95/paperback.

Among black people in the United States, the Caribbean, and Africa, "radicalism" has involved primarily struggle against slavery and the over-arching, never-ending white racism that supported it. For their survival these same black people reworked the religion of their enslavers. Blacks cleaved unto the prophetic and liberationist strains of Christianity, while circumventing and mocking the slavemaster's injunctions of meekness and humility. At the same time, African slaves and their Afro-American descendants held onto parts of their folk religions. These, in outline, are the radicalism and religion traced by Wilmore.

Of most value are his deft sketches of individuals whose imposing attainments are rarely acknowledged and seldom well rendered: leaders of slave uprisings, those who established independent black churches,

those who thought deeply, wrote eloquently, and labored tirelessly for black self-determination. Wilmore also develops the historical context for and instructive interpretations of racial themes which recur among black religious leaders: God and Jesus as black; nationalism; repatriation to Africa; reparations due the descendants of Africans who were enslaved. Against this backdrop he reviews contemporary efforts to work out a black theology.

Along the way Wilmore acknowledges white humanitarians (including Quakers) for their labors on behalf of black liberation. But the core conviction of the book is that African uniqueness and black self-determination are what matter most. There are soft spots in this core. The author notes that black churches and communities have never had the resources to sustain independence. What he does not fully explore is the biblical notion that we are members one of another and that, perhaps, we yet must conquer what divides us and come together in wholeness. His depiction of Martin Luther King, Jr., though strong and appreciative, does not do justice to King's comprehension of this, nor does the author refer to other outstanding black leaders who made it a central part of their ministries—for example, the late Howard Thurman and James Lawson. Still, there is much to be gained from examining and

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Counseling Service  
Margery Larrabee, ACSW  
(202) 554-5021

pondering black religion and radicalism as they are understood by Gayraud S. Wilmore.

Jo Ann O. Robinson

**The World of Amish Quilts.** By Rachel and Kenneth Pellman. Good Books, Main Street, Intercourse, PA 17534, 1984. 128 pages. \$15.95/paperback.

An interesting new writing of the history of the Amish, their beliefs, and their ways is illustrated by photographs of treasured antique quilts from various Amish communities. The artistry in the use of fabric and stitching is creatively worked together, adding to the warmth and comfort for a chilly day.

"Quilts in the Life Cycle" and "Contentment Within Limitations" are but two chapters that reflect the everyday lives of these people.

The coauthors share knowledge gleaned from their own heritage. Rachel manages the Old Country Store, featuring quilts, and Kenneth manages the People Place, an educational center on Amish and Mennonite culture in Intercourse, Pennsylvania.

Gwen Neveil

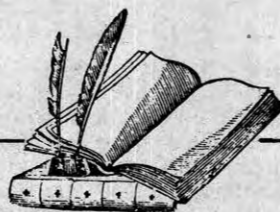
## Books in Brief

**Nuclear Energy: Can We Live With It? Or Without It?** By the Quaker Nuclear Energy Group. Quaker Home Service, London, 1983. 52 pages. \$1.60/paperback. Order from Quaker Home Service, Friends House, Euston Road, London NW1 2BJ, England. The Quaker Nuclear Energy Group gives an overview of nuclear and other energy sources and comes up with a surprising conclusion.

**Health in the Guatemalan Highlands.** By Ulli Steltzer. University of Washington Press, Seattle, WA 98105, 1983. 80 pages. \$9.95/paperback. Carroll Behrhorst came to the Guatemalan Highlands around Chimaltenango to give health services to the Indian population. He soon realized that improving health in a poor, Third World area is dependent on changing the circumstances of the lives of the people—better food, potable water, population control—in addition to preventive medicine. The Chimaltenango Development Program is the result. Black-and-white photographs powerfully evoke the Mayan culture and people. For an understanding of what development in the Third World can be like, this book is well worth the money.

**Meditations Around the U.S.A.** By Leonard S. Kenworthy. Quaker Publications, Box 726, Kennett Square, PA 19348, 1984. 32 pages. \$1 (plus \$.50 postage)/pamphlet. Leonard Kenworthy shares his meditations on subjects small and grand. Each meditation ends with a prayer. Friends and others will recognize their feelings about nature, their pains, and their joys, in the words of Friend Kenworthy.

