

October 1, 1986

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

Working
Together
for Peace
and Justice

Growing
Wiser,
Growing
Younger

By Bus
in Beijing



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Cover photo by Terry Foss, courtesy of the American Friends Service Committee

Among Friends: Keeping the Flame Bright

This past month I was pleased to receive the most recent mailing of Wider Quaker Fellowship. I particularly enjoyed reading the small booklet commemorating the 50th anniversary of the founding of WQF. Rufus Jones's letter of invitation announcing the formation of the fellowship in 1936 was included, along with a collection of letters and contributions from members over the years.

Included was this Ethiopian folk story shared by Brenda Campion of Santiago, Chile:

In the house of a wealthy nobleman there was a young servant boy. One day the nobleman said to his servant, "If you can go to the top of that mountain and remain there through the night without fire or blanket, and survive till the morning, I will give you land and cattle and your freedom!"

The young boy was excited. "What a great opportunity!" But then his heart sank as he realized the impossibility of the trial he would have to go through. He decided to seek the advice of a wise old man.

"What can I do, wise man," he said, "to survive the bitter night in these Ethiopian mountains?"

The wise man was silent for some time and then said, "Go as you have been told, and when the cold and bitter night comes, look across the valley and you will see the light from the fire I shall light over on the other side of the hill. As you watch my fire, even from such a distance, your heart will be warmed and you will survive the coldest and bitterest winds."

The boy did as he was told, and sure enough, when he began to shake with cold and fear, he looked across the deep valley and saw the flickering flame kept bright for him by the old man, his friend. Although the wind blew and the snowflakes fell, the boy was still there when the first rays of sun shone up behind the hills and he could run down to the valley and claim his reward.

* * *

It's not too late to have your favorite books from the past year included in our November 15 books issue. Send us a description of no more than three books and include title, author, publisher, and publication date. Each description should be limited to 25 words or less. The deadline is October 7.

Vinton Deming

October 1, 1986 FRIENDS JOURNAL

In today's complex world, in which war depends less and less on people's bodies being conscripted and more and more on the use of their tax dollars to build weapons which can destroy all life on the planet, we need to take a multifaceted stand, using *all* our skills and *all* our witness.

We need the people who have held vigils every Monday morning for six years outside Draper Laboratories at M.I.T., trying to raise the consciousness of workers producing missile-guidance systems. We need the little towns and the bigger cities that are taking courageous steps of conscience to make themselves nuclear-free zones, and thus are able to prevent the production of nerve gas in Cambridge, Massachusetts, and the transport of nuclear wastes along short stretches of highway that go through little towns in Vermont. We need peace pilgrims who walk over this land educating for peace, and modeling trust and freedom from suspicion and fear. We need the people who sewed their hopes and symbols for peace into beautiful ribbon segments and joined them together last year around the Pentagon on the 40th anniversary of the Hiroshima and Nagasaki bombings. We need the contemplatives who, with positive energy, are visualizing the world whole and at peace. We need the stream of letters to congressional representatives who need our support of their courageous stands in the face of difficult pressure. We need the National Peace Tax Fund for those peacemakers who support tax resistance but feel unable to take that path while it is still illegal to do so. In addition, the National Peace Tax Fund would generate money for peace work, an important end in itself as well as a vehicle for hope. We need the AFSC's "Last Slide Show" which gives the hope of second chances. We need families and individuals who believe in and teach love and respect for all people to our young, and who practice affirmation and inclusiveness in a time of alienation. We need people who are centered in their spirits, who create peace in their daily lives everywhere they go.

No one of us can do all of these things. But each small step on the path takes us closer to peace and the integration of spirit and action.

Most of all we need each other! All of us who, in a nonmilitary way, seek peace must speak with each other and support each other in the paths we choose to walk. □

Shirley Waring and Tom Waring, active members of Hanover (N.H.) Meeting and New England Yearly Meeting, serve on the Ministry and Counsel committees of both bodies. They live part time in a small intentional community where everyone works together to construct their own buildings.

Working Together for Peace

by Shirley Waring and Tom Waring



Carol Bragg/courtesy of American Friends Service Committee

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Banquet for the Teacher

by Nancy Dollahite

It was a dinner for the teachers, not for me personally but for all teachers who have taught this only son of the family. But I happened to be the only available guest.

My student's family has lived for 20 years in two rooms in a brick building built in the 1950s. Entrance through the absolutely pitch-black hall and partially intact stairway leads to their apartment on the second floor. The decor of wooden beds, chairs, wardrobes, old calendars, and faded curtains is familiar as the China of the mid-1980s and as my own northern New England of the 1950s. I felt comfortably back at home with one of my elementary school classmates whose parents worked in the New Hampshire textile mills.

We sat in the inner room on a couch upholstered in flowered fabric, in front of a small, wobbly table covered with a plastic cloth. After introductions came the food: sweet Guizhou wine, green beans, squash seeds, spiced beans, bananas, and apples as appetizers, and then the dishes—a whole fish, sweet spareribs, chicken backs (fixed Zhou Enlai's favorite way, they said), and many others. Two dishes even had tomatoes, expensive and hard to get in this season. Everything was cooked just right, subtly spiced and elegant to

behold. No sooner did we start on one dish than another steaming one was brought in.

All this was done in a wok over a small coal burner about two feet high. Ingredients were bought fresh at the local free market, each item bargained for with the peasants and each vegetable hand-picked. Back home, water to wash them was carried in a bucket from the public tap downstairs and a hundred yards away. Preparation space was a table two feet square, a cutting board, and a good knife.

Xiao Chen is the first child and only son of a taxi driver and a sales clerk. His father will do anything for this son and has paid several thousand yuan for his English course, bought him a stereo with two speakers, a guitar, fashionable luggage, and expensive clothes. As his mother told me, they are about to make the greatest sacrifice of all, sending Xiao Chen to work in a city far from home, because this new work unit will send him to the United States and is better for his future.

