

May 1, 1986

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



PEACE IS POSSIBLE

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Cover art by Paul Peter Piech.

## Among Friends: Some Need Not Apply

The section of the JOURNAL that I most enjoy proofreading is the classified ads. As I begin reading, for instance, about summer rentals available in Maine, or in Wales, or in the northern woods of Canada, I imagine packing my bags and going there. I can almost hear the surf pounding, picture the quaintness of a different culture, smell the great pine forests.

The "positions vacant" section tests my concentration even more. Reading these ads seems to bring out the Walter Mitty in me. I find myself huddling with diplomats at the United Nations, working with native Americans on a reservation, or moving with my family to take a job in a fascinating Third World country. These ads are also a good way to keep track of who's on the move within Quakerdom. ("Guess who's taking over at Earlham/Pendle Hill/QUNO!") Friends do have a way of moving about, and what better way to keep up on the news!

A very different sort of ad was shared with me by one of our readers this month, a "positions available" notice clipped from a publication called *Bulletin Board*. The large headline of a full-page ad reads, "Project Management Scientists and Engineers"; and somewhat smaller type says, "Some strive for the state of the art . . .

the CIA creates it." The ad goes on to describe in glowing terms what the successful applicants will be working with if they join the CIA:

- New semiconductor materials and devices
- Microwave/millimeter wave amplifiers and circuits
- High speed, low power digital circuitry
- High performance semiconductor lasers.

Impressive opportunities, it would seem, for those who are seeking new career opportunities. Applicants should be careful, I think, not to ask about or use such words as "subversion . . . assassination . . . spying . . . covert actions." Keep the conversation focused on "monolithic microwave integrated circuits . . . innovative systems concepts . . . gallium arsenide and related III-V compound semiconductor technologies." Lest too many of our readers become overconfident about their chances, however, note that applicants must "successfully meet [CIA] medical requirements and background investigation." Is this perhaps a nice way of saying, "No pacifist, Quaker sorts need apply"? □

Vinton Deming

May 1, 1986 FRIENDS JOURNAL





# Feeding the Heart

by Kathy Epling

**M**y daughter is learning to crawl. Sometime very soon I must close off the edges of the loft with the sides of the crib a friend found at the dump so she won't fall in her explorings. Meanwhile I wait anxiously. She finds her brother's comics; she chews the cat's tail. For her, the world is so good, so full of possibilities, so edible.

My mind is scattered; I sit to write and then leap up and take the dog food from Laurel's fist. Rice cakes in, dog food out.

My son wants lunch. His baby teeth are falling out these days. He complains the cheese is too hard, the apples impossible. Tofu salad to the rescue. He sits and twists the almost-out tooth.

Laurel has her teeth problems too. She tells me about them, loudly, in the local market. My sweet, quiet daughter howls as I balance her on my hips, push the cart, choose the food (how to measure the oats into the bag while balancing the baby?). I sit down in an aisle—appropriately near the dairy case—and nurse her despite some startled glances

*Kathy Epling lives with her two children and her life partner in a handmade cabin in the woods of northern California. She and her family publish the Peacemaker, in which this article first appeared in October 1985.*

from staff and shoppers. On to the vegetables.

It is at six that night, while her father is at a meeting and her brother and I listen to the news (Mexican earthquake; 89-year-old woman raped in a nursing home—she died; 19-year-old mother feeds gasoline to her baby—he is blinded, dying), while I am feeding noodles into Laurel's eager mouth, that I start to cry.

With each mouthful she is so delighted: the sweet nourishing world. So much, so much that is sweet, sour, bitter, salty, wonderful. She bounces and laughs on my lap. Her brother is asking about earthquakes. And I am crying.

The hunger of the world is too close here in my safe cabin as I spoon noodles and sauce for Laurel. Every picture of every mother holding a hungry child is in my mind. I keep thinking, irrationally, spoonful by spoonful: if only this could feed the world, bring comfort, bring safety and peace.

I suddenly have a mad fantasy of a simple feast—everyone in one vast room, leaders, people poor and rich. They are all so hungry, I think. I picture rivals stirring soup together; I picture enemies learning to knead bread.

My daughter's face is covered with sauce. So is her brother's shirt, my shirt,

and the cat.

Self-indulgent day dreams, I think, wiping up the mess, thinking of Marie de Jesus feeding her children in the slums of Brazil, wondering about mothers, fathers, children everywhere.

These days—working, caring for my children, hearing the news—I have a sense of so little time, of time in fragments. I notice that when I write letters, when I talk to a close friend, I often stop and query anxiously, “Am I making sense?”

I have not written a poem for months. At night as Laurel wakes me—at three, at five, at seven—I sit and think about the people I love, watching the stars and the lightening sky.

I have dreams of barbed wire. I have dreams that my children are lost and I cannot find them anywhere. I have dreams that there are hundreds of lost children and how can I feed them all? I have dreams of trees, beautiful trees with flowers of light. In my dreams I say to my children (all of them, the hundreds, the thousands), “I promise you it will somehow be all right.”

I wake crying, wondering how I dare to make that promise.

My days are very sweet: roses in bloom, my children growing, the woods splendid in late summer beauty. My son

and I spend hours gathering kindling, watching Laurel try to eat the forest floor.

Fran Peavey, in *Heart Politics*, writes of a 12-year-old child outside a bombed hospital in Lebanon. He was clinging to a small tree, sobbing. I see that child in my perfect, quiet woods these days.

Sitting with my stepfather, an ex-Green Beret, I talk of babies. He looks out to my roses, is silent, then tells me of the child he helped deliver in Vietnam—the ruined village.

He checked first for traps, explosives. It was a girl. His own daughter is dead, killed by a car when she was nine. "Had she lived," he says to me as he leaves, "I would have liked her to be like you." My eyes fill with tears.

My youngest brother tells me how he grows his tomatoes; his children sit at my feet in the garden and learn the names of flowers. They are en route to Minot, North Dakota; my brother will sit in a silo, finger poised to push a button, the Button. He is proud of his work—but tomatoes, he says, are hard to grow in North Dakota.

I say to my mother, "When we were in Japan, when I was a child, you visited Hiroshima, didn't you?" "Yes," she says. She says nothing more. We talk of recipes and babies, of her cats and my children.

"Paul didn't have to cross that barbed wire," says a friend. I reply "Oh, I think he did." He is being arraigned for trespassing onto the local link in the SOSUS chain, the Centerville Naval Base.

The meeting where he is as I spoon noodles into our daughter's mouth, and cry, is to decide strategy, to plan another demonstration.

I think I must grow more green peppers next year, more eggplant. Carrying my daughter on one arm, the watering can in the other, I water our vegetable garden. Sometimes I let her creep amongst the stones and dry grass and cosmos and peppers.

How she would love to taste this world, all of it. She slips a stone into her mouth and cries when I take it out.

I have heard stories of children filling their bellies with bark, with clay, with

pounded brick.

My green peppers are beautiful this year, radiant with life.

We had four apples from a tiny apple tree planted a few years ago.

I tell my partner that gardeners and mothers must live on hope because we always look to the next season.

Laurel beside me pounds refried beans into her sleeper. She is very happy.

I long to hear of your ordinary, extraordinary lives. I want to know what keeps you sane. I want to sit in my garden and talk of recipes and babies. I want to see the leaders of the world trading bread recipes. I want the children fed and unafraid.

Last night my son asked me to sing with him. And we sang about Kookaburra and Susannah. And then under the vine and fig tree.

"We will live in peace, and unafraid."

We will live in peace, and unafraid.

Laurel is sitting on a plate of beans. Dear friends, I would like very much to hear of the balancing of your daily life. About living simply. About simply living, and how you feed your heart. □

## Rediscovering Wonder

Just home from the fair,  
Jesse wants to share  
the best part of all that wonder  
with his father's friend:  
fresh lemons, tops lopped off,  
with candy straws drawing  
pulpy sour to the lips.

"Don't leave yet," he begs, all  
out of breath, "I'll make you one."

Dad performs the surgery.  
Jesse adds the straw, then  
holds the finished marvel up:  
a small, yellow, joyful bomb  
with candy fuse.

I sip the offering, pucker  
sweet and sour, and applaud  
as Jesse's anxious face explodes  
in smiles. Such wonder

in a small child. Jesse laughs.  
I draw him close, fold him  
in my arms—hold tight—I  
cannot hold him close enough.

—W. D. Ehrhart

## To Ethiopian Mothers

Yours and your children's faces,  
emaciated arms still embracing  
in love,  
eyes of rosewood brown  
facing an expensive camera,  
your eloquent resolution  
bringing tears  
to me, here in the land of plenty.  
I have children  
and now, at dinner,  
I say grace with  
your faces before me.

—Jennifer Smith

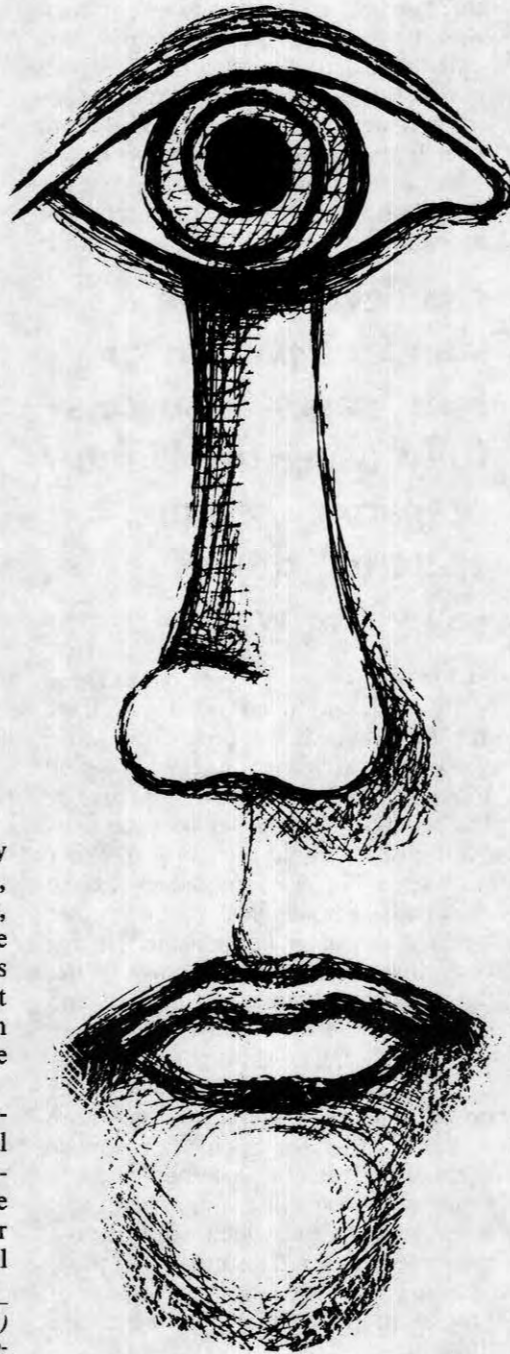


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# Using the Light Within

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by Michael Marsh



**H**ow can we use more effectively the Light within? Many Friends, when they consider this Light, do so in relation to its divine source. The Light, as a metaphor for God, becomes then an object of worship. But the Light is also a practical power of the human mind, available to each of us. That is the aspect I want to consider here.

We use the Light when we gain insights into truth, beauty, and moral rightness, or, through love, into the feelings or thoughts of another. In these ways the Light can enrich our life or help solve problems. We use it as well

in understanding ourselves, in self-analysis. We use the inner Light toward these goals but often very haltingly. Much more of this power of insight is available to us than we ever manage to apply.

In suggesting here some ways to improve our use of the Light, I am drawing on my own experience and on the work of others. I believe there is a standard pattern of four stages in successfully using the Light. These stages might be labeled as follows: preparing, settling, centering down, using the wisps.

This standard pattern varies considerably, however, depending on what kind of enlightenment we seek and the depths of the answers we need. It also varies depending on whether we are alone or in an interactive setting. The four stages outlined here are based primarily on seeking light while alone. I

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*Peter Fingesten*

shall consider separately two kinds of search: first, seeking insight on a problem where the answer seems to lie in the world outside (how should I invest this money? why did Sarah cry? what kind of scientific experiment would confirm or refute this hypothesis? what's the answer to that personnel conflict at my office? what was the artist trying to say in this painting?). Second, seeking insight into a problem generated within us (why did I lose my temper at Tom? why can't I commit myself to Janet? why is life so dull?).

To deal with outward problems, in *preparing* we need first to accumulate sufficient knowledge on the subject so that our minds are well stocked, or develop sufficient skill of other kinds so that we can operate well. Without this foundation the Light cannot usually help us effectively with an outward problem. The second part in preparing is to bring the problem into the forefront of our minds, give it mental weight (simply by telling ourselves that it's important), and then lay it aside, bidding the unconscious part of our minds to "work on this as you can." Sometimes, if we do that shortly before falling asleep, we awaken in the night with an answer suddenly provided, or the answer flashes into awareness the next morning. More often, further steps are required.

In the second step, *settling*, we first find a quiet place. We sit down and relax our bodily tensions. This requires some care. We consider each muscle group from the feet upward, ask ourselves if it is relaxed, and if not, relax it, perhaps by changing its position slightly. The aim of all this settling is to distance our minds temporarily from the demands of the body.

In the third step, *centering down*, the aim is to distance our minds from trivia and from emotional agitations. We thereby encourage an inflow from deeper sources. We begin by breathing regularly, preferably from the abdomen, neither with deep gulps nor with swift shallow pantings. We may wish to fix our eyes now on some immobile object in the room, or to close them gently. To encourage a slowing down of ordinary mind flow, we may wish to repeat to ourselves mentally a meaningful phrase or a short prayer. We may prefer to focus on a beautiful color or scene or painting or passage of music. If other thoughts or images or feelings come to

mind, thrusting aside what we have put there, we let these other events arrive, pass through, and depart. Gradually the moving flow will slow down. And then, unannounced, we may find what we have hoped for: a significant wisp.

The fourth step, *using the wisps*, depends first on catching the new wisp of thought when it comes. This wisp—the significant new insight presented through the Light within us—the insight that helps solve our problems—may enter and depart very quickly. It can easily slip past us, though it may return later. If we are expecting some help (not overtly, but semiconsciously) we have a much better chance of catching it on the fly. What *will* catch it, this fluttering of a new idea, is to form it into words then

## **I believe there is a standard pattern of four stages in successfully using the Light: preparing, settling, centering down, using the wisps.**

and there. We say it mentally, and then write down a couple of the words, if we can, to signalize it. We do not now judge the idea, criticize it, or reject it—even though it may seem odd or quite outside our previous thinking. We pose this new-born idea openly to ourselves. We give it freedom. We let it grow associations in our mind. Then we make a further move: we consider what in our previous thinking or feeling this new idea opposes. What does this confrontation of the new and old make us feel right now? We should write this feeling down, if possible. Finally, we might make a third move: either now or later, we center down once more to see whether some way to compose these differences between new and old ideas might occur, i.e., an experiment, a test, a trying out which will lead to a warranted answer. This method of pose-oppose-compose ideas is a dialectical process useful in all types of creative thought.