## Poets & Reviewers



A member of a quilting group at the Ambler, Pa., Presbyterian church, **Gwen Neveil** has been making quilts for more than 20 years. **Jo Ann O. Robinson** is professor of history at Morgan State University and author of *Abraham Went Out: A Biography of A. J. Muste*. **Ruth Weatherley** is an attendee at Housatonic Meeting in New Milford, Conn. She is the author of a volume of poetry, *Wind Songs and Poems From the Apron Pocket*.

## Resources

• **Towards a Quaker View of Sex** is an essay by a group of Friends dealing primarily with sexual development, homosexuality, and the need for a new morality. It was published for the group by Friends Home Service Committee, Friends House, Euston Road, London NW1 2BJ, England.

• **The Word Is Out**, a film consisting of interviews with gay men and lesbians who talk about their lives, is available from New Yorker Films, 16 West 61st St., New York, NY 10023. Phone: (212) 247-6110. The movie is also available through New Cinema Limited, 35 Britain St., Toronto, Ontario, M5A 1R7, Canada.

• Information on homosexuality may be obtained from the following organizations: **National Federation of Parents and Friends of Lesbians and Gays**, 5715 16th St. NW, Washington, DC 20011; **Friends for Lesbian and Gay Concerns**, Box 222, Sumneyville, PA 18084; and the **AFSC Midwest Regional Office Task Force**, 407 S. Dearborn, Suite 370, Chicago, IL 60605-1141. (Friends for Lesbian and Gay Concerns also have offices in New Zealand, Australia, and Canada.)

## CALENDAR

### November

3—American Friends Service Committee Annual Public Meeting, Arch Street Meeting House, 4th and Arch, Philadelphia, Pa., 9:15 a.m. to 4:30 p.m. Plenary session, 1:30 p.m., includes special honor to memory of Clarence Pickett, born 100 years ago.

8—Reception for Joan Bodner, editor of *Taking Charge of Our Lives, Living Responsibly in the World*, at Henry J. Cadbury Library, Friends Center, Philadelphia, Pa., from noon until 1 p.m. Brown bag lunch. The book is by the San Francisco regional office of AFSC and is published by Harper & Row.





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**Philadelphia Yearly Meeting:** Weekend Workcamp Director sought, pending Coordinating Committee approval. For information call (215) 241-7238.

**Resident counselors.** We are seeking a few committed adults to work with adolescents in placement in a Group Home Program. Positions available in Westchester/Rockland County, N.Y., area. Work schedule will be Tuesday through Saturday, or Sunday through Thursday, afternoon and evening hours with some sleep-over responsibilities. Excellent company-paid benefits. Contact Barry Schmitt, Director of Personnel, (914) 997-8000. EOE M/F.

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## MEETINGS

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### COSTA RICA

**MONTEVERDE**—Phone 61-18-87.

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

### EGYPT

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

### GERMANY (FED. REP.)

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

### GUATEMALA

**GUATEMALA**—Monthly. Call 683011 or 681259 evenings.

### HONDURAS

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

### MEXICO

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

### SWITZERLAND

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

## UNITED STATES

### ALABAMA

**BIRMINGHAM**—Unprogrammed meeting for worship 10 a.m. Sunday. Betty Jenkins, clerk. (205) 879-7021.

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

### ALASKA

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

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

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

### ARIZONA

**FLAGSTAFF**—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver 86002. (602) 774-4298.

**McNEAL**—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3729.

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

**TEMPE**—Unprogrammed, First-days, 9:30 a.m., child care provided. Danforth Chapel, ASU Campus, 85281. Phone: 967-6040.

**TUCSON**—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Barbara Elfrandt, clerk. Phone: (602) 299-0779 or (602) 887-3050.

### ARKANSAS

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

### CALIFORNIA

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

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

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

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

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

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

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

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

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

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

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

**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.

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

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

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

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

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

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

**SAN DIEGO**—Unprogrammed worship, First-days, 10:30 a.m. 4848 Seminole Dr. Clerk, Lowell Tozer, (619) 286-5886.

**SAN FERNANDO VALLEY**—Unprogrammed worship, First-days, 9 a.m. 15056 Bledsoe, Sylmar. 360-7835.

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**SAN JOSE**—Worship and First-day school 11 a.m., discussion 9:30 a.m. 1041 Morse St. 266-3083.