Chen's father has style. He is a slight, handsome man who did all the cooking. I lost count of the dishes. He whipped in and out of the kitchen, bearing tasty offerings and making conversation as he went. He even brought in the fish to show me that it was still alive just before being thrust into the pot. He is so ambitious for his son and so proud of him that he wanted to do this dinner to somehow thank all of the forces that have miraculously brought Xiao Chen to this place, with a B.S., an English proficiency certificate, and the prospect

of going to the United States.

Chen's mother's face is weary with the relentless effort of bringing up three children and accumulating enough wealth to make this dream come true. Still, she is on the brink of success and watches anxiously to see that everything she can possibly control is going well, keenly aware that there are many things beyond her control. On this occasion she watched to make sure the foreign teacher had everything desired—and more. Only when this exotic being had been stuffed to the point of refusing things

A member of Pullman-Moscow (Wash.) Meeting, Nancy Dollahite teaches English at a foreign language institute in Chongqing. Her last JOURNAL article about living in China was "And a Way Will Open" (FJ 2/1).



three times could she be sure that the gods had been gratified.

And there is the girlfriend, certainly carefully chosen to support and promote this son. Fortunately the two seem happy with each other. Of course this young woman has as bright a future as she could wish, securely allied to an up-and-coming young man, who is also a pleasant fellow and blessed with a talent for music.

The two sisters came later, fresh from their jobs as ticket collectors on public buses. Both were attractively dressed in the latest Shanghai imports, and the young one added a dash of humor, affectionately teasing her family.

Another guest was Chen's uncle, three years older than he. The uncle is married to a woman thick with make-up and with one of the most unhappy faces I have seen in China. Life is set for her in a face-powder mold. The uncle and Chen grew up together and used to be as close as brothers. They protest that

they still are, but the pain of change is there. Chen is going on. The uncle is imprisoned forever in his job as a clothing sales clerk and has resigned himself to drink—he consumed countless glasses of at least three kinds of wine—and to blaming the Cultural Revolution. These two will be divided by their differing opportunities even more than by the distance between their two homes. The uncle's daughter is 1½ years old, the target of adoration from all these adults. She already knows how to use this attention well and performs "disco" with aplomb to the applause of all assembled while chewing on a choice chicken bone.

The driver, an old friend of the father's, was brought in because he had a car and could ferry the foreign teacher around, for of course it would not be suitable for this honored guest to arrive on the public bus. He is perhaps content with his job and his prospects. He drives for a taxi company and earns an extra 300 yuan a month after he has paid the

set amount he owes his company. He glowed with quiet self-confidence and enjoyed answering questions about his car and his work.

As part of the ceremony, Chen's class picture, and shots of him and his classmates and of the institute where he studied intensive English, were passed around and admired by all. I began to understand the significance of those class pictures we always take at the end of each semester.

In all this, I was like a god being presented with gifts at a dim altar, merely a symbol of all those teachers and of those quirks of fate which led to this moment for this family. As I accepted this homage, I wished that all the others who contributed, in fact, much more than I, could also receive this thanks.

The burden to achieve which Xiao Chen carries is a heavy one, as is the burden to support him assumed by the rest of the family. May this family, and others like it, survive these challenges. □

By Bus in Beijing

by Margaret Stanley

While I lived in Beijing during the first five months of 1986, I traveled every day by public bus from the northwest part of the city, where I lived in the Friendship Hotel, to central Beijing, where I did some work for the Chinese Gung-Ho Cooperatives.

It took from 1 to 1½ hours to travel from the bus stop nearest the Friendship Hotel to my destination near the Chang-An and Wangfujing intersection. There was a five-minute walk at each end of the route and a wait of from two to ten minutes at bus stops where I transferred for the second lap of the trip.

A monthly bus pass costs five yuan

Margaret Stanley, a member of Ames (Iowa) Meeting, is a nurse-midwife with extensive experience in China. She was a member of the Friends Ambulance Unit in China, 1946-48, and has returned to China a half-dozen times since 1972. She has published numerous articles on China, including "Jen" (FJ 1/15/72).

(\$1.65 U.S.). With it I could ride on any bus at any time to any place in the city. Having a pass in my pocket was a great convenience, I learned, after several attempts at dealing with exact change for each ride during bumpy and crowded stops and starts. With my plastic-covered three-by-four-inch bus ticket, I was less conspicuous than I had been, fumbling with both small change and the language while buying tickets from conductors. Sometimes in the winter, my light brown hair and blue eyes somewhat hidden under wool cap and scarf, I was not noticeable as a foreigner when I showed my pass along with the rest of the passengers. We were often so packed together that I stood within a wall several people deep. Standing there, held up by the sheer mass of people jammed tight, I could listen to several conversations at the same time.

I learned some colloquial Chinese that way. But that isn't all I learned on the buses of Beijing.

My bus left the Friendship Hotel stop



Joe Volk/courtesy of American Friends Service Committee



at frequent intervals, going south and east along tree-lined avenues, past parks, across a stone bridge over a willow-edged stream, in front of old Chinese curved-roof houses within gray courtyard walls, in view of high-rise apartment buildings, past open markets, construction sites, within sight of a tourist hotel, near the zoo and a huge sports arena, along a stone-banked waterway, through industrial and residential areas, and on a wide boulevard with lanes for bicycles and animal-drawn carts as well as vehicle and pedestrian traffic. I got off at Mo Xie Di, and I walked to a traffic island to transfer to another bus.

My second bus sped south into a stream of Mitsubishi tour buses, Shanghai-made cars chauffeured by white-gloved drivers, trucks, and more bicycles, over a four-lane modern highway, and along Chang An Avenue to Tien An Men. In Tien An Men Square, one of the world's largest and most famous, tourists from all over China and the world gather, agog at that paradise for photographers. It can be, and

has been, filled by a million people at times of celebration. I enjoyed watching kites flying over Tien An Men Square.