I have suggested that these four steps are a standard pattern for using the Light within. An insight may arrive, however, much less formally; the steps

may be truncated. Thus, one may get a new insight in the midst of a concert, an opera, a boring play, or while reading a dull book, or washing dishes, or in the bath: all of these are occasions where one's settling and centering down have occurred incidentally, not purposively.

A further distinction should also be made. So far, I have discussed operating in the recollective mode. Insights come as well in the confrontal mode; that is, when one confronts a situation in actuality (not in recollection) and interacts with it so that a new idea is generated then and there. As an example, Johann Gutenberg had long sought a way to print large sheets of paper; one day, observing the grape harvest and the powerful press that squeezed the grapes for wine, he was inspired to apply this principle to his own problem, and out of this insight he developed a printing press.

Dealing with *inward problems* involves some degree of self-analysis. One might expect that to be easy, for what is closer to us than our own selves? Instead, self-understanding is notoriously difficult. It is hard to uncover the self that we are, and almost equally hard to uncover the self that we would be (that is, the ideal self that we really want to be). Unhappiness with self impels many of us to seek counseling or therapy. Nearly all of us also try at times to analyze our selves, our goals, motives, and failings. Either process—interactive or alone—makes use of the four steps I outlined above: preparing, settling, centering down, and using the wisps.

Dealing with inward problems often begins in the confrontal mode. When we do something or feel something or undergo something that shocks and puzzles us, we may start work on this immediately, for example, if this confrontation occurs in individual or group therapy. Alternatively, we may work at it later, recalling the confrontation at a quiet time. Wordsworth observed that poetry is made out of emotion recollected in tranquility. In that way, too, we do most of our self-analysis. A book, *Self-Analysis*, by psychoanalyst Karen Horney is well worth consulting on this difficult process.

I have spoken primarily of using or finding the Light while alone. In my experience it also can be used and found fruitfully in the silent company of others in a Friends meeting. □



# WAGING PEACE IN BOULDER

By Patricia Gilmore

**B**oulder (Colo.) Meeting's Peace Secretary/Coordinator Program came about as the result of a letter from meeting tax resisters. Voicing their concern over the collective dollars Boulder Friends were contributing to the arms race, they asked, "Isn't there something more creative than all this hassle with the IRS?"

The meeting took up the challenge. It was noted that for a person in the 30 percent tax bracket who itemized deductions, a \$100 contribution to the meeting for someone to work on peace concerns would mean \$30 less to the IRS. In essence, the Friend's \$70 contribution would be matched by a \$30 IRS contribution. At the September 1981 monthly meeting, consensus was reached for a

peace secretary/coordinator program. That's when the real challenge began.

Not everyone believed Boulder Friends would be able to agree on such a program or on someone to carry it out. After all, this meeting is known as an intellectual powerhouse of wildly divergent thinkers—against and for nuclear energy; socialists and free-market conservatives; strong supporters and critics of current American Friends Service Committee political action programs. And there were differing views on social and economic problems and solutions for Latin America.

Even more important, there were differing views on how protest should be carried out or change come about.

Besides that, although members and attenders seemed excited enough to follow through, only a few families had been providing most of the meeting's annual budget. Adding a peace secretary/coordinator demanded an increased financial base.

The meeting, to save itself disappointment, decided it would go no further until 50 percent of the \$9,000 was raised

from at least 20 families. Within two months \$11,000 was raised from 58 people. Then a long, demanding job description was approved, and recruitment got underway. Several of the candidates were outstanding.

Long-time peace worker and meeting attender Mary Hey was chosen to head the one-year trial project beginning in February 1982. An eight-member oversight committee, including the dubious, would provide support and guidance.

The meeting spelled out the charge in specific terms: "The peace secretary/coordinator should provide each member-attender with information, encouragement, and coordination, so that we may individually and collectively increase the amount and impact of our efforts toward peace."

"Peace Exploration" discussion groups began the project. These groups of from five to ten persons proved an essential foundation.

The whole meeting then came together in a Peace Exploration Potluck, the forerunner of twice-yearly Peace Potlucks to follow.

Commenting on the lengthy self-evaluation, Mary Hey said: "It was important, I think, that we spent the first year being more internal. We were geared to talking to each other, exploring our own ideas and personal relationship to the Peace Testimony—getting clear on that."

Then Friends moved out toward the community, convincing Rep. Tim Wirth (D.-Colo.) to cosponsor the World Peace Tax Fund bill, which would allow those morally opposed to war to have the military part of their taxes allocated to peacemaking; making their peace testimony public with a weekly, all-weather vigil (They haven't missed a week since November 1983. The group gathers amidst a bustling diversity of

*An active member of Mountain View (Colo.) Meeting, Patricia Gilmore is a free-lance writer. Her last article in the JOURNAL was "Ten Queries for Quaker Women" (3/1/85).*

*Boulder Friends hand out fliers during their weekly peace vigil.*



people in Boulder's downtown mall and stresses outreach with nicely printed invitations to join in); and helping bring about the friendly encirclement of nearby Rock Flats nuclear arms plant (including recruiting for a quarter-mile section, supervising peacekeeping at a main gate, and contributing everything from child care to trumpet-playing to selling T-shirts).

Additional activities sparked by the peace project coordinator include: a Peacemakers Picnic for local peace group organizers to further peace networking and feedback from meeting members; a "Peace Is Possible" history book on the program—a lively collection of letters, survey, quarterly reports, monthly newsletter columns, and specific how-to's; and the *Peace Agenda*, a weekly publication for groups throughout the Boulder-Denver area, which gave the first clear picture of all peace-related events in the region.

Mary Hey tries to keep a low personal profile in all these activities. For exam-

Right: C. H. Mike Yarrow, long-time staff member of the American Friends Service Committee who died in 1985, led a workshop two years earlier at Boulder Meeting on understanding the Soviet Union.

Below: The Rocky Flats nuclear arms plant encirclement, October 1983.

Page 9: Sweatshirts sold by Boulder Friends.



ple, she may simply report in the meeting newsletter, *Miscellany*, on activities of individual Friends following their own leadings. A couple of her columns, "Peace Is Possible," drawn at random, reveal that individual Boulder Friends worked to get conflict resolution courses into the school curriculum; took part in a chamber of commerce meeting on business and social responsibility; arranged the visit of the former Costa Rican president who was now directing the U.N. University for Peace. One member

directs the Longmont Nuclear Disarmament Network, which got city council backing for a meeting on nuclear disarmament with a prominent scientist; another wrote an eloquent op-ed piece against Star Wars.

Some ideas explode into projects that take on lives of their own. Sometimes these include more non-Friends than Friends.

This was the case with the Soviet Sister-City Project, now a community-based program that the Boulder City





Council voted to support. The idea took seed in meeting, which then contributed leadership and an educational effort that included a series of programs on the USSR. Friends and friends-of-Friends joined in a Russian Spring Festival, having fun and raising over \$1,700 for a friendship trip to the Soviet Union.

The same thing happened with the opening of the Rocky Mountain Peace Center, a peace project spin-off involving non-Friends, and the Friendship

City Project, a program that funded a preschool in Jalapa, Nicaragua. The latter grew out of a Boulder ballot initiative voting for an end to military intervention in Central America.

Another example is Adopt-an-Issue. Friends decided that rather than mass letter writing on various topics individual writers might know little about, Friends would adopt an issue. An individual would then choose a concern of special interest, becoming well enough informed to establish a knowledgeable dialogue with the appropriate person involved. An overseer would gather feedback on this work and try to be supportive.

Four years into the program, Mary Hey is clear on the power of the Peace Testimony. "The more I work for peace," she said, "the more I see the power of the Peace Testimony and the importance of talking to the opposition."

She agrees with another Boulder Friend, Kenneth Boulding, who says that learning disarming behavior might be more important than disarmament

and feels that when people understand this and stop confusing pacifism with passivism, the peace message will take on new power.

Boulder Friends apparently agree. They increased the peace secretary/coordinator job from half-time to two-thirds time.

But what of meeting involvement? Have Boulder Quakers been this involved with peace all along or has there been a change? A survey showed a significant increase in individual activity in peace concerns. Examples of that continue to show up in the newsletter's "Peace Is Possible" column.

Some of these people have always been active. For others the activity and fellowship are new. As one long-time member said, "People in our meeting have found a niche—people who weren't involved like this before."

And that's how Boulder Friends have forged a deeper community while putting their taxable dollars to work for peace. □

## PEACE IS POSSIBLE

**B**oulder Friend and pioneer peace researcher Kenneth Boulding has said of the Boulder Peace Secretary/Coordinator Program: "It's one of the great achievements of the Boulder Meeting—a real educational, agenda-widening, mind-stretching sort of thing. Mary [Hey] has an extraordinary way of working in a quiet way with the whole community."

"It's very low key, but it's the pressure." This pressure for peace, Boulding believes, puts a crucial "bias in the system." If this kind of thing were practiced more widely, we might reach the war-peace watershed, after which peace is downhill. We're that close.

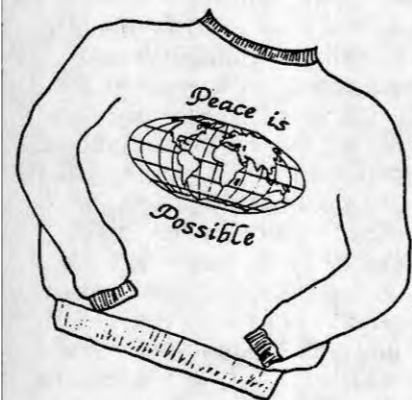
Historically, we have stumbled inexorably—if by accident—from stable war to unstable war into unstable peace. Now, he says, we are on the brink of stable peace without either knowing it or knowing how we got here.

If we studied peace as well as we've studied war we would notice an interesting development. Over the last century and a half, stable peace has emerged and grown between an increasing number of nations.

These nations are not necessarily friendly or similar. A common ideology does not necessarily help. The conflicts within Islam and within the Communist block are often greater than those between capitalism and communism.

We can see in historically obscure but significant examples how these clusters of nations in stable peace came about, Boulding points out. Take the Rush-Bagot agreement of 1817. It effectively disarmed the bloody U.S.-Canadian border region. It also took that border off the political agendas of the United States, Canada, and Great Britain.

(continued on next page)



Sri Isakha Singh Khosla

Maybe there was a cold war following Rush-Bagot, but cold war is not war. Gradually the countries settled into habits and customs of abstention and restraint in the use of violence. A war taboo grew between them.

All positive social structures, he says, are built on the foundation of restraint/abstention/taboo. He likes President Eisenhower's fabled advice to his activist Secretary of State Dulles during one of our cold wars: "Don't just do something, stand there."

In "New Direction for the Peace Movement?" Boulding writes: "The basic condition for stable peace is not the abolition of conflict, nor the establishment of justice, but a very simple taboo on any change in boundaries except those that are mutually agreeable."

To this end he has recommended a United Nations agency set up to renegotiate border disarmaments and drawbacks on the pattern of the Rush-Bagot agreement. Supplying arms or personnel would be taboo. So would intervention in the internal affairs of other nations.

"The peace movement has missed a great opportunity in not recognizing the importance of the [historical] movement toward peace and getting behind it," he writes.

Kenneth Boulding attributes this missed opportunity to our conscientious desire to do good by trying to solve all the world's problems at once—injustice, inequality, poverty, and so on.

He writes that a major hope for peace

lies in the realization that international peace has little to do with justice. Injustice is more likely to lead to civil war. On the international scene, peace and justice involve different systems. While it's true everything is related, some things are more related than others.

So slogans like "peace and justice" may make the crucial peace problem appear more difficult than it is.

War can be abolished in this century as slavery was abolished in the last, regardless of other problems. But it takes the absence of war to give these other problems their chance for solution, he says.

This possibility that war can now be abolished is a critical piece of good luck. Nuclear war technology in the hands of the national defense organizations of the world now makes our planet prone to catastrophe.

In his just published book, *Human Betterment*, Boulding goes so far as to write that the earth's evolutionary process faces its greatest crisis in three billion years.

One of the hopeful signs of the road to stable peace is that war has lost a lot of its legitimacy. "After all," writes Boulding, commenting on the heroic values and military culture that supported past wars, "pushing a button and burning children alive is not the ethic of Achilles and Hector."

How can Friends utilize this opportunity for peace in our time?

It was, in fact, a letter from Boulding to Boulder Meeting that contained some

seeds of the peace project. He suggested Quaker threshing sessions on the Peace Testimony. These "Explorations of Peace and War" could clarify Friends' own values and images.

"Building on values we share," Friends could then talk with likely groups such as churches and unlikely groups such as the American Legion. This could be of more long-term value than protests—which often reinforce in people's minds the very ideas we seek to change.

But while most Boulder Friends were threshing out their ideas in Boulder, Kenneth Boulding—now emeritus economics professor and a research associate and project director with the University of Colorado's Institute of Behavioral Science—was threshing out his ideas in teaching stints, publications, and conferences all over the world.

What we need now, he was saying, are conflict management techniques to deal with the conflicts that war has dealt with in the past—an expansion of "peace science" as some call it. We need to know more about the theory and practice of nonviolence. We also need to:

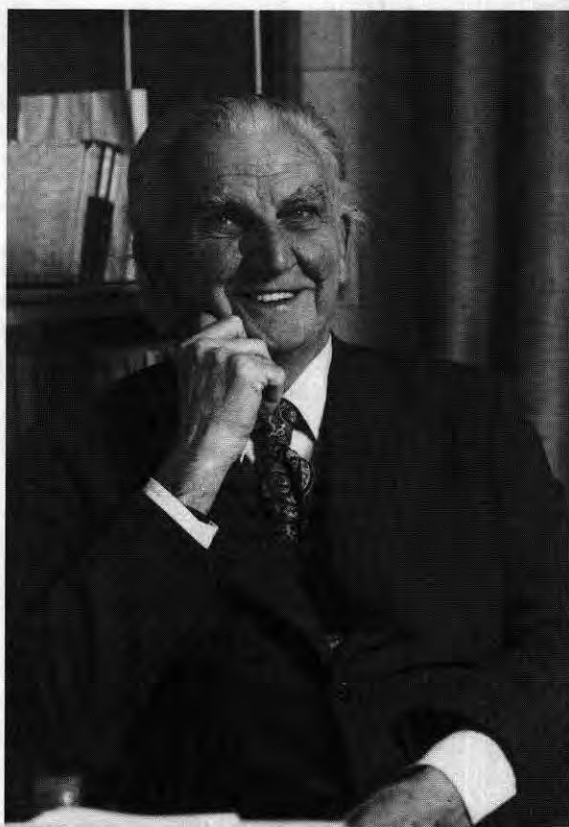
- Pressure governments to proclaim a deliberate peace policy to support and expand existing stable peace. This brings into play cognitive dissonance, the discomfort felt from being hypocritical, which acts over the long run to bring people in line with their pronouncements.
- Pressure governments to initiate and reciprocate friendly actions that develop confidence and lessen threat.
- Extend world networks, nongovernmental as well as governmental. People-to-people exchanges, even multinational corporations, build habits and customs of world community that stabilize world peace.