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

**SANTA BARBARA**—10 a.m. Marymount School, 2130 Mission Ridge Rd. (W. of El Encanto Hotel.)

**SANTA CRUZ**—Worship Sundays 9:30 a.m. Community Center, 301 Center Street. Clerk: (408) 429-1745.

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

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

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

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

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

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

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

## COLORADO

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

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

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

**DURANGO**—First day school and adult discussion 10 a.m., unprogrammed worship 11 a.m. Call for location, 247-4550 or 884-9434.

**FORT COLLINS**—Worship group. 484-5537.

**WESTERN SLOPE**—Worship group. (303) 249-9587.

## CONNECTICUT

**HARTFORD**—Meeting and First-day school 10 a.m., discussion 11 a.m. 144 South Quaker Lane, West Hartford. Phone: 232-3631.

**MIDDLETOWN**—Worship 10 a.m. Russell House (Wesleyan Univ.), corner High & Washington Sts. Phone: 349-3614.

**NEW HAVEN**—Meeting and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clerk: Michael Burns, 103 Canner St., New Haven, CT 06511. (203) 776-5560.

**NEW LONDON**—Meeting for worship and First-day school 10 a.m., discussion 11 a.m., Thames Science Ctr. Clerk: Bettie Chu. Phone: 442-7947.

**NEW MILFORD**—Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (203) 354-7656.

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

**STORRS**—Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Roads. Phone: 429-4459.

**WILTON**—Worship and First-day school 10 a.m. John D. Perry, Clerk, 9 Great Hill Rd., Darien. 655-7799.

**WOODBURY**—Litchfield Hills Meeting (formerly Watertown). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

## DELAWARE

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

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

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

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

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

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

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

## DISTRICT OF COLUMBIA

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

## FLORIDA

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

**DAYTONA BEACH**—Sunday 10:30 a.m. in homes. Please call 255-2957 or 677-0457 for information.

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

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

**LAKE WORTH**—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: 585-8060 or 848-3148.

**MELBOURNE**—Unprogrammed meeting and First-day school weekly. (305) 777-1221 or 676-5077.

**MIAMI-CORAL GABLES**—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: R. Buskirk, 247-8938. AFSC Peace Center, 666-5234.

**ORLANDO**—Meeting 10 a.m. 316 E. Marks St., Orlando 32803. (305) 425-5125.

**SARASOTA**—Worship 11 a.m., discussion 10 a.m. 2880 Ringling Blvd. at Tuttle Ave., Gold Tree Shopping Plaza. Clerk: Sumner Passmore. 371-7845 or 955-9589.

**ST. PETERSBURG**—Meeting 10:30 a.m. 130 19th Ave. SE. Phone: (813) 896-0310.

**STUART**—Worship group. (305) 692-9514.

**TAMPA**—Meeting 10 a.m. Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 985-2716.

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

## GEORGIA

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

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

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

## HAWAII

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

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

## IDAHO

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

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

## ILLINOIS

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

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

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

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

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

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

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

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

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

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

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

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

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

**PARK FOREST**—Thorn Creek Meeting. 10:30 Sundays. Child care and Sunday school. Call 748-0184 for location.

**PEORIA-GALESBURG**—Meeting in homes every Sunday. Phone 243-5668 (Peoria) or 342-0706 (Galesburg).

**QUINCY**—Friends Hill Meeting, unprogrammed worship, 10 a.m. Clerk: Peg Kruger. 223-3902 or 222-6704 for location.

**ROCKFORD**—Meeting for worship, First-days, 10:30 a.m. Friends House, 326 N. Avon St. (815) 962-7373.

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

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

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

## INDIANA

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

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

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

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

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

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

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

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

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

## IOWA

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

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

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

**IOWA CITY**—Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Co-clerks Barbara Dumond and Michael Kyte. 338-9273.

**WEST BRANCH**—Unprogrammed worship 10:30 a.m., discussion 9:45 a.m. except 2nd Sunday. 317 N. 6th St. Call (319) 643-5639.