One spring day, pink and golden with magnolia and forsythia (in Chinese, "welcome-spring-flower"), as I got off the bus one stop sooner than usual to walk across the square, I noticed just in front of me a Chinese woman about my height, clutching her shopping bag and the bus door with her right hand while her left sleeve seemed hollow. Pushed together by the flow of pedestrians, I greeted her and walked along with her, asking how she fared and where she was from. My questions brought forth a bubbling stream of Chinese. I followed it enough to learn that she had been injured at her workplace less than a year before; had spent four months in the hospital; and was now at home, keeping house for husband and daughter and still receiving pay from her factory. She pulled back her sleeve to show the stump of her left arm. I observed that the scar tissue was a few months old and still healing. Then she halted, motioning me to look at a scar under her hair on the

back of her head. That wound, too, was still healing. I asked if I might help her, but she laughed and patted my arm reassuringly. After a few moments' walk and talk together, as though we were neighbors, she turned off at a side street and waved good-bye, her smiling face ruddy with a healthy glow. I reflected long on the encounter, and wished I might see her again.

As I boarded my bus another day, a young woman edged close, sticking to me as we both stood clinging to a rod hanging above our heads to steady ourselves. As soon as the bus jerked to a start she greeted me, asking if I spoke English. I answered that I did and asked where she had learned English. She told me, haltingly, that she and her husband had studied at the same university where they now teach, and that he had a paper to submit in English. "Will you correct my husband's mistakes?" she asked, getting right down to business, pulling out of her bag a sheaf of papers. Then she read the paper line by line, asking me about the punctuation here and questioning the grammar or tense there. Few corrections were needed. Satisfied that she had her husband's paper in authentic English, she folded the pages and put them back in her bag, thanked me, and with a good-bye, got off the bus at the next stop.

Going home at the end of one April day—the bus crowded, as usual—I stood holding onto an overhead bar, swaying with the crowd's surging against me as we rounded corners or with newcomers boarding and swelling the ranks of passengers, and I was pushed toward a window. I looked down on the head of a woman sitting at a window seat, a single seat. She sat on the aisle edge, resisting every move against her. I could see from my vantage point why she was taking up



David Elder/courtesy of American Friends Service Committee

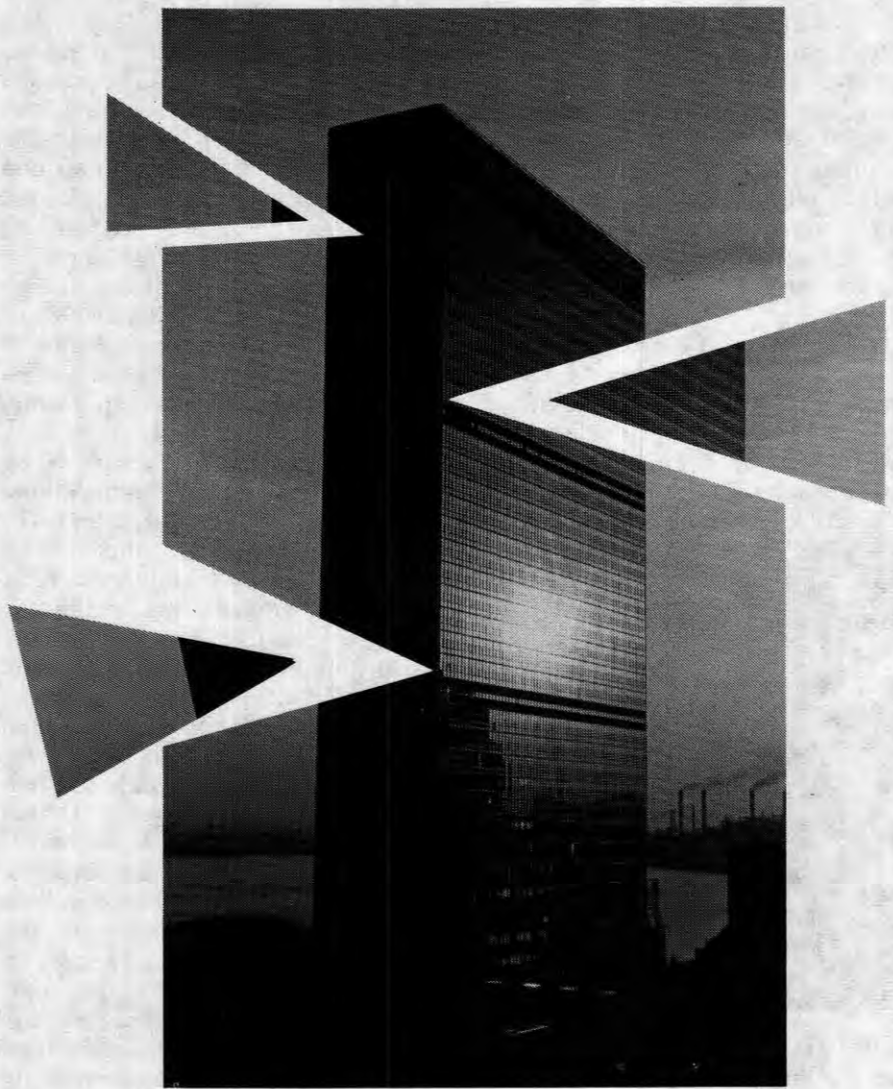
only half the room on her seat. There, next to the wall of the bus, she sheltered a potted plant, a green growing sprig of impatiens with a dozen fresh young leaves and two tiny bright red blossoms. I hoped that by the time she was ready to get off she would not have to elbow her way through the crush of people, that she could protect her treasure until she reached the shelter of her courtyard. In my mind's eye, I could see the plant in her window in a spotlight of sunshine, tended lovingly, and growing and blooming to give pretty pleasure in the hot, dry months ahead.