—P.G.

For those who want to read further, Boulding's bibliography is a gold mine of more than 1,000 publications. More than 175 of these deal with peace and conflict resolution.

If your time is limited, try *Stable Peace*, his 1979 University of Texas paperback, or the 1983 pamphlet, *National Defense Through Stable Peace*, or his more recent paper, "New Directions for the Peace Movement?" (These last two are available for \$2 each, payable to University of Colorado, c/o Boulding's office, U. of C., Box 484, Boulder, CO 80309.)

Kenneth E. Boulding





# coming out

## A Meeting Responds to Gay-Lesbian Issues

by Judith Brown

**F**or decades, University Meeting in Seattle, Washington, has had gays and lesbians as active members and attenders. The issue of how to support them has become more urgent and open among us since spring 1981, when a first-time request came to our Oversight Committee: two lesbians, both of whom were active in the life of the meeting and one of whom was a member, asked for a ceremony of marriage under the care of the meeting.

The Oversight Committee did not find an easy response to this request. Regular procedures were followed, and the couple was visited. After much thought and deliberation, the committee suggested that the meeting might be prepared to take a ceremony under its care; however, the sense of the committee was that persons would prefer to call it a ceremony of commitment rather than a marriage. This suggestion for a change of terms hurt the two women. They had hoped for a ceremony of marriage. A meeting for sharing was held in which committee

members and other Friends and attenders expressed their concern and support for the two women, and the women made clearer their reasons for asking for such a ceremony. At last, almost nine months after their request, a ceremony in celebration of a lifetime commitment was held. The meeting clearly considered

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itself enriched by taking such a joyous ceremony under its care.

The meeting's sense of being privileged endured and influenced the next such request that came to the Oversight Committee. In spring 1985 two gay men requested a ceremony of commitment under the care of the meeting. One of them was a member, the other an active attender. Different members were sitting on the Oversight Commit-

tee by this time, and the person among them who expressed the most hesitancy volunteered to be on the clearness committee for the two men. He was encouraged to discuss some of his reservations with the couple. The hesitant Friend felt that perhaps the meeting was being used in a political way by lesbian and gay persons. After discussing the issues with the two men, however, the Friend felt clear that the meeting should take this second ceremony of commitment under its care. This was in spite of the fact that he and others in the meeting were still uneasy, particularly with terms such as "marriage" in connection with the observances of persons of the same sex.

Gays and lesbians remind us that Friends testimony on equality should result in the meeting's treating them authentically and with equality. Because persons in our culture often think in irrational and reactive ways about sexual preference, they remind us to examine our own thinking on these issues, as well as our society's. This may mean that there will be times when we become politically involved both in and out of meeting. State and national laws on gay issues are frequently discriminatory. Some Friends see requests for ceremonies of commitment as having a partly political motivation, yet most gays and lesbians question that assertion. Others feel the testimony on equality is not nec-

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*A member of University (Wash.) Meeting and the JOURNAL's board of managers, Judith Brown is a writer and teacher. She reviews books for a local newspaper and has written a play, "On Eagle Wings," about the life of Dietrich Bonhoeffer.*

essarily related to the label we place on a celebration of commitment for either heterosexual or homosexual ceremonies. Regardless, our aim in meeting is to look for that of God in each person. In achieving that kind of listening and depth in our relationships we hope to transcend making judgments.

One gay friend has said that what she appreciates about the meeting is that it is a ground where she can be a whole person. She need hide no part of herself, her spirituality or her sexuality, because she knows she is accepted. We hope this is the experience of all persons in meeting, but we are aware it cannot possibly be so easy to accomplish that hope as it is to speak about it.

Sensitive to hesitant feelings on the part of some persons in the meeting, gay persons have made special efforts to work on our meeting hospitality committee, where there was steady work and fewer Friends volunteering to do that work. In fact, every committee of the meeting has on it hard-working gays and lesbians. Issues of sexuality seldom are part of the thinking of committees dealing with such matters as sanctuary, upkeep, worship and ministry. University Friends for Lesbian and Gay Concerns has also had "straight" attenders.

The gay and lesbian support group gave a gift to the meeting on a Sunday afternoon in April 1984. One of their members put the comments of gay and lesbian Friends about their experience into a dramatic reading: "Lots of Queer

**I hoped we would honor love however it manifested itself—it was a rare commodity in the world.**

Quakers, Some of Whom Are Gay." Six persons read these open, experiential, anonymous statements to the meeting.

They read accounts of the agony, release, and sense of freedom associated with "coming out." They read descriptions of differences with family members over being gay. They read comments about the place of sex in a gay person's life. There were descriptions of difficul-

ties and rejections experienced with Friends meetings. For instance, "After the 1981 North Pacific Yearly Meeting, our meeting had a discussion about what had transpired around the host college's unwillingness to have a sign posted that announced a gay- and lesbian-sponsored social event. The person relating the story presented the problem as though it were caused by the gays, not the insensitivity of the college. One weighty member of our meeting opined that we must not be totally accepting of those people (little did he know there was one of them right in the room with him) because after all, whatever existed between two of them could never be the same as the relationship between a man and a woman. I was devastated that Quakers could be so unloving and unaccepting of love. So I said as much, that I hoped we would honor love however it manifested itself—it was a rare enough commodity in the world. The response to me was that love is a grossly overrated, or at least misused word."

Another more personal declaration was this: "At times I have survived on sex alone, on love alone, and just plain alone. But never have I been so satisfied as with a physically and emotionally complete love relationship. This is why these relationships, however brief or casual, mean so much to me. It isn't easy finding both. You know that. My gay identity has brought me to a realization of the very human needs within me that I share with every individual. Being gay is no longer an obstacle to this. It no longer alienates me from normal, but is my key to it."

The program finished. We had sensed anger, humor, wisdom, joy. Rather than flaunting the drama of the issue, the writers had told us of the heartfelt conflicts and anxieties human experience can bring to each of us. The day of that program was an intense day, for the gays and lesbians in the meeting had invested much of themselves in that performance. One lesbian told us in meeting for worship of her bafflement when her young son insisted on wearing to First-day school—that day of all days—a dress!

What is it that Friends can bring to bear that may be unique in dealing with these issues? The spirit of worship and the Spirit which comes to us in worship. It seems that whenever we deal with persons authentically, the Spirit is free to

operate among us. It is my observation that the source of difficulty and tension that arises in dealing with matters of sexuality within the meeting has to do with treating the issue as if it were political rather than spiritual. By political I mean statements and stands made primarily to

**Whenever we deal with persons authentically, the Spirit is free to operate among us.**

*influence* others as part of our culture and its laws. By spiritual I mean acts and expressions which in themselves live out a *responsiveness* to the Spirit and the fact that we seek to speak to that of the Spirit in all persons. It is spiritual authenticity primarily, and political maturity secondarily, which we as Friends seek to foster in persons among us. Still, Friends' testimonies, like the Peace Testimony, grow from our spiritual commitments, which can lead us to political positions at odds with the nation's laws. For instance, two years ago our meeting decided to offer sanctuary to persons whom our government calls illegal aliens. To find unity on this decision, we waited until we all saw it as an outgrowth of our sense of what the Spirit calls us to do regardless of the nation's law.

Matters of sexuality seem to be similar. When we work at them openly with as much silence and waiting as they require, and with the reverence for persons and feelings the Spirit provides, they become less explosive.

Wisdom, the good order of Friends, the light touch of humor: we don't always have them. Of late we have been trying to compose a minute to describe what our meeting has done in regard to ceremonies of commitment for couples of the same sex. Emotions have been high, and words like *homophobic* and phrases like "those people" have been uttered accusingly. We are still waiting and working to reach a sense of the meeting on this issue. The meeting affirms the process of working toward achieving that minute, whether or not we shall find unity on all the words to be etched into it. □





*George Fox sometimes preached outdoors to large crowds of people. One day in 1651, he sat silent on a haystack for several hours "to famish them from words."*

# New Light on Old Quaker History

by Larry Ingle

For more than a decade, a massive ground shift has been occurring in the study of the English Revolution, a transformation having profound effects on the way students of history understand the crucial first period of Quakerism. Unfortunately, most Friends, despite an extraordinary interest in history, know little about these changes,

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much less their import. (This lack of awareness partially results from the fact that the most creative revisionist is a British scholar not widely known on this side of the water and partially because many writers of religious history too often pursue their work locked inside an overly narrow theological and institutional framework.) Beyond the hard cold facts—as fascinating as they may be—are implications that have the potential of reintroducing a way of looking at the Religious Society of Friends and its role in the modern world that has been obscured for more than 200 years. These implications will also force members of such diverse groups as the New Foundation Fellowship and

the Quaker Universalist Group, not to mention average Friends, to reevaluate their understandings of the 1650s.

Friends who know their early Quaker history often begin with the works of William C. Braithwaite and Rufus Jones, the two giants who first uncovered most of the basic details of early Friends' experience and placed them in the context of religious developments. For all their pioneering, however, Braithwaite and Jones primarily wrote religious history without setting their story securely in the context of the English Revolution. It was as though they were carefully describing a beaver lodge and somehow overlooked the pond in which it was set, the water in which the furry animals swam, and the trees that supplied building material. It is easy to see that a reader would not get a very clear picture of the situation, however accurately the beaver family's efforts were depicted.

Braithwaite's and Jones's overemphasis on the institutional and theological and near omission of the critical revolutionary setting that nurtured Quakerism in its infancy have not remained uncorrected. Christopher Hill, the retired Oxford master who has etched a place for himself as the acknowledged authority on the English Revolution, brought out his first book on the subject in 1940 and continues to contribute to a deeper understanding of the topic. Hill's interest was not Quakerism *per se* but Quakerism as one among many of the radical groups that added to the bubbling ferment of the 1650s. That only the Society of Friends outlived the collapse of the English experiment in republicanism suggested to Hill that it somehow succeeded in encapsulating revolutionary hopes and dreams and carrying them into the future.

Over and over again Hill insisted on creating the crucial context without which, he iterated, one could never understand the almost myriad groups that sprang up. In his provocative study of John Milton, the revolutionary poet whose epic *Paradise Lost* made him a byword in English literature, Hill summarized his approach, not only for Milton but for others like him who

struggled for fundamental change during the period: "Awareness of the world in which Milton wrote, and of the audience for whom he wrote, ought to help us to understand not only what his conscious self thought he was doing, but what other more hidden intentions he may have had, which myth and allegory helped him both to realize and to disguise from himself."

Under such masterful hands and with such probing insight, way opened for glimpsing whole new and still yet unexplored possibilities for early Quaker history. Hill's primary book, *The World Turned Upside Down*, subtitled *Radical Ideas During the English Revolution*, written in 1972, proceeded to reduce considerably George Fox's role among the earliest Friends and elevate other leaders such as James Nayler and Edward Burrough. And the Ranters—those dogged and fascinating extremists whose disregard for outward authority and reliance on individual leadings provoked Robert Barclay into a bitter outcry entitled *The Anarchy of the Ranters and Other Libertines*—Hill tied closely to Friends, at least in spirit. As other radical groups like Levellers and Diggers collapsed, Friends gatherings offered sanctuary to those determined to continue struggling for what they quaintly but resolutely termed the "Good Old Cause" of the revolution. Hill and other historians who see the situation in similar ways do not play down the spiritual appeal of Friends, but they do stress that opposition to paying tithes to an established church, insistence on social equality, belief in the immediate appearance of Christ's kingdom, refusal to swear allegiance to worldly authority, and abolition of distinctions between clergy and laity all played a major role in attracting adherents to a movement literally sparkling with vitality.

In his latest book, *The Experience of Defeat*, which appeared in 1984, Hill showed how disillusioned Friends responded to the restoration of the Stuart line. Embittered by the failure of Oliver Cromwell the Protector to consolidate the revolution, and unable to forge an alliance with like-minded radicals, Quakers announced their tactical withdrawal from the fray with what later generations of Friends hallowed as the "Peace Testimony": the spirit of Christ "will never move us to fight and war against any man with outward weapons,

neither for the kingdom of Christ nor for the kingdoms of this world."

Almost immediately Friends began to shake off the residuals of radicalism. Fox created a meeting structure along Presbyterian lines to hem in obstinate individuals and potential, as well as emerging, schismatics. A tighter organization, emphasizing the "sense of the meeting," helped control any lingering Ranter elements. Discipline was applied not only to individuals but also to finances, meeting times, preaching missions, even messages and publications by leading Friends. (Margaret Fell Fox's famous protest against drab clothing and excessive discipline—that "we must all be in one dress and one colour . . . is



Quaker Reflections to Light the Future ©FGC

James Nayler, one of Fox's early converts, created a crisis in Quakerism in October 1656 by entering Bristol, England, in the manner of Christ entering Jerusalem. The small picture at the top shows part of his punishment when he rode through Bristol backwards to be whipped in the marketplace.

a silly, poor gospel"—represented a lingering but expiring resistance to the disappearance of the revolutionary élan.) Robert Barclay, talented Scotsman of this second generation, offered the official definition of the faith in his major theological work, *An Apology for the True Christian Divinity*. In sum, the Restoration made a careful public inobtrusiveness necessary, with outward controls to prevent attention-attracting turbulence, and settledness replacing quaking.