## KANSAS

**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) 273-3519, 478-3383, or 234-0061.

**WICHITA**—University Friends Meeting, 1840 University Ave. Unprogrammed meeting Saturday 6 p.m., Sunday School 9:30 a.m., meeting for worship 10:45 a.m. Don Mallonee, clerk. Ministry team. Phone: 262-0471 or 262-6215.

## KENTUCKY

**BEREA**—Meeting 10 a.m. Berea College, 986-8250.

**LEXINGTON**—Unprogrammed worship 3:30 p.m. For information call 223-4176.

**LOUISVILLE**—Meeting for worship 10:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

## LOUISIANA

**BATON ROUGE**—Unprogrammed meeting for worship 10:30 a.m. at 546 Bienville St. (504) 926-5400 or 769-4547. Clerk: Leslie Todd Pitre.

**NEW ORLEANS**—Worship, Sundays, 10 a.m. 120 South Cortez St. Phone: 885-1223 or 861-8022.

## MAINE

**BAR HARBOR**—Acadia meeting for worship in evening. Phone: 288-5419 or 244-7113.

**BRUNSWICK**—Unprogrammed worship 10 a.m. 76 Pleasant St. 833-5016.

**MID-COAST AREA**—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. 563-3464 or 563-8265.

**ORONO**—10 a.m. Sundays. Drummond Chapel, Memorial Union, U.M.O. 866-2198.



**PORTLAND**—Worship 10 a.m. 1845 Forest Ave. (Route 302.). For information call Harold N. Burnham, M.D. (207) 839-5551.

**WATERBORO**—Unprogrammed worship, First-day school, 10 a.m. West Rd. (207) 247-3633, 324-4134.

## MARYLAND

**ADELPHI**—Worship 10 a.m. Sun., 8 p.m. Wed., First-day school 10:20 a.m. (10 a.m. 2nd Sun.), adult 2nd hour (Mo. Mtg. 2nd Sun.) 11:30. Nursery. 2303 Metzert, near U. MD. 445-1114.

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

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

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

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

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

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

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

## MASSACHUSETTS

**ACTON**—Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts., West Concord. (During summer in homes.) Clerk: Sally Jeffries, 263-4992.

**AMHERST-NORTHAMPTON-GREENFIELD**—Worship and First-day school 11 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 549-0588; if no answer 584-2788 or 549-4845.

**BOSTON**—Worship 11 a.m. (summer 10 a.m.) First-day. Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-9118.

**CAMBRIDGE**—Meetings, Sunday, 9:30 and 11 a.m. During July and August, Sundays, 10 a.m. 5 Longfellow Pk. (near Harvard Sq., off Brattle St.) Phone: 878-6883.

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

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

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

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

**NORTH DARTMOUTH**—Unprogrammed, First-days 11 a.m. State Road, west of Tucker. (617) 994-9829.

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

**NORTH SHORE**—Worship and First-day school 10:30 a.m. Landmark School, Rte. 127, Beverly Farms. Child care for those under 6. Clerk: Nancy Coffey, 922-2513.

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

**SOUTH YARMOUTH-CAPE COD**—Worship and First-day School 10 a.m. N. Main St. Clerk: Edward W. Wood, Jr., 888-4865.

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

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

**WESTPORT**—Meeting, Sunday, 10:45 a.m. Central Village. Clerk: J. K. Steward Kirkaldy. Phone: 636-4711.

**WORCESTER**—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.

## MICHIGAN

**ALMA-MT. PLEASANT**—Unprogrammed meeting 10:30 a.m. First-day school. Clerk: Nancy Nagler, 772-2421.

**ANN ARBOR**—Meeting for worship 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. (313) 761-7435, 761-5077. Clerk: Nancy Taylor, 769-3354.

**BIRMINGHAM**—Worship and First-day school 10:30 a.m. Clerk: Brad Angell. (313) 647-6484.

**DETROIT**—Meeting 10 a.m. 7th floor Student Center Bldg., Wayne State Univ. Write: 4011 Norfolk, Detroit 48221. 341-9404.