Then there was the late afternoon ride home when I was too late to catch my usual bus. I asked the conductor how to make a connection I wasn't familiar with. She said, "Wait. I will tell you." I waited and wondered, with some concern, because we were in a part of town I didn't know and it would soon be dark. She motioned for me to stay seated until the last passenger had departed. Then, when the driver had parked the bus, she said something to him and took my arm. She guided me through a maze of other buses in the terminus and across a busy thoroughfare to a bus stop under street lights, where she assured me I could soon catch my ride home. She told me the number to board. She asked a person waiting in line for the same one, to make sure I got on it and to be sure I got off at the Friendship Hotel. Then she patted my arm, smiled, and said good-bye, waving as she disappeared down the street in the waning light.

Many a person has told me, "You can't ride the bus. It's too crowded." One young woman on a bus asked where I was headed. When I told her I was going to the U.S. Embassy to pick up my mail, she seemed to know that it was at a distance and demanded to know why I didn't go by taxi. My reply was short and to the point: "too expensive." "But," she insisted, "You have money for a taxi." Her stereotypic vision saw me as a foreigner, a rich American.

I would not have exchanged riding the bus for a chauffeured, private-curtained car to take me door to door, or for a taxi, even if I had been able to afford it.

I learned more than Beijing colloquialisms on the Beijing buses: I learned all over again that there are friends out there you may think are strangers until you meet them. □



United Nations à la Carte?

by Roger Naumann

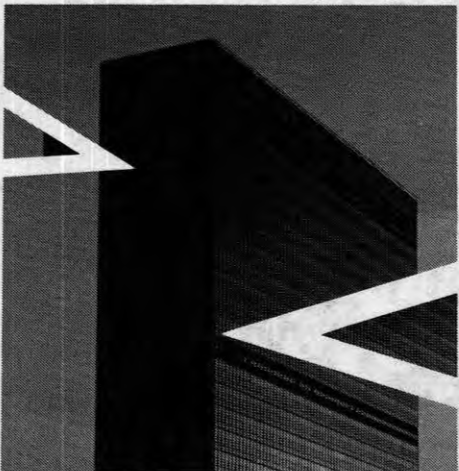
A feature of my four years with the Quaker United Nations Office in New York City has been the growing uncertainty over the commitment of governments to multilateralism

Roger Naumann has been the Quaker United Nations representative in New York for the past four years. He feels that his mission is to infuse an international perspective among Friends and others. His home meeting is Gloucester and Nailsworth (England).

and, specifically, to the purposes and principles of the U.N. There has been a growing tendency for governments to pick and choose what they want from the U.N. and what they are prepared to fund. In response to this, we organized a lunch meeting at Quaker House in late 1982 to discuss how the role of the U.N. Security Council could be enhanced. We were somewhat delayed in beginning the discussion because one participant, the U.K. ambassador, was involved, together with the Soviet and U.S. ambassadors

to the U.N., in a meeting with the U.N. secretary-general, to discuss ways of controlling the growth in the U.N.'s budget. Little did I realize at the time the extent to which these two themes, the "inexorable" growth of the U.N.'s budget and the question of commitment to multilateralism, were to become increasingly interwoven, to the point that today one cannot discuss the one without the other.

Concerns over the growth in the U.N.'s budget and the use to which funds are put have brought the underlying political crisis in multilateralism into much sharper focus. Paradoxically, at a time when the U.N. secretary-general has succeeded in reducing budgetary



growth in real terms to nearly zero, a number of governments are raising serious questions about administrative and budgetary practices in the U.N. Or are these complaints a pretext for reducing their commitment to the organization? This questioning includes opting out of various parts of the U.N. system, not paying for certain aspects of its work as laid down by the General Assembly, and in the case of the United States, slashing its 25 percent contribution to the U.N. budget in half. This last comes on top of smaller selective withholdings by 18 other governments and amounts to a reduction in the U.N.'s regular budget of around 12 percent for 1986.

Are the attitudes of the United States, the Soviet Union, and other major contributors to the U.N.'s regular budget really a question of cash? It is clear that pressures on national budgets are significant; however, contributing to the U.N.'s regular budget (which totaled a little more than 800 million U.S. dollars per annum in 1986 and was comparable

to that of the New York City Police Department) is not a significant burden on any single government. The problem is essentially a political one. First, certain governments are uncomfortable with a number of the resolutions and recommendations agreed on within the General Assembly, and are becoming increasingly bold about expressing this. Second, there is an overall lack of confidence in the U.N.'s ability in 1986 to help build international consensus on the most pressing issues of our time—in the fields of peace, respect for human rights, and economic justice.

These difficulties are exemplified by recent General Assembly voting on the U.N. budget. For example, at the 40th General Assembly in 1985 the votes on the projected 1986-87 budget were as follows: 127 governments (mainly the nonaligned plus the Scandinavians) providing only 20 percent of the budget voted in favor; 11 governments (Western Europeans plus Japan and Rumania) providing 40 percent of the budget abstained; and 10 governments (Eastern Europeans, the USSR, the United States, and Israel) providing 40 percent of the budget voted against. Thus the proposed budget was carried by a substantial majority of governments, but did not have the positive support of those providing 80 percent of the funds.

It would be simplistic to suggest that any government not voting in favor of the proposed budget is automatically unsympathetic to multilateralism or is "anti-U.N." But it is clear that there is a serious problem of imbalance here, which makes the U.N. a less viable institution through which to build up international consensus. How can this be remedied? Paradoxically, the action of the U.S. Congress in dramatically reducing the U.S. contribution to the U.N. budget may hold some seeds of hope. The action was a crude use of power riding on a popular wave of antipathy to the U.N., but it could encourage a serious evaluation of the effectiveness of the U.N. in addressing today's major problems. Based on the U.N. Charter, such an evaluation might ask the following questions: What are the purposes of the U.N.? What in practice does the U.N. have to offer? If we are serious about building up international consensus, what is the nature and shape of the institution we would like to see do this?