One of Hill's students, Barry Reay, a member of the faculty of the University of Auckland in New Zealand, has now presented the most important book on early Friends since Hugh Barbour's *Quakers in Puritan England* more than 20 years ago. *The Quakers and the*

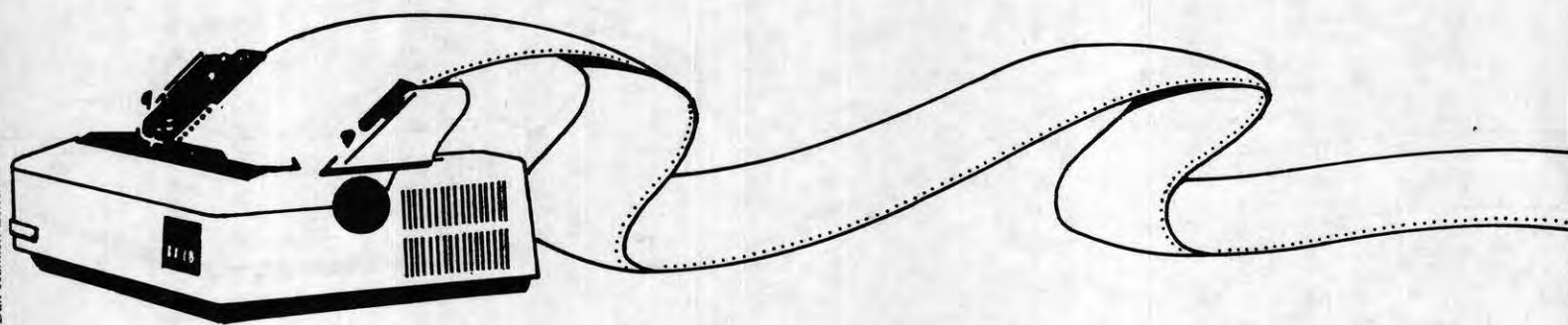
*English Revolution* both synthesizes previous historical discoveries and sets the rise of Quakerism squarely within the context of the revolution. It is safe to say that no person, either lay or professional, who wants to speak with authority about early Friends can neglect reading this short book and pondering its rich implications.

For one, diligent Friends like Lewis Benson who search for the "true" meaning of Fox's message distort that message when they rip it out of its context and overlook the fact that Fox appealed to an unsettled people tossed hither and yon by the unsteady tides of revolution. For another, exploration of the radical roots of Quakerism, if taken seriously, has the power to put our way of life and belief on the cutting edge once again; this is especially true in a world unlike that of most present-day middle-class Friends who sometimes seem more interested in making Quakerism a kind of safe theological indoor sport than a serious response to the problems that people experience in an impoverished and uneasy Third World. (And this judgment forswears even to dwell on the role the same U.S. middle class plays in producing such a world.)

For yet another, the standard this revised history offers may lead us to break out of our middle-class cultural captivity and enable us to recapture a revolutionary heritage short-circuited once, but perhaps not for all time, in 1660. Consider what this would mean for those of us who have so carefully integrated ourselves into our stable and respectable world. Quakerism once possessed the power, with a minimum of organization, to capture the allegiance of seeking people and threaten those in positions of worldly power. How long, O Lord, it has been since we could make that kind of claim!

At the least, we can recognize that the Society of Friends as most Quakers know it today began only after 1660 and that we no longer have to suppress the earlier period, even if Fox and those who survived the Restoration settlement wanted to. Good history always makes us ask who we have been and who we are now, what we were and what we should be. It cuts across our presuppositions and forces us to look ourselves straight in the eyes. If we are honest—we Friends of the Truth—we will act on what we see. □





# The Quaker Lady and the Skeptic

by Mariellen Gilpin

**M**y work involves daily interaction with a computer which operates a state-wide educational network. My job is highly routine, and I take frequent rest breaks by "conversing" via computer with the students and staffs of schools and colleges around the state. Electronic mail is addictive! Sometimes I have long, soul-searching conversations with someone who is known to me only as a name and a particular writing style. Recently I spent two days corresponding with Mike, a 19-year-old college student, when I should have been working much harder at being a data entry operator.

Mike and I had been "discussing" what we think is important in life, and Mike wanted to know why I thought God allowed people to suffer. I told him I didn't know why, but I thought the important question was really how we

should respond to suffering. I suggested some guidelines for dealing with suffering: ask God for help, both for you and for the sufferer, to help each other deal with the pain. Get personally involved; try not to send money but to send yourself. Ask God to help you put first things first; you can't stop all the suffering in the world, but you can help some. Ask God to help you see which are yours to deal with.

Mike wanted to know if I believed in "Heaven/Hell stuff." I responded that I don't need to know whether there is a heaven or a hell in the hereafter in order to know that the purpose of my life in the here and now is to build a relationship with God and with my fellow human beings. Mike responded at once:

Dear Mariellen,

Indeed, I agree! The only problem is, what God are you going to attempt a relationship with, and, once you perceive yourself to be nurturing said relationship, how can you be certain you are communing with "the" God?

Mike

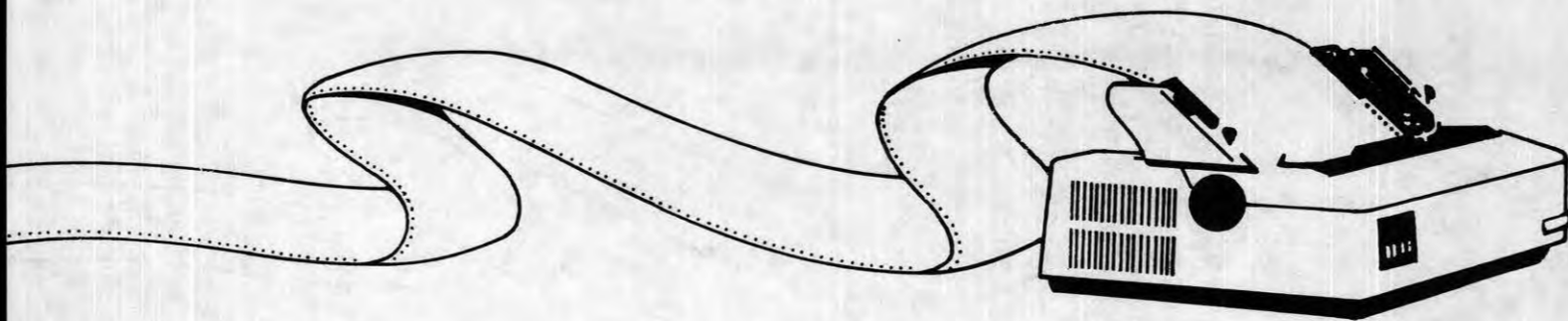
Dear Mike,

You asked two biggies in one note! You asked what God should you try to

build a relationship with. Well, I think you can start anywhere with God and still be heard. People are highly individual and I think that what brings one person to God is not necessarily what brings another. This is one reason I have often said half-facetiously that I am Quaker by personality, not conviction. Quakerism fits my personality type. I think many denominations appeal to certain personalities, and if your denomination doesn't fit you, then you should feel free to look around for a better fit. God created us to be unique—clearly, God was not interested in creating clones—so God is a whole lot more comfortable than we sometimes are with the fact that we each have to build a relationship with the Loving Companion in our own way.

But perhaps you were asking me to tell you about the God I worship? My God is a God of love. We were created as unique individuals, we were put in a world where there is great diversity, suffering as well as joys, and we were put in a universe which operates according to laws. Many of those laws—probably most, as a matter of fact—are unknown to us, but nonetheless, they are acting. God chooses to operate within the framework of the laws that run the uni-

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verse . . . the Divine is law-ful. When we run afoul of the laws, whether consciously or unconsciously, we are not judged; we are not punished by God. The natural laws take their course; when we are damaged with the course of the laws, God grieves *with* us. And if we ask for guidance in dealing with our hurt, God will help; however, not only must we ask for help, but we must also consent to the help that is offered.

You assigned a big topic, Mike; will this answer do for a start?

Now to your other question—how do you know you're communing with the right God? That's an important question to ask, and it's one I've struggled with a lot over the years. As a *general* guideline, it seems to be true to say that if the nudging you're getting is from God, you will sense a love and joy, or a peace-that-passeth-understanding. The love that you sense should be the kind of love that sees the wrong in the situation without diminution of the sense of love for this fragile fellow creature . . . sorry, words are inadequate . . . but basically, it's the kind of love that allows you to *do* love when your usual mind would feel fear or loathing or grief. This kind of love is not a feeling, not primarily anyway . . . it is a vision of the world as it is, and as its potential might be.

Words!

There are other guidelines, too, for what help they can offer. If you feel that you may have communed with God but you're not sure, or feel that you really should check your perceptions before going with it, you might go to someone whose wisdom and loving behavior have spoken to you in the past, and relate the experience as completely and carefully as you can to that person. See whether the experience you describe seems to be validated in that other person's experience. Remember always that, in the

words of John Woolman, the living waters taste of the pipes—which means that you, the pipe, created as an individual by God, contribute something of that individuality to the communing experience; what you contribute may be true or false. So the experience can be an experience of the true God, but it will have some intermingling of just-you. Learning to trust the God-in-the-experience enough to act while always remembering with experiential humility that you may be in error, is a lot of what Quakerism is about.

When I am in doubt about whether I am communing with the real God, I simply drop everything and pray, "God! The *real* God, wherever you are, I want to talk to you, not to my experience of this moment!" Then I go ahead to make my petition, whatever it is.

Mariellen

Gee, Mariellen,

That all sounds beautiful . . . really, it does! The only problem is that the God you describe and claim to have communicated with does not exactly mesh with the God that others have described to me, and also claim to have communicated with. That presents an interesting dilemma for me, being the "objective" observer—either some of you are not dealing with the "real" God, or God is not dealing in a real way with some of you, plus a few other possibilities.

Mike

Mike,

You don't have to take anybody's word for anything. God made you smart so you could think things through for yourself. I know people who are good people without having a relationship with God. You have that option, and God will respect you if you make that choice (right, God? right, Mariellen).

But it is my experience that you are more likely to fulfill your potential for being a good person if you try to develop a relationship with God. For the optimal Mike to develop, God is a big help. But you don't have to take anybody else's word for God but your own. I suggest that you talk your situation over with God in some such way as this:

God—the real God out there, if you're out there—I don't know who you are, but I'd like to find out so I could maybe have a relationship with you. Mine is a scientific age, so I am going to build my life on the following working hypothesis about you: that you exist, that you are a loving God who respects your own laws and abides by them. I am going to have difficulty hearing you, so I'll think things through the best I can and hope that you will work through my intelligence in reaching me. I'll act on this hypothesis as carefully as I can, keeping my mind always as open as possible to new information. God, if my hypothesis is false, please help me to find out better. I realize that you are too big for me to ever fully comprehend, and so I am prepared to have a hypothesis that is growing and changing all through my life. Please bear with me, God, I'll be doing the best I can.

One more point, Mike. God is not only "out there," but also within you. You're trying to find God, so I suggest that you look for the best that is within you, and build your working hypothesis on that.

Mariellen

The conversation broke off at that point, as our computer conversations often do. It seems that when people have as much as they can think about for the time being, they simply stop writing. The conversation may or may not start up again later; I'll try, either way, to respond in the Light. □



# World of Friends

**Quaker response to the U.S. attack on Libya** has taken a variety of forms. Many regional offices of the American Friends Service Committee have helped to organize demonstrations and to prepare public statements. In a letter to President Reagan, AFSC Executive Secretary Asia A. Bennett wrote: "The AFSC strongly opposes your administration's military attacks against Libya. This action was wrong, reckless, and has already escalated the cycle of violence. U.S. attacks on Libya provide terrorists with new grievances. U.S. strikes inevitably kill civilians. Our response to terrorism becomes increasingly indistinguishable from terrorism itself."

Friends are encouraged to meet with their congressional representatives, to write letters to the editor of their local newspapers, and to be in touch with AFSC regional offices to learn about local activities.

**A minute approved by Morningside (N.Y.) Meeting** in support of the New York City "Gay Rights bill" reads, in part, "Morningside Meeting of the Religious Society of Friends (Quakers) has agreed to publicly support the legislation to protect the civil rights of homosexuals coming before the City Council (Intro. #2). In 1972 they joined with other New York Yearly meetings in recording their support of such legislative measures which would 'protect the civil rights of homosexuals.' The Religious Society of Friends . . . has always believed that there is that of God in everyone and that human dignity is a keystone of a healthy society. Since discrimination against homosexuals exists in all phases of life, the meeting supports extension of civil rights laws to those with homosexual orientation."

**Won't you please ring a small bell for peace** on Mother's Day, May 11? This is the fourth year of the Peace Bell Treaty, and from noon to one p.m., in each time zone around the world, children, women, and men will gather together and declare peace with the ringing of bells. Friends may wish to stay after meeting for worship to ring a bell and say a prayer for peace on that day.

**Durham Meeting's squash pie project** was a great success. Starting with pennies, one member of Durham (Maine) Meeting bought and planted ten Blue Hubbard squash seeds and harvested about 100 pounds of ripe squash. Meeting members then made 40 squash pies which were sold for \$130, and the

proceeds were given to their Emergency Relief Fund. The very largest squash contained 600 seeds, which the meeting distributed to all meetings and worship groups in New England Yearly Meeting, with a note explaining their history and adding, "What you do with these 'talents' is up to you." Squash pie, anyone?

**Artist Peter Fingesten**, a member of 15th Street (N.Y.) Meeting, will have a one-man exhibit of new pictures, entitled "Master Works on Paper," May 4-21 at the Belanthe Gallery, 142 Court St., Brooklyn, N.Y. Peter is on the JOURNAL's board of managers and his work frequently appears in the magazine.

**A major nonviolent action** at the Nevada nuclear test site is planned for May 31-June 2 by the American Peace Test (APT), a national organization working for an end to the nuclear arms race through the abolition of nuclear testing. Building on the momentum of the USSR's 1985 unilateral nuclear testing moratorium, APT aims to stop nuclear testing for all time. The Nevada test site non-violent action will be the largest single direct action ever organized at the site of U.S. nuclear testing, according to APT. Those individuals or groups wishing to participate or to contribute may write APT, P.O. Box 26725, Las Vegas, NV 89126, or phone (702) 878-4989.

**One or more one-year internships** with the Quaker Office at the United Nations in New York City will be available in September. Interns may be Friends, or others, of any nationality. Applicants should be in their 20s, have a college degree or its equivalent, and have an interest in a Quaker approach to international affairs. Interns receive a fellowship grant covering basic living expenses. The deadline for completed applications is May 16. For more information, write to QUNO, 777 U.N. Plaza, New York, NY 10017.