**EAST LANSING**—Worship and First-day school, Sunday, 12:30 p.m. All Saints Church library, 800 Abbott Road. Call 371-1754 or 351-3094.

**GRAND RAPIDS**—Worship and First-day school 10 a.m. 25 Sheldon St. SE. (616) 363-2043 or 854-1429.

**KALAMAZOO**—Meeting for worship and First-day school 10 a.m., discussion and child care 11 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.

**MARQUETTE-LAKE SUPERIOR**—1 p.m. Sundays. Unprogrammed. Forum. Child care. P.O. Box 114, Marquette 49855. 228-7677, 475-7959.

## MINNESOTA

**MINNEAPOLIS**—Unprogrammed meeting 9 a.m., First-day school 10 a.m., semi-programmed meeting 11 a.m. W. 44th St. and York Ave. S. Phone: 926-6195.

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

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

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

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

## MISSOURI

**COLUMBIA**—Worship and First-day school 10 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: 449-4311.

**KANSAS CITY**—Penn Valley Meeting, 4405 Gillham Rd., 10 a.m. Call (816) 931-5255.

**ROLLA**—Preparative meeting 11 a.m. Elkins Church Educational Bldg., First & Elm Sts. (314) 341-3754 or 2464.

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

## MONTANA

**BILLINGS**—Call (406) 656-2163 or 252-5065.

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

## NEBRASKA

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

**OMAHA**—Unprogrammed worship. 453-7918.

## NEVADA

**RENO-SPARKS**—Unprogrammed worship at 10 a.m. Senior Citizens Service Center, 1155 E. 9th St. 747-4623.

## NEW HAMPSHIRE

**CONCORD**—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-6382.

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

**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: Lafayette Noda. (603) 643-4138.

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

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

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

## NEW JERSEY

**ATLANTIC CITY AREA**—Atlantic City Meeting gathers at 11 a.m. in Northfield on Burton Ave. Call (609) 927-6547 or 965-4694.

**BARNEGAT**—Meeting for worship 11 a.m. Left side of East Bay Ave., traveling east from Route 9.

**CINNAMINSON**—Westfield Friends Meeting, Rte. 130 at Riverton-Moorestown Rd. Meeting for worship 11 a.m., First-day school 10 a.m.

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

**CROSSWICKS**—Meeting and First-day school 10 a.m.

**DOVER-RANDOLPH**—Worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (201) 627-3987.

**GREENWICH**—6 miles from Bridgeton. Meeting for worship 10:30 a.m., First-day school 11:45 a.m.

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

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

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

**MICKLETON**—Worship 10 a.m., First-day school 11 a.m. Kings Highway, Mickleton. (609) 468-5359 or 423-0300.

**MONTCLAIR**—Meeting and First-day school 11 a.m., except July and August 10 a.m. Park St. and Gordonhurst Ave. Phone: (201) 744-8320. Visitors welcome.

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

**MOUNT HOLLY**—Meeting for worship 10:30 a.m. High and Garden Streets. Visitors welcome.

**MULLICA HILL**—Main St. Sept.-May FDS 9:45, meeting for worship 11 a.m. Meeting only, June, July, Aug., 10 a.m.

**NEW BRUNSWICK**—Meeting and First-day school 10 a.m. No First-day school July-August. New location beginning September. Call (201) 846-8969.

**NORTHFIELD**—First-day meeting for worship 10 a.m. Atlantic Friends School, Burton Ave. (609) 646-8700 or 345-2458.

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

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

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

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

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

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

**SEAVILLE**—Meeting for worship 11 a.m. July/August worship at 10 a.m. Main Shore Rd., Rte. 9, Cape May Co. Beach meeting July/August, 9 a.m. N. of first aid station, Cape May. Visitors welcome.

**SHREWSBURY**—Meeting for worship and First-day school Nov.-Apr. 11 a.m., May-Oct. 10 a.m. Rte. 35 & Sycamore. Phone: 741-7210 or 671-2651.

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

**SUMMIT**—Meeting for worship and First-day school 11 a.m. (July, August, 10 a.m.). 158 Southern Blvd., Chatham Township. Visitors welcome.