Tragically, very few governments

have shown leadership in addressing the present predicament of the U.N. in a creative and radical manner. Political expediency has led to a "patching up" kind of response, reacting to the immediate financial crisis, rather than attempting to tackle the wider political issues. The secretary-general has made a number of cuts in such areas as the hiring of consultants, staff travel, and building maintenance, and has received the endorsement of the General Assembly for more substantial cuts in the number and length of meetings, in documentation, and in various new building projects. Hope for any radical long-term rethinking of the U.N.'s role and work now rests with a high-level group of governmental experts which is due to report to the 41st General Assembly later this year. It will be making recommendations on the administration and financing of the U.N. to improve the latter's functioning and effectiveness.

It appears unlikely that the group will by itself make as creative a set of recommendations as one might wish to see. It is therefore incumbent on all "people's groups," especially those like Friends, who share a consistent and deeply held concern for broadening the areas of international consensus, to make the most of the opportunity offered by the present crisis for constructive change and improvement in the U.N. This might involve using the queries above as a basis for a "manifesto" in support of the principles of multilateralism and of a U.N. genuinely able to further these principles.

It is essential that we make our voices heard at the national level, and as soon as possible, if we are to see a more relevant and effective U.N. emerge from the present troubles. The alternative that is likely to emerge is a smaller, less efficient, and less respected U.N., lacking in leadership and direction. This is comically characterized as a "U.N. à la carte," in which individual governments are free to pick and choose their pet programs and to reduce their financial contributions and level of commitment at will. Surely this is not the world organization we want for the future? □

Further information on the U.N.'s budget crisis and ideas for a possible "manifesto" can be obtained from QUNO, 777 UN Plaza, New York, NY 10017-3521, USA.

PEACE AND JUSTICE

by Newton Garver

The theme of the 1985 American Friends Service Committee Annual Public Gathering was drawn from Lucretia Mott: "There can be no true peace which is not founded on justice and right." It is a resounding slogan, and in one form or another it has undoubtedly been part of the message of active Friends to quiet ones—both before and after the time of Lucretia Mott. It is a slogan which reaches out to oppressed peoples everywhere, helping to build a bond between us and them. And—partly for that reason—it reiterates a theme which has become increasingly strident in recent years, not only at Friends Center in Philadelphia but among active and concerned Friends everywhere. I am concerned that this slogan is in danger of becoming creedal, that spotlighting the element of truth in this thought may have blinded some Friends to its limitations, and that the longing for settled doctrine, which lives in every human breast and which is perhaps sharpened in some by the absence of a Quaker theology, may be being filled by the dogma that securing justice is a prerequisite for securing peace in the trouble spots of the world, or by the false gospel that *everything* is after all really politics.

Lucretia Mott's remark is metaphorical and imprecise, but can be granted part of the truth. She speaks of "true peace," which may not be the same as

actual peace in the real world. I suppose that true peace involves a robust and stable harmony of the legitimate interests of everyone. Since the *only* case where justice is lacking is when someone's legitimate interests have been thrust aside, it follows immediately that injustice is incompatible with true peace. This is something we must always keep in mind, and Lucretia Mott's remark is a fitting enough slogan for that purpose. That's the first principle.

There is also a second principle: de-

East. This is equally true, and equally important. We must be careful not to let the one truth obscure the other.

Just as we cannot abide blatant injustice, so also we cannot allow the creation of a perfectly just society to become a precondition for peace. One reason is that there is constant disagreement not only about what is just in concrete cases but also about the very principles of justice. Even where the principles are not in dispute, as in the case of selling a secondhand car, we are daily witness to

There can be no peace without
compassion, without love, and
without mercy. We may even need
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blot out the demands for justice.

mands for justice are not demands for peace. Nor is justice ever a *sufficient* condition of peace. For there can be no peace without compassion, without love, and without mercy. So we must be careful that the concern for justice does not blot out the need for compassion—and sometimes we may even need to let compassion and mercy blot out the demands for justice, as for example in the Middle

bitter disputes about just what rights the various parties have; that is to say, about what would be a "just" outcome. When it comes to principles, the disputes can be even more bitter, as when someone challenges whether ownership and occupancy over decades gives one a just right to land, or whether progressive (or nonprogressive) tax rates are just (or unjust). We must remember that

A member of Buffalo (N.Y.) Meeting, Newton Garver has served as clerk of Oakwood School. He teaches philosophy at the State University of New York at Buffalo.

there is a great difference in practice between justice and injustice: it is easy enough to agree in practice on many cases of blatant injustice, even when there is no consensus on the principles of justice—or even on what would constitute a fair resolution of the injustice. Where justice is abstract, injustice is concrete; that is why these two principles are both true. We must not let the application of Lucretia Mott's remark to the concrete cases of injustice beguile us into dogmatic abstractions which can only hinder efforts toward peace.

Another concern about declaring justice a precondition for peace is that we are apt to encourage those who will pursue justice with a sword. We should keep in mind that the rhetoric of justice is very powerful and is associated with urgency and necessity. Justice *must* be done, and be observed in the course of doing anything else. Our just rights cannot be left to the same sort of trade-offs and compromises as our dams and water-

use, even when what we say is true.

In this connection it is worth noting that the words of Lucretia Mott conform as well to those protecting the status quo as to those seeking a new and peaceful socioeconomic order. President Reagan, for example, echoed them when he said, "True peace rests on the pillars of individual freedom, human rights, national self-determination, and respect for the rule of law" (*New York Times*, November 15, 1985). I suspect that many Friends would agree that the words here serve to promote not peace but rather a standing justification (or rationalization) for not entering into a more peaceful relationship with the USSR, for not cutting the Defense budget, and so on.