**A Quaker Pray-In** is scheduled for May 23-25 at Brunssum in the Netherlands. Brunssum was chosen because it is the site of AFCENT (Allied Forces Central Europe), the NATO command center for Europe. The major activity of the pray-in will be vigils held at the gates of AFCENT. The European Quaker Peace Consultation group, which organized the pray-in, is trying to arrange delegations to visit the commander at Brunssum to explain why Friends are demonstrating. Friends wishing to take part in the Quaker Pray-In may write Catharine Perry at Friends House, Euston Road, London NW1 2BJ, England.



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# Reports

## Trusting the Spirit at 306th Philadelphia Sessions

My experiences of the 306th session of Philadelphia Yearly Meeting, held March 20-23 at the Arch Street Meetinghouse in Philadelphia, remind me of my first flying lesson. That entire lesson I held tight to the shoulder strap. This was not unlike the feeling I experienced as the 1,386 Friends launched into the yearly meeting sessions. We expected spiritual guidance on some large issues: sanctuary and divestment concerning South Africa. As we began, we knew that we were in for some turbulent weather. Responsive maneuvering was needed in order to open ourselves to the leading of the Spirit to discern God's will for us as a yearly meeting. We hung tightly onto our spiritual seat belts.

Thursday morning's session opened with the appointment of Dorothea Morse as clerk and Sidney Cadwallader as alternate clerk. Worship and Ministry opened the program with a panel of four Friends who shared their experiences of the movement of the Spirit in their lives.

As the day moved on, we heard reports from General Services, reviewed our 1986/87 budget, and sought unity on the issue of divestment concerning South Africa. We wanted to reach unity on this issue, and

decided to continue the discussion on Friday evening. On Thursday evening we waved a reluctant farewell to the Quaker Studies Program as several participants and committee members witnessed to the effect that QSP had in their lives. The Outreach Committee reported their activities for the year, including formation of a Media Communications Subcommittee and publication of an *Outreach Ideabook*.

Friday began with threshing sessions on various topics, and Friday evening Friends considered again the concern of South Africa. Unity was reached on a minute which "asks Fiduciary Corporation either to divest of investments in companies doing business in South Africa or to provide an alternative investment service to Friends' organizations uncomfortable with the present policies."

On Saturday, with the helpful knowledge of members of the Sanctuary Working Group, and sanctuary leader Jim Corbett of Pima (Ariz.) Meeting, the meeting reached unity on a Sanctuary Minute. It expresses support for meetings that offer sanctuary to refugees from Central America, encourages all of our monthly meetings to give urgent attention to this human need, and establishes a working party to assist meetings in this study. The minute also provides for maintenance support for two Friends to work for a year with others in the Southwest to assist Central American refugees; for a delegation to Central America to bring back information; and for a delegation to Washington, D.C., to visit representatives and officials.

During Sunday's meeting for worship, we were joined on the facing benches by

*Philadelphia Yearly Meeting at the rise of morning worship on March 23.*





members of the Mohawk Indian Nation. Chief Jake Swamp gave a message in his native tongue that was interpreted by his companion. Other messages were many and rapid, but the sense of caring and emotion that swept the meeting left many eyes wet. Directly following, a tree planting ceremony was conducted by the Mohawks on the meetinghouse lawn.

As Philadelphia Yearly Meeting sessions closed, Friends finished business, reviewed referrals, signed an outgoing epistle, and were brought to the ground in a three-point landing by Sam Caldwell's address. Sam

shared many of his personal, mystical experiences of "close encounters" of the spiritual kind. He renewed our trust in speaking from our own experiences and emboldened us to share with others.

For many Friends, including this one, the 1986 yearly meeting sessions were an exercise in trusting the Spirit to lead and hold us together in our corporate and individual search for Truth. Although we differ in many areas and in many opinions—we are one in the spirit.

*Carol Ann Jones*



*Mohawk chief Jake Swamp speaks at the tree planting ceremony at Arch Street Meetinghouse.*

## Approved Minute on Lesbian and Gay Participation in Chapel Hill (N.C) Monthly Meeting

As Friends we believe in a common divinity shared by all, and that we are bonded together in the spirit of love. We countenance neither attitudes nor acts which exclude any person or persons from that love, or which define any persons as less than equal in their divine worth. Prejudice against any individual or group is a form of violence which Quakers have by long tradition worked to counteract. Prejudice against lesbians and gay men is destructive to the spirit, security, and welfare of such persons solely because their sexual adjustment differs from that of the majority. It is our witness as a Quaker community to oppose such expression of violence.

Every person within the Quaker community should confidently expect and feel complete inclusion in the love, respect and support of the meeting, and should share equally in the life of the meeting according to her/his talents and interests. Out of our loving concern for those among us and for *all* who are victims of prejudice, we of the Chapel Hill Monthly Meeting of the Religious Society of Friends decry any attitude or practice which supports destructive discrimination. We fully ac-

knowledge that we are one in the Spirit, sharing equally in the divinity in which we all strive to be centered.

We recognize that Friends' tradition encourages openness and honesty in all situations, and offer our support to those persons whose experience of Truth leads them to be open about their affectional orientation. We are also aware that there are those who, because of societal prejudice and oppression, cannot make such orientation known to others, and we are sympathetic to their choice.

We believe that all relationships, whether sexual or otherwise, should be humanizing, nonexploitive, and loving, seeking that of God in others. We are opposed to all forms of sexual exploitation.

In the spirit of these beliefs and in hope for further constructive change, homosexual and heterosexual members of the Chapel Hill Monthly Meeting of the Religious Society of Friends need to work lovingly toward clarity on concrete issues related to these beliefs, such as questions of marriage and parenting.

*Fourth Month, Third Day, 1986*

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## Special Readers' Forum

# What Do Our Readers Want?

*In the following letters, JOURNAL readers respond to what was learned about them in a readership survey conducted by Mark S. Cary in summer 1985 and reported in his article, "Results of the 1985 Readership Survey" (FJ 2/1).*

Please don't stop the poetry. I read almost all of it. Some of it I don't like—but much is thought-provoking or creates a needed tone, and every few issues, a poem says more than a five-page article could.

The art and photography are to be commended.

I've been very involved in Friends' concerns since college, but only in the last five years or so have I stepped back enough to view my activities, my family, and the world with broader sweeps of the brush. It was at that point in my life that the JOURNAL began filling my specific desire to think with others about those larger issues.

I agree with those who say social issues are more important than political issues, and fundamental spiritual concerns are more challenging than specific Christian issues—perhaps because the latter can more easily be found in other sources.

Nancy Pine  
Altadena, Calif.

Thank you so much for your contributions to the JOURNAL. By the way, I am one of your readers (not surveyed) who *does* like the poetry.

C. Weber  
Dillon, Mt.

I was saddened to see your survey results giving "low scores" for poetry and lesson ideas for First-day school. I can only hope it doesn't mean they will disappear from the JOURNAL.

Reading and writing poetry have been part of my spiritual path long before I became a Friend, and both still touch a special chord that resonates more clearly for me than most long, well-constructed dissertations.

Being relatively new to the Quaker way, I usually read Junior Journal and similar articles first. I am still a "child" among Quakers, and I am sure other new Friends are nourished by child-level teachings.

James H. Birt  
Milton, Pa.

I think that a survey is a valuable tool in that it can keep you informed about what your readers are thinking, but a survey is of limited value, in my opinion, when used as a basis for change. Surveys reveal what people *think* they want. To know what they *really* want, you have to listen to the "small" voices.

I would plead with you not to cut the poetry or the syrupy, emotional, spiritual stories or the emphasis on historical Quakers and by all means please, *please* don't cut the youth sections. I ask this despite the fact that I read few of those sections—I read the "controversial" articles.

By the way, I was *very* surprised to see that some readers who are not Quakers find Friends "cliquish." I would never have thought of Friends that way. There are no meetings in my area, but there is a Unitarian fellowship. Many Friends have joined our fellowship over the years, and they have contributed significantly.

Christopher W. Foreman  
Sandy Springs, S.C.

I am not suprised that articles on lessons and/or crafts for First-day schools and general children-oriented articles scored lowest.

Since I have been attending meetings I have found that the meetings as a whole either find the children's program to be a bother, or generally lacking in some way.

Putting it bluntly, far too few are willing to take responsibility for the next generation of Friends—the children of the meeting. This includes the parents of these children. I, as an attender, and as a non-parent, have spent more time in the First-day school program here in Portland than 95 percent of the members and attenders. I teach two Sundays a month, research appropriate materials, and play and care for these children.





John Davis Gummere  
Readers want coverage of controversial issues.

Only one-fourth of the parents are even involved, yet they demand a good program.

So my response to the JOURNAL: don't stop helping the few of us who are willing to share and work with the children. We need the ideas, stimulation, and encouragement! We are a vital link in the Society. And we appreciate your articles and ideas.

In fact, I would like to see a bit more on the problems of First-day schools and how to solve these problems creatively. Isolated Friends need this!

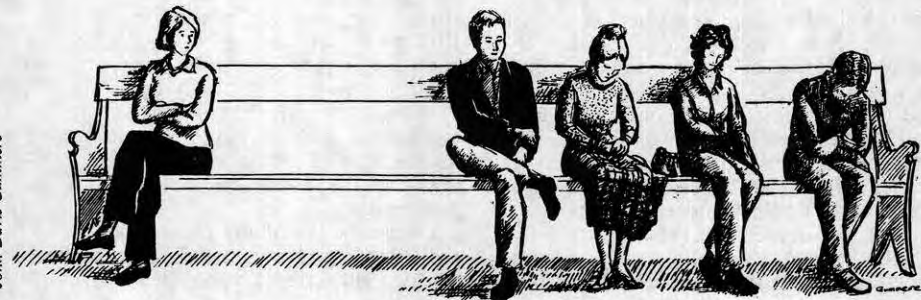
I love the JOURNAL and I usually read all of it. I don't, however, like poetry, and Mark Cary is right—it is personal.

Beverly R. Reed  
Portland, Oreg.

I have several responses to Mark Cary's article on the readership survey.

What disturbed me most was the cliquishness reflected in the article itself. I was particularly struck by his assumption that the homogeneous, over-40, highly educated (white?) middle-class readers who answered your survey reflected "the same homogeneity in the Society of Friends." Where has thee been, Friend? Leaving aside the issue of age, I understand that the Society of Friends worldwide is presently about half non-white, non-English-speaking, non-middle class. Even within the United States, many meetings contain members who do not conform to your stereotype—Vietnamese refugees, Hispanics,

Readers who are not Quakers often find Friends cliquish.



people of color, welfare recipients, farmers—and that diversity is one of our strengths. If FRIENDS JOURNAL does not count these Friends among its readers, that may be cause for soul-searching—but do not label the whole Society with your limited perspective.

I am reminded of the keynote speech at New England Yearly Meeting several years ago by a visiting dignitary from Philadelphia who analyzed in detail why membership in the Society of Friends was dwindling. He had not taken the time to look at the statistical report of New England Yearly Meeting itself, which showed a steady and healthy rise in both membership and the number of meetings, and merely assumed that New England and the entire Society shared Philadelphia's tired condition.

Second, it seems obvious that the reported lack of interest in articles about and for children reflects the age of your respondents, who would not have daily care of children. The growing edge of the Society of Friends, on the other hand, is (at least in New England) young families. What do you have to say to them?

Finally, I am troubled by the report that the readers aren't interested in "the Christian basis of Friends testimonies." Is the JOURNAL in the business of providing a bland, mildly interesting anthology, or of challenging people to come to know God more fully and directly? Is it a vehicle for divinely inspired ministry, or merely a forum for whatever anyone has to say that matches your "marketing survey"?

Betsy Cazden  
Manchester, N.H.

All the best for your endeavors. This is in reply to your readership survey.

As an Afro-American, I was surprised not to see mention of minority participation among your readership.

I know that for some time there has been concern among Friends about minority participation in the Society in general, but I hope your neglect isn't a sign of retreat.

Perhaps there's an explanation I'm not aware of.

William Todd  
Camp Hill, Pa.



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The findings of your readership survey surprised me. I'm new to the Religious Society of Friends, and there's no regular meeting for some 200 miles, so I eagerly await each new FRIENDS JOURNAL.

From your survey I am not your typical subscriber that's been with you for a while, yet I have a feeling that I may be typical of your new readers.

I'm 30, male, with two years of college, married with two young children, and employed in the construction industry. I'm also a subscriber to *Sojourners, Fellowship, the Other Side*. Although active in the peace movement, it is not the Quakers' Peace Testimony that has drawn me to Friends, but the spiritual center from which life is lived through the active presence of Christ in us.

The Christian basis to Friends testimony is very important. I am beginning to understand other aspects of Friends and that the experience of God can be described in various ways. Still, it has been that Christian testimony that has seemingly given Friends their most powerful testimony to life.

I like the fact that a controversial subject such as sexuality (*FJ* 2/1) can be presented by both sides in one publication. You don't often see that. I encourage you to do more of it. Another aspect I have liked is news of Friends from around the world, and I'd like to see some articles by these Friends from Latin America, Africa, and so on.

I realize that an older readership would not find articles about children interesting or First-day school ideas useful, but for me it is important. If there are other Friends magazines that cover such subjects, your staying away from it may be reasonable. But if not, and if the JOURNAL is the largest circulated magazine among Friends, perhaps it's a concern that needs to be met, even if for a minority of JOURNAL readers.

Thank you for keeping me in touch with Friends, even though they be few in Grand Junction, Colorado.

Gary Lobdell  
Grand Junction, Colo.

I am not a member of the Religious Society of Friends. This issue was the first issue from my second subscription. The first time I subscribed was for educational purposes. I had been trying to find out *something* about the Society of Friends for a long time. Finally I found a tiny advertisement in another magazine! (If an interested person doesn't live in a location that has a Friends meeting, and doesn't personally know anyone who is a member, it can be next to impossible to find out anything. There were times when I wondered if you welcomed inquiry.) It is because of my respect for Friends beliefs that I subscribe again. I can't help wondering if the number of nonmembers who subscribe to FRIENDS JOURNAL are also trying to learn something about the Society of Friends.

Through the pages of FRIENDS JOURNAL I was able to make contact with the nearest Friends meeting and find sources for books by and about Friends. Many of the people in my age group are rather frazzled, confused seekers left over from the turmoil of the '60s and '70s—at least the ones I know feel this way. As we approach our 40s we find some of the same idealism and yearnings we had in the past, tempered, perhaps, with a bit more maturity. Perhaps we are looking for a way to combine responsible living with spirituality minus unyielding dogmatism. Friends seem to have this. If I could request anything from FRIENDS JOURNAL it would be for more articles about how Friends act in response to the issues of today's world. I greatly admire the courage shown by Friends in the past, and assume the same thing happens today. It would also be interesting to know why so many persons who are not Friends subscribe, and to see if they are finding particular needs met through some sort of connection with Friends.