**TRENTON**—Meeting for worship 11 a.m. Hanover and Montgomery Sts. Visitors welcome.

**WOODBURY**—First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone (609) 845-5080, if no answer call 848-8900 or 845-1990.

**WOODSTOWN**—First-day school 9:45 a.m., meeting for worship 11 a.m. July & August, worship 10 a.m. N. Main St. Phone 769-1591.

## NEW MEXICO

**ALBUQUERQUE**—Meeting, First-day school, 10:30 a.m. 815 Girard Blvd. NE. Mary Dudley, clerk. 873-0376.

**GALLUP**—Unprogrammed worship, Sundays, 10:30 a.m. Carpenters' Hall, 701 E. Hill. 863-4697.

**LAS CRUCES**—10 a.m. Sunday, worship, First-day school. 2610 S. Solano. Barry and Lynda MacKichan, co-clerks, 523-7365 or 526-4625.

**SANTA FE**—Meeting for worship, Sundays, 9 and 11 a.m. Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.

**SOCORRO**—Worship group, 1st, 3rd, 5th Sundays, 10 a.m. Call 835-0013 or 835-0277.

## NEW YORK

**ALBANY**—Worship and First-day school 11 a.m. 727 Madison Ave. Phone: 465-9084.

**ALFRED**—Meeting for worship 9:15 a.m. at The Gothic, corner Ford and Sayless Sts.

**AUBURN**—Unprogrammed meeting 1 p.m. 7th-day worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Ruth Stewart, 46 Grant Ave., Auburn, NY 13021. Phone: (315) 253-6559.

**BROOKLYN**—Adult discussion 10 a.m., meeting for worship and First-day school at 11 a.m. (child care provided). 110 Schermerhorn St. For information call (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**—Meeting for worship and First-day school 10:30 a.m. Quaker Road (Route 120). Phone: (914) 238-9894. Clerk: (914) 769-4610.

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

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

**ELMIRA**—10:30 a.m. Sundays. 155 West 6th St. Phone: (607) 733-7972.

**FREDONIA**—Unprogrammed meeting 11 a.m. Call (716) 672-4427 or (716) 672-4518.

**HAMILTON**—Meeting for worship 10 a.m. Chapel House, Colgate University. Phone: Carolyn Stephenson, (315) 824-0988.

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

**ITHACA**—First-day school, nursery, adult discussion 10 a.m., worship 11 a.m. Anabel Taylor Hall, October–May, phone: 256-4214. June–September summer schedule.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**POUGHKEEPSIE**—Unprogrammed meeting 9:15 a.m., meeting school 10:15 a.m., programmed meeting 11:15 a.m. (summer worship 10 a.m.). 249 Hooker Ave. 454-2870.

**PURCHASE**—Meeting for worship and First-day school 11 a.m. Purchase St. (Rte. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, (914) 666-3524, and Fred Feucht, 88 Mountain Rd., Pleasantville, 10570. (914) 769-1720.

**QUAKER STREET**—Worship 11 a.m. Rte. 7 Quaker Street, New York 12141. Phone (518) 895-8169.

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

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

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

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

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

## NORTH CAROLINA

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

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

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

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

**CHARLOTTE**—Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 2327 Remount Rd. (704) 399-8465 or 537-5808.

**DURHAM**—Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact Alice Keighton, (919) 489-6652.

**FAYETTEVILLE**—Unprogrammed. Phone 323-3912.

**GREENSBORO**—Centre Friends Meeting, 325 E. NC 62. Bible school 10 a.m., worship 11 a.m. David Robinson, pastor. Phone: 674-5081.

**GREENSBORO**—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., except vacations and summers at Friends Homes. Worship 10:30 a.m. Contact Alfred Henderson, 294-0745.

**GREENVILLE**—Worship group. 752-0787, 752-9438.

**GUILFORD COLLEGE, GREENSBORO**—New Garden Friends Meeting. Unprogrammed meeting 8:45 a.m., church school 9:45 a.m., meeting for worship 11 a.m. E. Daryl Kent, clerk and David W. Bills, pastoral minister.