Reagan, for his purposes, could have expressed wholehearted agreement with the theme of this year's annual public gathering! I believe that we should ask ourselves whether it is in conformity with the testimony of plain speaking to proclaim slogans which admit of serving such diverse interests.

A further consideration is that AFSC practice conforms to the second principle as much as to Lucretia Mott's principle. Although we cannot be silent about injustice in South Africa or Chile, it does not help to stress justice in the work of the International Affairs representatives, or in the Middle East. If we were to say that justice is a precondition for peace in the Middle East, for exam-

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ways. Nor can the just rights of others. So when faced with denials and delays, the agents of justice among us have commonly resorted to coercion and the force of arms. If we say that justice must come *first*, do we not encourage such use of force? Can we expect either our allies or their opponents to interpret our rhetoric in any other way? I know that the Friends who insist on the priority of justice do not intend to give this sort of comfort to violence, but our actions are often other than what we intend. The rhetoric of justice is so powerful, and historically has been so inflammatory, that we need to consider carefully its



ple, we would only be fanning the flames of militants who are already overzealous. The most recent AFSC book on the Middle East does not call for a just peace but for *A Compassionate Peace*. And the reason is clear. The claims to justice—those put forward by the principal parties to the disputes about Jerusalem, the West Bank, and the Gaza Strip—are equally plausible and wholly incompatible. So peace requires that some of the claims to justice be given up and that some of the cries for justice be silenced.

How is that to be achieved? Not by censorship or tyranny, of course. One road would be to try to say what is really just, and then to argue the various

parties out of some of their claims, to alter their picture of justice. That, however, is not a road any of us would much like to travel. It is so difficult to distinguish between a person's self-image and a person's sense of just rights, that our sense of solidarity with others normally leads us to suggest that they not insist on rights rather than that they change their conception of their rights. So the far more promising road is to focus instead, as does the AFSC study of the Middle East, on the possibilities of compassion and cooperation. Most human beings are far readier to admit that the others, too, are human and have human needs and aspirations than to admit that their cause

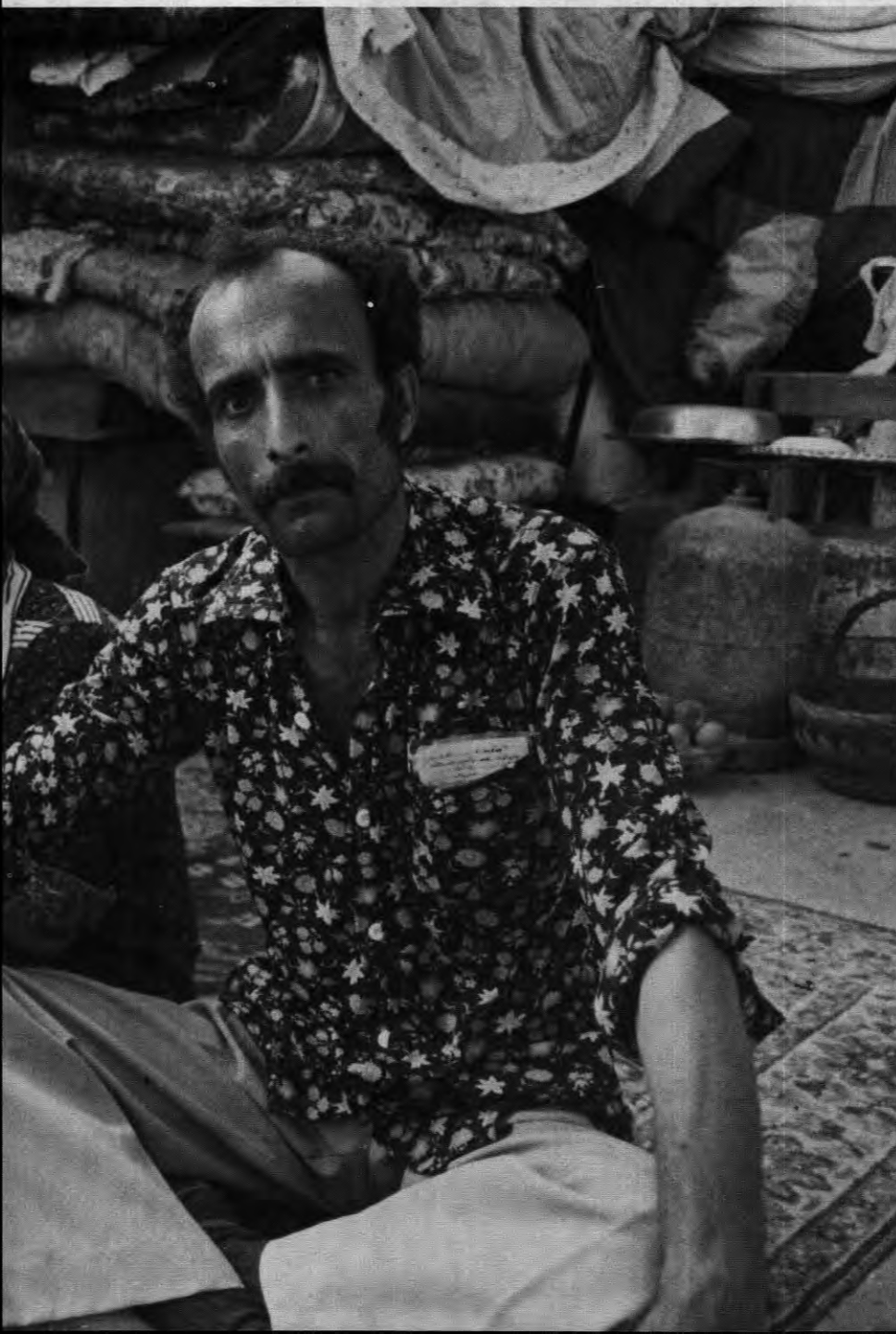
has not been just. This is surely the case among Palestinians and Zionists. In such cases peace depends on the prospects for compassion and cooperation—and in part on the prospects of compassion and cooperation suppressing the unanswerable questions of justice. In such cases the words of Lucretia Mott do not even seem true, let alone a self-evident dogma.