Kathryn Grandfield  
Sedalia, Mo.

I am an Episcopal nun living in a retreat and conference center on the outskirts of a town totally occupied by the (Episcopalian) University of the South. I work in the local peace fellowship, have signed the Pledge of Resistance, belong to WILPF and our local women's church group. One-quarter of my ancestry is from Northeast Quakers who came to this country in the 17th and 18th centuries. In fact, one of my ancestors was Christopher Holder, about whom I've learned more from two or three articles in the JOURNAL than I ever learned from my family.

We in this house were given the JOURNAL several years ago by a good friend, an Episcopal bishop. Two of us have continued the subscription for a variety of reasons. Your articles on peace and social and political issues agree thoroughly with articles on the same subjects in *Sojourners* (and usually the *Christian Science Monitor*) and with friends—social workers or religious workers with homeless or poor or Third World people—who have been in places like Nicaragua or inner city parishes. And because they agree among each other and disagree with the administration of this country, we think you are more likely to be telling the truth. I've been in a mission in the Philippines, and one of us was a Witness for Peace participant in Nicaragua. So we want to know what's really going on.

We also benefit from many of your spiritual articles. I've quoted you, copied quotes, copied whole articles, cut out drawings that strike me, bought books you review.

Oh yes, some of my present cousins are Friends and attended Friends schools. We two subscribers would be Quakers if



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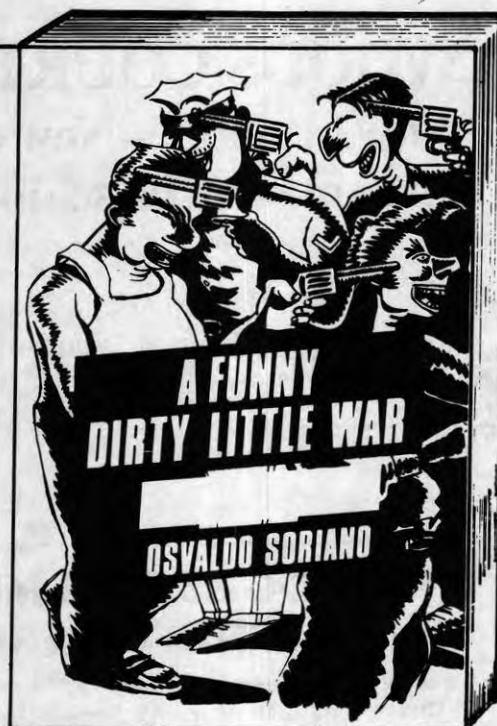
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we weren't Episcopalian!

But most of the current magazines are depressing because there's so much wrong with the world. FRIENDS JOURNAL often gives me a lift of hope, because I read so often there of someone committed religiously to living a truly Christian life. Thank you.

Sister Kiara, CSM  
Sewanee, Tenn.

For some time I have wondered if a new Rufus Jones might give us a single, rounded-out Quaker publication. Not a conglomeration, but a union of FRIENDS JOURNAL with *Quaker Life* to save space in the meeting library—with sections for the arms of Quakerdom—Committee on National Legislation, American Friends Service Committee, Friends World Committee for Consultation—and yearly meetings, plus occasional papers from Friends United Meeting and Friends General Conference. Imagine the editorial office for this amalgam! But would it not be a convenience when you wanted to quote from that good article whose source you have temporarily mislaid?

I'm concerned about low interest registered for political issues. What would George Fox say to that? Does it say something about the falling apart of some peace efforts? All's well while they are spiritual endeavors, but they wither in the atmosphere of political structure. Is that why discussion of taxes for peace is one some of us find hard to see all the way through to a general understanding?

Testimonies—spiritual, Christian, Quaker, or political—let's investigate them.

Thoreau Raymond  
Coeymans, N.Y.

## Poets and Reviewers

W. D. Ehrhart is a published poet and a regular contributor to the JOURNAL. His latest book is *Carrying the Darkness*. Jennifer Smith is a member of Newark (Del.) Meeting.



## Books in Brief

### Dealing Creatively With Death:

**A Manual of Death Education and Simple Burial.** By Ernest Morgan. Celo Press, 1901 Hannah Branch Road, Burnsville, NC 28714, 1984. 156 pages. \$6.50/paperback. Now in its tenth edition, this well-researched book by Quaker Ernest Morgan emphasizes simplicity and respect during the frequently dehumanizing events associated with death and dying. The author informs us that a number of individuals as well as groups (particularly Quakers and Mennonites) care for their dead without the assistance of a funeral director—something many people do not realize they have the right to do. Examples of "death ceremonies" are presented plus information on how to build or procure "burial boxes." A bibliography and addresses of funeral societies, hospices, and other support organizations are also included.

### Trevor's Place:

**The Story of the Boy Who Brings Hope to the Homeless.** By Frank and Janet Ferrell with Edward Wakin. Harper and Row, San Francisco, 1985. 138 pages. \$12.95. The story of Trevor Ferrell, who at age 11 ministered to the homeless in Philadelphia and got a much wider community involved, is a story of faith and good works. Most of all it is a story of parents who had the gift of really listening to their children and who were wise enough, and humble enough, to know that their small son was teaching them big lessons in giving without expecting a return, and in loving without expecting to be loved in return; in short, in Christian living.

## Calendar

### MAY

**22-25**—Southern Appalachian Yearly Meeting and Association at Southern College in Collegeville, Tenn. For further information, write Thomas M. Lamm, Rte. 4, Box 636 A, Berea, KY 40403.

**23-25**—a three-day conference, "Buddhism and Nonviolence," at the Zen Center of Rochester, N.Y. All events are open to the public without advance registration. For more information, write the Zen Center, 7 Arnold Park, Rochester, NY 14607, or phone (716) 473-9180.

**31-June 1**—Middletown Day, from 10 a.m. to 4 p.m., on May 31 to celebrate both Middletown (Pa.) meetings' 300th anniversaries. Events include a country fair, lunch, and historical playlets. On June 1, meeting for worship will be held at both meetinghouses at 10:30 a.m.; lunch will be served at 12:30. Gordon Browne, executive secretary of Friends World Committee for Consultation, will speak at 2 p.m. For more information about either day, call (215) 495-1418 or 696-7833.

### JUNE

**1-2:30 p.m. to 4 p.m.**, open house at the Yearly Meeting Friends Home (the McCutchen), 21 Rockview Ave., North Plainfield, NJ 07060.

**5-7**—Nebraska Yearly Meeting at Central City Meeting, Central City, Neb. For more information, write Ronald E. Mattson, 2515 Clinton Ave. S, Minneapolis, MN 55404.

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Copy deadline: 35 days before publication.

### Accommodations

**Devon, England:** Totnes Meeting offers B & B in Friends' homes or self-catering hostel-type accommodation in meetinghouse. Small historic town near sea and Dartmoor. Contact Jill Hopkins, Oaklands, Rew Road, Ashburton, Devon.

**Powell House.** Old Chatham, N.Y., near Albany in Columbia County. Reservations necessary. RD 1, Box 160, Old Chatham, NY 12136. (518) 794-8811. Programs available.

**Washington D.C.** Accommodations for sojourners/seminar groups. Capitol Hill location. Reservations advisable. William Penn House, 515 E. Capitol St. SE, Washington, DC 20003. Telephone: (202) 543-5560.

**Washington, D.C. Bed and breakfast** in Friendly home. Convenient location. Children welcome. Reservations. Monthly residence also available. (202) 265-4144 eves. and weekends.

**London?** Stay at the Penn Club, Bedford Place, London WC1B 5JH. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone 01-636-4718.

**Mexico City Friends Center.** Pleasant, reasonable accommodations. Reservations. Directors, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends meeting, Sundays 11 a.m. Phone: 705-0521.

**New York City, Penington Friends House,** 215 E. 15th St., New York, NY 10003. Friendly lodging at reasonable rates. Single and double occupancy, includes delicious breakfast and evening meal. A country inn in the heart of Manhattan. Call ahead for reservations: (212) 673-1730.

### Books and Publications

**LASER peace newsletter** for kids stresses hope, action. \$12/year. Sample \$1.50 or stamped envelope for information. 15 Walnut, Northampton, MA 01060.

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

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

## Communities

**Working or studying in Boston** this summer or next academic year? Live near Boston Common in Quaker-sponsored community. \$350/month room and board. Send for application by April 1 for summer residency; June 1 for fall. Beacon Hill Friends House, 6 Chestnut St., Boston, MA 02108. (617) 227-9118.

**Interested in living in a Quaker community** while studying or working in Manhattan? Penington Friends House, in the Gramercy Park area, is adjacent to the 15th St. Meeting and AFSC offices, and only 15 minutes from downtown or midtown Manhattan. Recently renovated and undergoing spiritual revitalization, PFH is based on mutual responsibility, trust, and Friendly values. We are now accepting applications for residency. Please inquire at (212) 673-1730, or write Cathi Belcher, 215 E. 15th St., New York, NY 10003.

## For Sale

**Hollyberries Greeting Cards:** support a friendly cottage card industry! All original thank-you, birthday, baby announcement, etc. Send 50¢ for information. Hollyberries, R.D. 1, Buffalo Mills, PA 15534. (814) 842-3428.

**Angora hats, mittens, scarves.** Quaker family harvests rabbit wool harmlessly. Natural colors, homespun, hand-knit. Van Tine Angora Products, Penobscot, ME 04476.

**Cape Breton Island farmhouse, barn and 25 acres.** Located in Mabou Mines, Nova Scotia. Walk to quiet beaches. \$40,000. S. Brehm, P.O. Box 164, New Providence, PA 17560. (717) 786-4589.

**Handwoven Guatemalan fabric,** 100% cotton. Large selection of contemporary and traditional designs. \$5/yd., less for bulk orders. Samples, \$3 (refundable). La Paloma, Box 7824-FJ, Missoula, MT 59807. Partial profits aid Central American refugees.

**Bamboo flutes, kalimbas, drums, tapes.** 2 stamps: Box 273 Mountainview, HI 96771.

## Housing Available

**Rental.** Five bedrooms, three baths, large living room, dining room, modern kitchen, in Philadelphia Main Line suburban home. *Related family members only.* All transportation. Available about July 1. \$1,200/month. (215) 527-2196.

## Housing Wanted

**Single parent from France** graduated from University Montpellier (France), two school-age children and a year-old boy are earnestly looking for a home in the West Chester, Pa., or Main Line area in exchange for French lessons, house-sitting, driving, company, housekeeping, or small rent. Mireille Bogreau, Box 376, Lyndell, PA 19354. (215) 458-5881.

## Opportunities

**Dallas Friends building meetinghouse.** Contribute time and money. Donations receive tax-shelter status. For further information, contact Dorothy Watts, Box 192, Red Oak, TX 75154, or (214) 576-3868. Send checks to Harley Mimura, 10744 Morning Glory, Dallas, TX 75229.

**Six months in Austrian home?** Caring for two children earns maintenance. Write FRIENDS JOURNAL Box 790 for details.

**New Foundation Fellowship Seminar** June 28 to 30, 1986, at Camp Neekauis, Ontario, Canada, on "Quakerism: A Faith to Live By Today." Details from Fritz Hertzberg, 966 Finch Ave., Pickering, Ontario, Canada L1V 1J5.

**Friendly Woman,** a journal for exchange of ideas, feelings, and experiences by and among Quaker women, is seeking a new home. The current volunteer group publishing in Atlanta will send information packet and free sample copies to any interested group. We cannot consider offers to publish FW after June 15 and will decide the new location by July 10, 1986. Write: *Friendly Women*, c/o Quaker House, 1384 Fairview Rd. NE, Atlanta, GA 30306, attention: Margaret Horsley. (404) 875-3495.

**Ribble College—In the Footsteps of Fox.** "George Fox: His Life and Work in the Northwest of England." A week-long study course at Whalley Abbey (by Pendle), in Lancashire. September 1986. For full details write to Dr. P. Dixon, Ribble College, 31 Cheltenham Rd., Blackburn, Lancashire, BB2 6HR England.

## Personal

**Single Booklovers** gets cultured, single, widowed, or divorced persons acquainted. Nationwide. Run by Friends. Established 1970. Write Box 117, Gradyville, PA 19039, or call (215) 358-5049.

**Concerned Singles Newsletter** links compatible peace-oriented singles, all areas. Free sample: \$1. Box 7737-F, Berkeley, CA 94707.

## Positions Vacant

**New England Yearly Meeting** invites applications from Friends for the position of Field Secretary to commence September 1, 1986. This full-time position includes field support for 85 local meetings and worship groups and quarterly meetings and the logistics/arrangements for the annual yearly meeting sessions. Salary range \$17,000-20,000. For further information and application packet contact the New England Yearly Meeting office, 901 Pleasant St., Worcester, MA 01602; telephone (617) 754-6760; application deadline June 1, 1986. New England Yearly Meeting is an equal opportunity employer.

**The Meeting School**, a small, Quaker secondary boarding school, is interviewing married couples interested in teaching and living in a creative, alternative community. Students live in faculty homes. The school emphasizes simplicity, cooperative living, peace education, academic challenge, and spiritual quest. Positions available Aug. 1, 1986. The Meeting School, Rindge, NH 03461. (603) 899-3366.

**Position Open:** Admissions counselor; full-time beginning July 1, 1986. Send letter of application and resume to Robert deVeer, Dean of Admissions, Earlham College, Richmond, IN 47374. Earlham is an Affirmative Action, Equal Opportunity Employer and especially encourages applications from minorities, women, and Quakers.

**Earlham** COLLEGE

**Housekeeper/cook openings** at Pendle Hill: full-time and summer positions available. Inquire: Mary Wood, Pendle Hill, Wallingford, PA 19086. (215) 566-4507.

**Energetic 78-year-old woman** committed to alternative health care seeks companion to assist with daily activities and driving. Non-smoking. In exchange for private accommodations plus stipend. Valdosta, Georgia—four hours from Atlanta. Please send letter and reference to Tippy Cook, Box 3371, Valdosta, GA 31601, and Sarah Fisher, 1164 N. Pleasant St., Amherst, MA 01002.

**William Penn House** is accepting applications for positions as office assistant and hospitality intern. Positions are for 12 months beginning in August or September 1986. William Penn House is a Quaker seminar and hospitality center. For more information contact John Salzberg, William Penn House, 515 E. Capitol St. SE, Washington, DC 20003.