**RALEIGH**—Unprogrammed 10 a.m. 915 Tower St. (Schelley Sch.) Clerk: R. Doak, 783-3135.

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

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

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

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

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

## OHIO

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

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

**DEFIANCE**—Jon Shafer, (419) 596-4641

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

**TOLEDO**—Rilma Buckman, (419) 385-1718

**CINCINNATI**—Clifton Friends Meeting, Wesley Foundation Bldg. 2717 Clifton Ave. Worship 10 a.m. 793-9241.

**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 Cophine Crozman, 846-4472, or Rod Warren, 863-0731.

**DAYTON**—Friends Meeting FGC. Unprogrammed worship and First-day school 10:30 a.m. 1516 Salem Ave. Rm. 238. Phone: (513) 433-6204.

**KENT**—Meeting for worship and First-day school 10:30 a.m. 1195 Fairchild Ave. Phone: 673-5336.

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

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

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

**SALEM**—Wilbur Friends unprogrammed meeting. First-day school 9:30 a.m., worship 10:30 a.m.

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

**WILMINGTON**—Campus Meeting (United) FUM & FGC, College Kelly Center. Unprogrammed worship 10:15 a.m. Barbara Olmsted, clerk, (513) 382-4118.

**WOOSTER**—Unprogrammed meeting and First-day school 10:30 a.m. SW corner College and Pine Sts. (216) 262-8533 or 345-7650.

**YELLOW SPRINGS**—Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President Street (Antioch campus). Clerk, Hazel Tulecke, (513) 767-1633.

## OKLAHOMA

**OKLAHOMA CITY**—Worship 10:30 a.m., forum 11:45 a.m. 312 S.E. 25th. Information, 632-7574 or 321-2779 (eves.).

**TULSA**—Friends Church 10:45 a.m., 7 p.m. 13322 E. 31. John & Betty Jean Penrose (918) 663-4496.

## OREGON

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

**EUGENE**—Meeting for worship 10 a.m. Religious education for all ages 11:15 a.m. 2274 Onyx.

**PORTLAND**—Multnomah Monthly Meeting, 4312 S.E. Stark. Worship 10 a.m. Phone: 232-2822.

**SALEM**—Friends meeting for worship 10 a.m. Forum 11. YWCA, 768 State St. 393-1914.

## PENNSYLVANIA

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

**BIRMINGHAM**—First-day school and meeting for worship 10:15 a.m. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. 1/4 mile.

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

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

**CHEL TENHAM**—See Philadelphia listing.

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

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

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

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

**DOLINGTON-MAKEFIELD**—Worship 11-11:30 a.m. First-day school 11:30-12:30. East of Dolington on Mt. Eyre Rd.

**DOWNINGTOWN**—First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 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.

**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. Sumnertown 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.

**HAVERTOWN**—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 Havertown Rd.

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

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

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

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

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

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

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

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



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

**LONDON GROVE**—Friends meeting Sunday 10 a.m., child care/First-day school 11 a.m. Newark Rd. and Rte. 926.

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

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

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

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

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

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

**MILLVILLE**—Main St. Worship 10 a.m., First-day school 11 a.m. Dean 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) 566-7238.

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

**OXFORD**—First-day school 9:45 a.m., meeting for worship 11 a.m. 280 S. 3rd St. Carolina 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 junction of Whitehorse Rd. and Rte. 23. Worship 10 a.m., forum 11:15.

**PITTSBURGH**—Meeting for worship and school 10:30 a.m., adult class 9:30 a.m. 4836 Ellsworth Ave.

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

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

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

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

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

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

**SOLEBURY**—Worship 10 a.m., First-day school 10:45 a.m. 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 Maple 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. Rta. 413.