My concern is not to suppress the voice of Lucretia Mott—heaven forbid!—but to assure that her words are neither interpreted to condone or give comfort to the armed militants who echo them, nor interpreted to obscure the importance of compassion and cooperation as conditions of peace.

A third principle to bear in mind is that the practice of justice and the implementation of right depend on peace. They somehow depend, first, on the absence of war. The exact relation is difficult to state: justice and right tend to wilt during war and flourish only in its absence. The horrible camps and gas chambers of the Nazis could not have been set up and maintained if Germany had not been at war. The Japanese internment camps in the United States were similarly facilitated by war. Peace is not a sufficient condition of justice and right, but it seems a necessary one. It therefore remains true that one of the best ways to promote justice and right is to work for peace, e.g., by watering the feeble roots of compassion and cooperation.

I think the reason for the dependence of justice on peace is that justice and right depend in practice on there being sentiments of solidarity rather than enmity, of respect rather than hate. The very notion of “enemies” or people who are “evil” suppresses compassion and engenders horrendous sanctions for violence and injustice. It is only where there is a willingness to live together that people respect the rules for living fairly. It is useful to conceive of peace (in a weak sense) as just the willingness to live together, or the recognition of the necessity to live together, whether because of our common humanity or because we are all children of God; and to conceive of true justice as principles of fairness which work in practice. Then we can see that the motto from Lucretia Mott is equally true if it is turned inside out: *There can be no true justice which is not founded on peace.* □

UNRWA photo by George Nemeih





Growing Wiser, Growing Younger

by Gray Cox

I tell you solemnly,
anyone who does not
welcome the
kingdom of God
like a little child
will never enter it.

—Luke 18:17

I am convinced that one reason children heal so rapidly is that they pay attention to things that hurt. Children begin with the wisdom to cry at pain and grieve at loss—and then they are taught to “grow up,” to “wipe their noses,” to “accept the facts,” and to “start acting like adults.”

All of us have suffered the oppression of adulthood. And it is perhaps the central form of oppression, the hub of the wheel from which the spokes of racism, sexism, religious bigotry, national chauvinism, and other oppressions radiate. Adulthood binds these to the core of our being. As children we see others hurt or are hurt ourselves, but we are told to ignore our natural impulse to sympathize or complain and to grow up. We are told to accept the fact that these ways of being victim or victimizer are part of the reality adults accept.

Anyone who has taught First-day school to six-year-olds can understand why first-grade teachers invoke a host of disciplinary measures to make kids grow up—to make them sit still, listen, and obey. Without gold stars for the good little bunnies and public embarrassments for the Peter Rabbits, things tend to get wild and the class starts to act like, well . . . like a bunch of six-year-olds.

But the schools fix this fast. Scores on creativity tests drop dramatically in the first three years of elementary education because children are taught to stop listening to themselves, to start listening to the authorities, and to start behaving like little adults—little pharisees, saducees, priests, and scribes.

In Friends' tradition of eldering there was perhaps an element of this—a sober, puritan effort to discipline adults and use peer pressure and moral suasion to make them give up childish ways of dressing, dancing, singing, and talking. But the institution of eldering has largely died out among Friends. Insofar as eldering gave expression to a full, open, active sharing of each other's daily concerns, this dropping of the practice is a great loss. To recover that full, open, active concern anew, it is time we began to institute a new practice: youngering.

Becoming an adult hurts. Becoming

a kid again is frightening. We often must relive old hurts. But by attending to them we can heal, laugh, and go on to grow into the faith that liberates. It is the faith of a kid who learns to ride a moped by hopping on and who learns to swim by jumping in. It is the liberation of someone who bikes up a dead-end street and then breaks into the woods on the barest trace of a trail. It is the freedom of someone who trusts the water.

I myself am still unclear as to what it really means to be a kid. But I am convinced that there is some sense in which



we Friends need to younger ourselves and each other. We need to begin asking all the embarrassing questions about each other's personal lives that kids pop out with but adults suppress. We need to younger ourselves by letting go of all the answers we have and judgments we make and start pestering each other with “why?” We need to start asking about everything in that indefatigable manner of a three-year-old who asks 7 times 70 times: “why?” We need to refuse to sit still with our bodies when we are not still in our minds.

This does not mean that we need to forget the future. We can work for peace and justice in the way of that eccentric, kid-like, laughing Mohandas K. Gandhi—who once said: “Civilization is not an incurable disease, but it should never be forgotten that the English people are at present afflicted by it.” We can dump all of the assumptions about knowledge, power, and reality that make us think the mature, civilized attitude is one that accepts the fact that conflict is essential to all life.

These views include the belief that rational argument is aggressive, critical argument in which we “attack positions” to emerge as victors, and the belief that rational action is a matter of manipulating things and other people as means to our own preferred ends. These assump-

tions make us think all life is conflict; so to achieve peace by reducing or eliminating conflict we must reduce or eliminate life itself.

We can and should dump these civilized assumptions. We should treat reasoning as a team sport without opponents, and we should trash methods for “management by objectives” that tell us to define our goals before we act and start engaging in an organic, open-ended, ongoing activity. In doing so, we will learn more about what it means to say that there is no way to peace, peace is the way. And we will learn to younger ourselves.

Kids can be deadly serious. But unlike adults, they do not suppose that seriousness is a matter of somber looks, stiff postures, suppressed feelings, and cramped thought. They suppose that it is a matter of simply giving their whole, uninhibited, bodily attention to whatever they are involved in. As we start to do this, we will find resistance. We will, for instance, make the grown-ups around us uncomfortable when we stand up, stretch, and walk around during a business meeting where everyone has gotten cramped from sitting too long. If we are busy with our mouths and bodies we start to get judged as busybodies. We start to receive nonplussed looks when we sing and dance out loud or say naughty words and then laugh.