**Beacon Hill Friends House:** live-in assistant director for student residence and Quaker center, starting Sept. 1, 1986. General administration; overseeing maintenance of historic building; thoughtful attention to resident community; development of and organizational support for Quaker programs. For more information, contact Anne Buttenheim, Director, 6 Chestnut St., Boston, MA 02108. (617) 227-9118. Application deadline: June 15, 1986.

**Powell House: Summer Maintenance Assistant.** Help with general maintenance services with primary responsibility for grounds care. Maintenance skills or aptitude desirable, experience with tractor helpful, ability to work on own essential. Position available May 1-Aug. 31. Modest salary with room and board provided. Contact Ted Dillon, Maintenance Manager. **Temporary Cook/Housekeeper.** Exciting opportunity to provide meals and maintain a comfortable house for a Quaker conference center. Cooking for both adult and youth groups, ranging in number from 10 to 50 or more. Only experienced need apply. Position to replace permanent staff on leave of absence. Position available June 1-Oct. 15. Salary and housing allowance plus health benefits. Contact Dan Whitley, Director, Powell House, RD 1, Box 160, Old Chatham, NY 12136. (518) 794-8811.

**Wanted: Director for Powell House Conference Center.** We are seeking a Quaker couple or individual to provide spiritual and administrative leadership at Powell House Conference and Retreat Center, in New York Yearly Meeting. Experience in program development and business management desirable. Please submit resumes and applications to: Gay Berger, 18 Chestnut Dr., Hastings-on-Hudson, NY 10706.

**We are new and looking for you.** Opportunities available for full- and part-time positions. Located in lovely setting, convenient to transportation. Our staff is a dedicated team who understands the needs of all our residents and patients. Contact: Director of Nursing, Stapeley in Germantown, 6300 Green St., Philadelphia, PA 19144. (215) 844-0700, ext. 12.



## FRIENDS ACADEMY

A Quaker-affiliated, co-educational country day school including over 690 students in grades pre-kindergarten through 12. A strong selected student body, made diverse by our cosmopolitan community and a generous scholarship program, is nurtured by a full- and part-time faculty of 75. Friends Academy, which is over 100 years old, seeks to provide demanding, somewhat traditional but lively, college preparatory, academic, athletic, and activities program within a friendly, supportive atmosphere. Each year we usually seek one or more top-rate beginner or experienced and versatile teachers who are strong in the classroom and competent and willing to coach boys' and girls' team sports. We seek teachers who can command the respect and affection of young people and colleagues. Write to Frederic B. Withington, Headmaster, Friends Academy, Locust Valley, NY 11560.

## Position Wanted

**Writer/editor,** English Ph.D., background in teaching, publications, and promotion, wishes to work for charitable or peace-related organization. Write Anthony Manousos, 528 Pound Rd., Cumberland, RI 02854.

## Schools

**Sandy Spring Friends School,** Sandy Spring, Maryland 20860, (301) 774-7455. 9th through 12th grade, day and boarding; 6th through 8th grades day only. Small academic classes, arts, twice weekly meeting for worship, sports, service projects, intersession projects. Individual approach, challenging supportive atmosphere. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

**Quaker School at Horsham,** 318 Meetinghouse Road, Horsham, PA 19044. (215) 674-2875. A friendly, caring environment where children with learning disabilities can grow in skills and self-esteem. Small classes. Grades one through six.

**The Meeting School,** a challenge to creative living and learning. A Quaker high school; that encourages individual growth through strong academics and an equally demanding emphasis on community cooperation. Students live in faculty homes. Art and farm programs. Co-ed, boarding, grades 9-12 and post grad, college prep. Founded in 1957. Rindge NH 03461. (603) 899-3366.

## Services Offered

**Frustrated by paper clutter?** Office and household records organized for your special needs. Filing systems designed, work spaces planned, organizing solutions for moving or retirement. Horwitz Information Services, (215) 544-8376.

**General Contractor.** Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Road, Philadelphia, PA 19115. 464-2207.

**Writing not your "thing"?** Let me edit your thesis or dissertation. Experienced with social science, literary formats, and content. Word processing, letter-quality printer. Professional service with personal attention. Greta Stone, MSS, 210 West Court St., Doylestown, PA 18901. (215) 345-6339.

**Counseling-psychotherapy** for individuals, couples, and families in the privacy of the home. Visiting Home Therapists Association. (215) 543-7525.

**Moving to North Carolina?** Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Drive, Greensboro, NC 27410. (919) 294-2095.

**Need Typesetting?** FRIENDS JOURNAL's typesetting service can give your newsletters, brochures, pamphlets, manuscripts, etc. a clear, clean, professional format that is easily read. We provide fast, friendly typesetting service at reasonable rates. Call Joy Martin at (215) 241-7116.

## Vacation Opportunities

**South Newfane/Marlboro, Vermont.** 200-year-old farmhouse and barn surrounded by hayfields and stream. Four bedrooms—fully equipped. Music festival, Putney Friends Meeting, swimming, horseback riding, canoeing, sailing, tennis, and all summer enjoyments nearby. Minimum rental—two weeks, \$225 per week. Malcolm Smith, 65 Castle Heights Ave., Tarrytown, NY 10591.

**Santa Cruz, California:** Pleasant house two blocks from beach. Quiet area. Four large bedrooms. Yard. Short drive to mountains or Monterey. \$375/week. (415) 398-8188.

**Now you can vacation at college:** Learn to sail in Penobscot Bay; build and play your own mandolin—in Appalachia; study ocean basins, waves, and tides near Assateague; brush-up on your Russian in the Catskills; go backstage at the Berkshire, etc. It's all in a new vacation planner: *Vacation at College Directory, Eastern Edition*. Also included are campus accommodations, recreational facilities, meal service, and costs. Order for \$5.95 from Darrow Publishing, P.O. Box 10186, Olympia, WA 98502.

**Downeast Maine:** Small cabin on shore, near wildlife preserve. Fully equipped. Sleeps two adults, three small children. Simple, secluded, beautiful setting. \$160 a week plus utilities. Two week rentals. June–September (215) 649-7037. 223 Buck La., Haverford, PA 19041.

**New Hampshire:** Farmhouse, two bedrooms plus, furnished, quiet location; hiking, swimming, canoeing; near North Conway shops and restaurants. \$150/week. Donald Smith, 115 William St., East Williston, NY 11596. (516) 742-3699.

**Washington, D.C., area:** Summer sublet furnished two-room apartment May through October. Minimum occupancy one month—in Friends House Retirement Community. Telephone Harry Prices at (615) 453-8750.

**Prince Edward Island, Canada—quiet, comfortable seaside cottage;** private beach, warm swimming, excellent birding and fishing, completely equipped. Reasonable. (215) 566-5432.

**Cape Cod Winter Rental** in W. Falmouth, Mass., September through May. 200-year-old cottage, 1/2 mile from active 300-year-old Friends meeting. Handy to Woods Hole, 1 1/2 hours from Boston, Providence. Three bedrooms, oil/hot-air heat. \$150/month plus heat and utilities. Paul and Mary Mangelsdorf, 110 Cornell Ave., Swarthmore, PA 19081.

**Heaven on Earth—Prince Edward Island, Canada.** Secluded seaside, one-bedroom rustic cottage with boat, bikes, and bucolic serenity. (201) 947-5647.

**Portugal.** Farm on River Zézere (Tomar). Rural peace, fishing, swimming, hiking. House fully equipped, three bedrooms. \$175/week, \$625/month. For information: phone (617) 746-4162.

**Two Maine island vacation homes** for rent. Fourteen-acre peninsula on Vinalhaven with view of Isle Au Haut Bay. Eight- and five-bedroom houses, fully equipped. \$650 per week. Phone (215) 843-4034.



**Outer Banks, Avon, NC 27914.** (919) 995-4348. Bed and breakfast and/or weaving instruction.

**Adirondacks.** Housekeeping cabins on natural, living lake. Swim, boat, fish, hike, bike, play, study. (215) 922-8975 or write Dreby, Cranberry Lake, NY 12927.

**Vermont.** Comfortable housekeeping cabins in Mt. Holly near Appalachian Trail. Simple, secluded; swimming, boating. Friendly atmosphere. Caroline Bailey, 190 Western, Brattleboro, VT 05301. (802) 254-4649.



# Meetings

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

MEETING NOTICE RATES: \$1 per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Changes: \$8 each.

### AUSTRALIA

**MELBOURNE**—10 a.m. FIT Campus (October-May). (305) 676-5077 or 777-1221. Summers call.

### CANADA

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

**OTTAWA**—Worship and First-day school 10:30 a.m. 9½ Fourth Ave. (613) 232-9923.

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

### COSTA RICA

**MONTEVERDE**—Phone 61-09-53.

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

### GERMANY (FED. REP.)

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

### GUATEMALA

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

### HONDURAS

**TEGUCIGALPA**—Second Sunday 9:30 a.m. and when possible. Calle Cedro Real No. 2727 Colonia Los Costanos. Contact Nancy Cady 32-8047 or evenings 32-2191.

### MEXICO

**MEXICO CITY**—Unprogrammed meeting, Sundays 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. 705-0521.

### SPAIN

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

### SWITZERLAND

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

### UNITED STATES

#### Alabama

**BIRMINGHAM**—Unprogrammed meeting for worship, 10 a.m. Sunday. Paul Franklin, clerk, 613 10th Ave. S, 35205. (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.

**HUNTSVILLE AREA**—Unprogrammed meeting for worship at Serendipity. 525 Yarbrough Rd., Harvest, AL 35749. John Self, clerk. (205) 837-6327.

#### Alaska

**ANCHORAGE**—Unprogrammed. First Day 10 a.m. For location call 333-4425 or 345-1379. Visitors welcome.

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

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

#### Arizona

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

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

**PHOENIX**—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix 85020.

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

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

#### Arkansas

**LITTLE ROCK**—Unprogrammed meeting, First-day school, 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 297-9893, 663-8283.

#### California

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

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

**BERKELEY**—Strawberry Creek, 1600 Sacramento. P.O. Box 5065. Unprogrammed worship 10 a.m.

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

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

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

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

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

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

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

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

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

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

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

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

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

**PASADENA**—Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: 792-6223.

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

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

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

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

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

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

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

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

**SANTA CRUZ**—Worship 10 a.m. Sunday. Loudon Nelson Center, corner Laurel and Center St. Dave Rich, clerk.

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

**STOCKTON**—10:30 singing, 10:45 worship and First-day school. Anderson Y, 265 W. Knolls Way, at Pacific, (209) 477-6314. Jackson, First Sunday (209) 223-0843, Modesto, First Sunday (209) 524-8762.

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

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

**YUCCA VALLEY**—Worship 2 p.m. Church of Religious Science, 7434 Bannock Trail, Yucca Valley. (619) 365-1135.

#### Colorado

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

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

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

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

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

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

#### Connecticut

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

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

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

**NEW LONDON**—Meeting for worship and First-day school 10 a.m., discussion 11 a.m., Oswegatchie Community Chapel, Oswegatchie Rd., Waterford, CT. 536-7245 or 889-1924.

**NEW MILFORD**—Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (203) 746-6329.

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

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

**WILTON**—Worship and First-day school 10 a.m. 317 New Canaan Rd. M. Walton, clerk, 27 Cornwall Rd., Norwalk. 847-4069.

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

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## Delaware

**CAMDEN**—Worship 11 a.m., First-day school 10 a.m. 2 mi. S. of Dover. 122 Camden-Wyo Ave. (Rte. 10) 284-4745, 697-7725.

**CENTRE**—Meeting for worship 11 a.m. 1 mile east of Centreville on the Centre Meeting Rd. at Adams Dam Rd.  
**HOCKESSIN**—First-day school 10 a.m., worship 11 a.m. NW from Hockessin-Yorklyn Rd. at 1st crossroad.

**NEWARK**—Worship, Sunday, 10 a.m. Phoenix Community, 20 Orchard Rd. (302) 368-7505.

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

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

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

## District of Columbia

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

## Florida

**CLEARWATER**—Worship 10 a.m. St. Paul's School, Oct.-May (homes June-Sept.) Clerk: D. A. Ware, 311 S. Betty Lane 18, Clearwater 33516. (813) 447-4829.

**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**—Sunday 10:30 a.m. (904) 768-3648.

**KEY WEST**—Worship 10:30 a.m. For location call Sheridan Crumlish, 294-1523.

**LAKE WORTH**—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: 585-8060 or 849-3148.

**MIAMI-CORAL GABLES**—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Patricia Coons, 668-1803. AFSC Peace Center, 666-5234.

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

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

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

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

**TAMPA**—Meeting 10 a.m. Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 977-4022.

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

## Georgia

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

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

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

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

## Hawaii

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

**MAUI**—Friends Worship Group. Please call Mr. and Mrs. Gordon Daniells, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or John Dart, 878-2190, 107-D Kamnui Place, Kula, HI 96790.

## Idaho

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

**MOSCOW**—Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11 a.m. Sunday. Childcare. (509) 334-4343.

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

## Illinois

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

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

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

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

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

**CHICAGO**—Northside (unprogrammed). Worship 10:30 a.m. For location call Jim Oberholtzer, 728-7260, or Marsha Holland, 477-9016.

**DECATUR**—Worship 10 a.m. Mildred Protzman, clerk. Phone 422-9116 or 864-3592 for meeting location.

**DEKALB**—Meeting 10:30 a.m. Gurler House, 205 Pine St. Clerk: Donald Ary, 758-1985.

**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.

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

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

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

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

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

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

**QUINCY**—Friends Hill Meeting. Unprogrammed worship 10 a.m. Clerk: Paul Schobernd. 223-3902 or 222-6704 for location.

**ROCKFORD**—Meeting for worship, First-days, 10:30 a.m., except August. Friends House, 326 N. Avon. (815) 962-7373, 963-7448, or 964-0716.

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

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

## Indiana

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

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

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

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

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

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

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

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

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

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

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

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

## Iowa

**AMES**—Worship 10 a.m. Ames Meetinghouse, 427 Hawthorne Ave. Information: (515) 292-1459, 292-2081.

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

**GRINNELL**—Worship 12:30 Sundays (September-May). Varies in summer. (515) 236-8398 or 236-7002.

**IOWA CITY**—Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Co-clerks: Steve Fox and Charles Dumond, 338-2826.

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

## Kansas

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

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

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

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

## Kentucky

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

**LEXINGTON**—Meeting for worship 10:30 a.m. Sundays. Box 13366, Lexington, KY 40511. Phone: (606) 223-4176.

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

## Louisiana

**BATON ROUGE**—Unprogrammed meeting for worship 11 a.m. 546 Bienville St. Co-clerks: Nancy Kirk (504) 766-7602, Jenise Nicholson 383-9681.