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

## RHODE ISLAND

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

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

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

## SOUTH CAROLINA

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

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

## SOUTH DAKOTA

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

## TENNESSEE

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

**CROSSVILLE**—Worship 10 a.m. (4th Sundays 4 p.m.) then discussion. (615) 484-8136 or 277-3854.

**NASHVILLE**—Meeting and First-day school 10 a.m. 2804 Acklen Ave. Clerk: Bob Lough, (615) 298-1269.

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

## TEXAS

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

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

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

**CORPUS CHRISTI**—Unprogrammed worship 11:15 a.m. 1015 N. Chaparral. (512) 884-6699.

**DALLAS**—Sunday 10:30 a.m. Park North YWCA, 4434 W. Northwest Hwy. (214) 422-7942.

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

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

**GALVESTON**—Potluck 6 p.m., worship 7 p.m., study/discussion 8 p.m. 744-1806 or 740-2154.

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

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

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

**LUBBOCK**—Unprogrammed worship 10 a.m. clerk, Elsa Sabath, 2810 23rd St. (806) 797-0916.

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

**SAN ANTONIO**—Discussion 10:30 a.m., unprogrammed worship 11 a.m. 1154 E. Commerce, 78205. William Donovan, clerk, 11634 Caprock, San Antonio, TX 78230. (512) 690-8961.

## UTAH

**LOGAN**—Unprogrammed worship, Sundays, 10:30 a.m. Logan Public Library. Contact Al Carlson 563-3345 or Allen Stokes 752-2702.

**SALT LAKE CITY**—Unprogrammed meeting and First-day school 10 a.m. Seventh Day Adventist Church, 2139 Foothill Drive. Phone: (801) 583-2287 or 582-4357.

## VERMONT

**BENNINGTON**—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp. museum. Phone: (802) 447-7980 or (802) 442-4859.

**BURLINGTON**—Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802) 862-1439.

**MIDDLEBURY**—Worship 10 a.m. 3 miles out Weybridge St. at Weybridge School. (802) 388-7684.

**PLAINFIELD**—Worship 10:30 a.m. Phone Gilson, Danville, (802) 684-2261, or Hathaway, Plainfield, (802) 223-6480.

**PUTNEY**—Worship, Sunday, 10:30 a.m. The Grammar School, Hickory Ridge Rd.

**SOUTH STARKSBORO**—Hymn sing 10:30 a.m., unprogrammed worship 11 a.m., 2nd and 4th Sundays. Off Route 17. Phone Whites, (802) 453-2156.

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

## VIRGINIA

**ALEXANDRIA**—1st and 3rd Sundays 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 mi. S. of Alexandria, near US 1. Call (703) 765-6404 or (703) 780-1653.

**CHARLOTTESVILLE**—Adult discussion 10 a.m., worship 11 a.m. 1104 Forest St. Phone: (804) 971-8859.

**LINCOLN**—Goose Creek United Meeting for worship and First-day school 10 a.m.

**McLEAN**—Langley Hill Meeting, Junc. old Rte. 123 and Rte. 193. 10 a.m. First-day school, adult forum 11 a.m.

**RICHMOND**—Worship 11 a.m., First-day school 10 a.m. 4500 Kensington Ave. 358-6185.

**ROANOKE**—Blacksburg/Roanoke Monthly Meeting; Roanoke section, Genevieve Waring, 343-6769, and Blacksburg section, Sandra Harold, 382-1842.

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

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

**WINCHESTER**—Centre Meeting, 203 North Washington. Worship 10:15 a.m. Phone: 662-2973.

**WINCHESTER**—Hopewell Meeting, 7 mi. N. on Rte. 11 (Clearbrook). Unprogrammed meeting for worship 10:15 a.m., First-day school 11 a.m. Clerk: (703) 667-1018.

## WASHINGTON

**BELLEVUE (Seattle)**—Eastside Friends Meeting (NPM), 4160 158th St. SE. Unprogrammed worship 10 a.m., study 11 a.m. (206) 822-2461 or 632-7006.

**OLYMPIA**—Worship 10 a.m. except first Sunday each month in homes. YWCA. 943-3818 or 357-3855.

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

**SPOKANE**—Unprogrammed worship. Contact Jean Fredrickson, 328-8133.

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

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

## WEST VIRGINIA

**CHARLESTON**—Worship, Sundays, 10 a.m. YWCA, 1114 Quarrier St. E. (304) 345-8659 for information.

**MORGANTOWN**—Monongalia Meeting. Bennett House, 305 Willey. Unprogrammed worship and First-day school 11 a.m. Contact John Gamble, (304) 599-1767.

**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., 429-7255.

**MILWAUKEE**—Worship sharing 10 a.m., meeting for worship 10:30. 322 N. Gordon Pl. Phone: 263-2111.

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

## WYOMING

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



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