**NEW ORLEANS**—Worship, Sundays, 10 a.m. 7102 Freret St. Phone: 885-1223 or 861-8022.

## Maine

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

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

**MID-COAST AREA**—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. 563-3464 or 586-6839.

**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 Metzgerot, near U. MD. 445-1114.

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

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

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

**CHESTERTOWN**—Chester River Meeting, 124 Philosophers Terrace. Worship and First-day school 11 a.m. Clerk: D. Russell Palmer, Rte. 4, Box 282-J, Chesterton, MD 21620. (301) 778-6362.

**EASTON**—Third Haven Meeting, 405 S. Washington St. 10 a.m. David Hawk, clerk; Jane Caldwell, ass't. (301) 822-2832.

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

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

**UNION BRIDGE**—Pipe Creek Meeting. Worship 11 a.m. Margaret Stambaugh, clerk, (301) 271-2789.

## Massachusetts

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

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

**AMHERST-NORTHAMPTON-GREENFIELD**—Worship and First-day school 11 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 548-9188; if no answer 584-2788 or 549-4845.

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

**CAMBRIDGE**—Meetings, Sundays, 9:30 and 11:30 a.m. During July and August, Sundays, 10 a.m. 5 Longfellow Pk. (near Harvard Sq., off Brattle St.). Phone: 876-6883.



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

**GREATER 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 10 a.m. Sunday at 10 South St.

**MARTHA'S VINEYARD**—Visitors Welcome! Worship 11 a.m., 10:30 a.m. summer. Location varies, call 693-0512 or 693-0942.

**NEW BEDFORD**—Meeting for worship and First-day school plus child care at 10 a.m., Sundays. Occasional potlucks and/or discussions, 5:30-8 p.m., first and third Wednesdays at meetinghouse. 83 Spring St. Clerk: Elizabeth Lee. Phone (617) 636-2829.

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

**NORTH SHORE**—Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass. Clerk: Bruce Nevin, 281-5683.

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

**SOUTH YARMOUTH-CAPE COD**—Unprogrammed worship 10 a.m. 58 N. Main St. 362-6633.

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

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

**WESTPORT**—Meeting, Sunday, 10:45 a.m. Central Village. Clerk: John Potter. Phone: 676-8290.

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

## Michigan

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

**ANN ARBOR**—Meeting for worship 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. (313) 761-7435, 761-5077. Clerks: David and Miyoko Bassett, 662-1373.

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

**DETROIT**—First-day meeting 10:30 a.m. Call 341-9404, or write 4011 Norfolk, Detroit, MI 48221, for information.

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

**GRAND RAPIDS**—Worship and First-day school 10 a.m. 25 Sheldon St. SE. (616) 363-2043 or 454-7701.

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

**MARQUETTE-LAKE SUPERIOR**—Unprogrammed worship and First-day school. P.O. Box 114, Marquette 49855. 249-1527, 475-7959.

## Minnesota

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

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

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

**ROCHESTER**—Unprogrammed meeting. Call (507) 282-4565 or 282-3310.

**ST. PAUL**—Twin Cities Friends Meeting, St. Paul Campus Ministry, 1407 N. Cleveland. Unprogrammed worship at 11:15 a.m. Call (612) 644-7071.

**STILLWATER**—St. Croix Valley Friends, Unprogrammed worship at 10:15 a.m. Phone (612) 777-1698, 777-5651.

## Missouri

**COLUMBIA**—Meeting for worship and First-day school 10 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: 874-7154.

**KANSAS CITY**—Penn Valley Meeting, 4405 Gillham Rd., 10 a.m. Call (816) 931-5256.

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

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

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

## Montana

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

**MISSOULA**—Unprogrammed 10:30 a.m., Sundays. 105 Mount Avenue. 542-2310.

## Nebraska

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

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

## Nevada

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

## New Hampshire

**CONCORD**—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-4743.

**DOVER**—Unprogrammed worship 10:30 a.m., sharing at noon. 141 Central Ave. Clerk: Lydia S. Willits (603) 868-2629 or write P.O. Box 98, Dover, NH 03820.

**GORHAM**—Programmed worship 10:30 a.m. except Jan. and Feb. Maple St. Clerk: Evelyn Lang. Phone (603) 895-9877.

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

**KEENE**—Worship, Sundays, 10:30 a.m. P.O. Box 185. Phone: 357-0796.

**MANCHESTER**—Manchester Worship Group, 118 Walnut St. (at Pearl). First and third Sundays, hymns 9:30 a.m., worship 10 a.m. Children welcome. Richard Kleinschmidt, (603) 668-3251.

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

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

## New Jersey

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

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

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

**CAPE MAY**—Beach meeting mid-June through September, 9 a.m., beach north of first-aid station. (609) 624-1165.

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

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

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

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

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

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

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

**MARLTON**—See CROPWELL.

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

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

**MONTCLAIR**—Meeting and First-day school 11 a.m., except July and August 10 a.m. Park St. and Gordonhurst Ave. Phone: (201) 744-7449. Visitors welcome.

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

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

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

**NEW BRUNSWICK**—Meeting and First-day school 10:30 a.m. Meeting only July and August, 9:30 a.m. 109 Nichol Ave. (201) 846-8969.

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

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

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

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

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

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

**SEAVILLE**—Meeting for worship 11 a.m. (July/August 10 a.m.) Main Shore Rd., Rte. 9, Seaville. (609) 624-1165.

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

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

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

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

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

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

## New Mexico

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

**LAS CRUCES**—10 a.m. Sunday, worship, First-day school. 2610 S. Solano. 522-0672.

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

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

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

## New York

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

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

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

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

**BROOKLYN**—Adult discussion 10 a.m., meeting for worship and First-day school at 11 a.m. (child care provided). 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

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

**BULLS HEAD RD.**—Worship 10:30 Sun. N. Dutchess Co., 1/2 mile E. Taconic Pky. (914) 266-3020.

**CHAPPAQUA**—Unprogrammed meeting for worship and First-day school 10:30 a.m. Rte. 120 Quaker Rd. (914) 737-9089 or 238-9202.

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

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

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

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

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

**HAMILTON**—Meeting for worship 10 a.m. Chapel House, Colgate University. Phone: Joel Plotkin, (315) 684-9320.

**HUDSON**—Meeting for worship 10 a.m. first and third Sundays. 343 Union St. Claudia Anderson, clerk, (518) 966-8940 or (518) 329-0401.

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

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

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

FLUSHING—Discussion 10 a.m., First-day school 11 a.m. 137-16 Northern Blvd. (718) 358-9636.

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

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

**LOCUST VALLEY-MATINECOCK**—Duck Pond & Piping Rock rds. (July–August, 10 a.m.)

**MANHASSET**—Northern Blvd. at Shelte Rd. Adult class 10 a.m.

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

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

**Southampton-EASTERN L.I.**—Administration Bldg., Southampton College. (516) 537-3867.

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

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

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

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

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

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

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

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

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

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

**POUGHKEEPSIE**—Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12603. (914) 454-2870.

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

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

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

**ROCKLAND**—Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 359-2730.

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

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

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

## North Carolina

**ASHEVILLE**—Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 227 Edgewood Rd. 298-0944.

**BEAUFORT**—Worship group; 728-5005, 728-5279.

**CELO**—Meeting 10:45 a.m. Yancey County, off Rte. 80 on Arthur Morgan School Rd. 675-9336.

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

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

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

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

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

**GREENVILLE**—Unprogrammed meeting and First-day school 10:30 a.m. 758-6789 or 752-0787.

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

**RALEIGH**—Raleigh Friends Meeting, unprogrammed, (919) 782-3135.

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

**WILMINGTON**—Unprogrammed meeting 10 a.m. New Horizons School, 4903 Oleander. Call (919) 392-2269.

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

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

**WOODLAND**—Cedar Grove Meeting. Sabbath school 10 a.m., meeting for worship 11 a.m. Elizabeth G. Parker, clerk. (919) 587-3911.

## North Dakota

**FARGO**—See Red River Friends, Moorhead, Minnesota.

## Ohio

**AKRON**—Unprogrammed worship and child care weekly, business and potluck monthly. Call (216) 867-4968 or 253-7151.

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

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

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

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

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

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

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

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

**COLUMBUS**—Unprogrammed meeting 10 a.m. 1954 Indianola Ave. Call Rod Warren (614) 863-0731 or Marvin Van Wormer (614) 267-8834.

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

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

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

**MARIETTA**—Unprogrammed worship, first and third First Days at 10:30. Betsey Mills Club Parlor, 4th and Putnam Sts. Gerald Vance, clerk. (614) 373-2466.

**OVERLIN**—Unprogrammed worship 10:30 a.m. Religious Activities House, Oberlin College campus, 152 W. Lorain, Oberlin. Ruth Schwaegerle, clerk, (216) 323-1116.

**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, Paul Wagner, (513) 767-8021.

## Oklahoma

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

**OKLAHOMA CITY**—Friends Meetinghouse, 312 S.E. 25th. Unprogrammed meeting for worship 10:30 a.m. Quaker study group, midweek. (405) 524-2826, 631-4174.

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

**TULSA**—Friends church 10:45 a.m., 6 p.m. 13322 E. 31. John & Betty Jean Penrose, (918) 663-4496.

**TULSA**—Green Country Friends Meeting, (unprogrammed) FGC/FUM, 5 p.m. worship, 6 p.m. potluck, 7 p.m. forum each First Day. Call for location (918) 366-4057.

## Oregon

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

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

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

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

## Pennsylvania

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

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

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

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

**CHELTENHAM**—See Philadelphia listing.

**CHESTER**—Meeting for worship 10:30 a.m., meeting for business 2nd First-day at 9:30. 24th and Chestnut Sts.

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

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

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

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

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

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

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

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

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

**GYWNEDD**—First-day school 10 a.m., except summer. Worship 11:15 a.m. Summerytown 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.

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

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

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

**INDIANA**—Unprogrammed worship group. 349-3338.

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

**KENNETT SQUARE**—First-day school 10 a.m., worship 11 a.m. Union & Sickle. Mary Faye Glass, clerk, (215) 444-0788.

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

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

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

**LEWISBURG**—Worship 10:30 a.m. each Sunday. Vaughan Lit. Bldg. Library, Bucknell University. Clerk: (717) 524-0191.

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

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

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

**MARSHALLTON**—Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 696-6536.

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



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

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

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

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

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

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

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

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

**OXFORD**—First-day school 9:45 a.m., meeting for worship 11 a.m. 260 S. 3rd St. Caroline C. Kirk, clerk. Phone: (215) 593-6795.

**PENNSBURG**—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.

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

**Chestnut Hill**—100 E. Mermaid Lane.

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

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

**Frankford**—Unity and Wain Sts., 11 a.m.

**Germantown Meeting**—Coulter St. and Germantown Ave.

**Green Street Meeting**—45 W. School House Lane.

**PHOENIXVILLE**—Schuylkill Meeting. East of Phoenixville and north of juncture of Whitehorse Rd. and Rte. 23. Worship 10 a.m., forum 11:15.

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

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

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

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

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

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

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

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

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

**SPRINGFIELD**—Meeting 11 a.m., discussion 10:15 a.m. (Oct.–June). W. Springfield and Old Marple Rd. 544-3624.

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

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

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

**VALLEY**—First-day school and forum 10 a.m. (except summer), worship 11:15 (summer, 10). Monthly meeting during forum time 2nd Sunday of each month. West of King of Prussia on old Rte. 202 and Old Eagle School Rd.

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

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

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

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

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

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

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

## Rhode Island

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

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

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

## South Carolina

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

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

## South Dakota

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

## Tennessee

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

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

**MEMPHIS**—Unprogrammed meeting, child care, 11 a.m. Clough Hall, Room 302, Rhodes College. 767-4956.

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

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

## Texas

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

**AUSTIN**—Forum 10 a.m., worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square. Jennifer Riggs and William Walters, clerks, 452-1841.

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

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

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

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

**EL PASO**—Meeting at 10 a.m. Sunday. Meetinghouse at 1020 E. Montana Blvd., El Paso, TX 79902. (915) 544-6724.

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

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

**HILL COUNTRY**—Unprogrammed worship 11 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club, Kerrville, TX 78028. Clerk: Don Warrington (512) 833-5368.

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

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

**RIO GRANDE VALLEY**—Winter worship group. For time and place call (512) 464-4617 or 423-5504.

**SAN ANTONIO**—Discussion 10:30 a.m., unprogrammed worship 11 a.m. New Age School, 217 Pershing, 78209. William Donovan, clerk, 11634 Caprock, San Antonio, TX 78230. (512) 690-8961.

## Utah

**LOGAN**—Unprogrammed worship, Sundays, 10:30 a.m. Campus Christian Fellowship, 1315 E. 700 N. Call Al Carlson 563-3345 or Allen Stokes 752-2702.

**SALT LAKE CITY**—Unprogrammed meeting and First-day school 10 a.m. Taylor-Wright Childcare Center, 1063 E. 200 S. Phone: (801) 583-2287, 583-3207, or 484-8418.

## Vermont

**BENNINGTON**—Worship, Sundays, 10 a.m. Old First Church barn on Monument Circle at the obelisk. (802) 447-7980 or (802) 442-4859.

**BURLINGTON**—Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802) 862-1439 or 863-3014.

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

**PUTNEY**—Worship, Sunday, 10:30 a.m. Putney Central School, Westminster West Rd., Putney.

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

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

## Virginia

**ALEXANDRIA**—Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 765-6404 or 455-0194.

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

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

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

**RICHMOND**—Worship 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. 358-6185.

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

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

**WILLIAMSBURG**—Unprogrammed meeting for worship 4 p.m. Sundays, First-day school 5 p.m. 1333 Jamestown Road, (804) 229-6693.

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

## Washington

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

**OCEAN PARK**—Unprogrammed worship, 665-4723.

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

**PULLMAN**—See Moscow, Idaho.

**SEATTLE**—University Friends Meeting, 4001 9th Ave. NE. Silent worship, First-day classes 11 a.m. 547-6449. Accommodations: 632-9839.

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

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

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

## West Virginia

**CHARLESTON**—Worship, Sundays, 10 a.m. The River School on the campus of Univ. of Charleston. (304) 345-8659 for information.

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

**PARKERSBURG**—Unprogrammed worship, first and third First Days at 10:30. Phone (304) 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 a.m. Contact Barbara Mounts, clerk, (414) 725-0560.

**MADISON**—Sunday 9 and 11 a.m., Friends Meeting, 1704 Roberts Ct., 256-2249; and 11 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

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

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

## Wyoming

**CASPER**—Unprogrammed worship in Friends' homes at variable times. Phone Sharon Hiltner at (307) 234-7028.



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