But there is a loving presence that we can wire into when we do this. It moves us and others to a deepening in that silence which is not empty but is the place from which words come. It is a presence that looks at our mature, serious, adult expressions and concerns and says, “Poop!” It is the presence of someone who is constantly laughing at the serious disciples who would have kept the kids from Jesus.

The god of kids is often a noisy god. Many kids may talk at once and one right after the other in a stream that babbles not because it is a shallow brook but because it takes delight in cascading over rocks.

Entering the silence is a matter not of shutting up but of opening up. It is a matter not only of fixing on the Light but of letting go of attachments to our worldly adult desires and cares. The Light will take care of itself—and of its children. We must simply walk, skip, hop, jump, shout, and throw stones in it. □

A member of Nashville (Tenn.) Meeting, Gray Cox teaches philosophy at Middle Tennessee State University. His writings include a Pendle Hill pamphlet, Bearing Witness, and a book, The Ways of Peace: A Philosophy of Peace as Action.

Dear John and Jane Smith:

I met you when you ventured into Rochester Friends Meeting some time ago. Afterwards, a Friend told me you were quite surprised, and questioned whether Friends were even Christian. I feel called on to respond—a little, at least.

Quakers hold a number of ideas very deeply. The central one is that there is "that of God in all people" and that this Spirit, the "inner Light" we often call it, is as available to us today as it was to those in biblical times. We believe that we can communicate with it and that revelations will be revealed to us if we are prepared to receive them. Some may call "that of God in everyone" Jesus, but Quakers have been very reluctant to define spiritual experience for others. Consequently there is a broad diversity of theological belief, and a credo is not part of Quakerism. Joining a meeting requires instead a lengthy self-examination of one's beliefs and values in the presence of a few members.

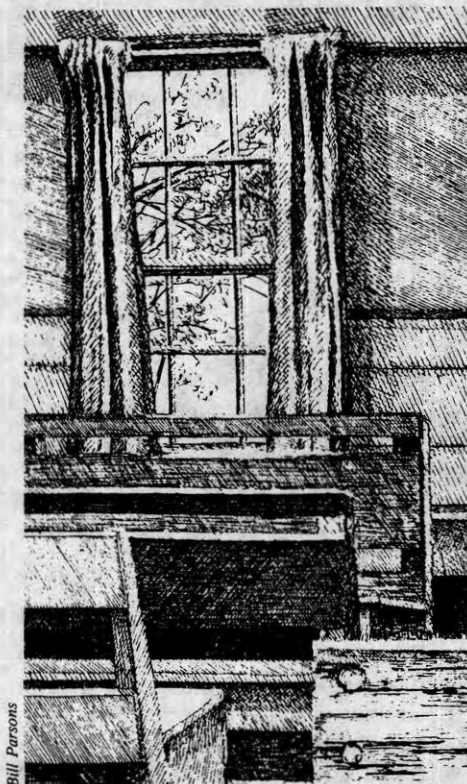
Because "that of God in everyone" can speak to *my* condition today (and yours, too), Quakers have adopted a number of practical behaviors and thought patterns that flow from this central belief (though being imperfect people, Quakers do not always act in harmony with these practices):

Each should be a seeker after revealed Truth, waiting expectantly in silent meeting, as well as at other times, for Truth to emerge.

Silence is an appropriate mode for this seeking, and out of the silence may come the speaking of a message that may have meaning for the whole group present or for just a few.

Because there is that of God in everyone, any person may be the bearer of a great spiritual message; consequently we wait expectantly together. Some Friends

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groups have a pastor who takes on some of the work of ministry; Rochester Meeting does not, and all members take on the work of ministering to one another.

Because there is that of God in everyone, a business meeting is more properly called a "meeting for worship with a concern for business"; each participant searches for understanding, both in listening and speaking to the issue at hand; and with great care, consensus is built, and the community can move together as one. Votes are not used because they are considered divisive: a minority is put down.

Because there is that of God in everyone, even our enemies, we are all family, and we are called on to be peacemakers; to find ways of building bridges between people; to discover and teach alternatives to violence; to be caring in all our relationships; to speak to that of God in everyone in all sorts of people, in all sorts of conditions, in all sorts of places, and at all times to enhance the life of the Spirit.

Because there is that of God in everyone, we believe that all are worthy to be

granted dignity; you were not angered, I hope, by my salutation at the beginning of this letter: I addressed you by your given names in the manner of Friends, and used no titles.

Because all must be lifelong seekers after Truth, Quakers refuse to swear oaths, because swearing implies that the standards for truth-telling may differ from time to time and place to place. As God gives a Quaker to know the Truth, so will he or she tell it.

Similarly, because one is obliged to be a seeker at all times, no place is more sacred than another place. In the sight of God, all places are holy. In this way a meetinghouse differs from a church: it is a place of convenience for the members, not a holier place. (Members, of course, may have all kinds of personal *feelings* about the particular place they are used to, but in fact, any building suitable in terms of size and location for the members' uses will do.)

We value others' notations of their spiritual quests as useful to know about, perhaps offering pointers for our own seeking. Friends read the Bible, of course, and many other writings. The diaries of George Fox and John Woolman, the writings of Thomas Merton and Dag Hammarskjöld, Philip Hallie's book *Lest Innocent Blood Be Shed* (about the French town of Le Chambon-sur-Lignon and its remarkable pastor, André Trocmé), and Martin Luther King, Jr.'s and Gandhi's writings are considered of great spiritual value to Friends, as are many others, too numerous to mention. But we primarily rely on our own direct experience of God, who speaks to the condition of each of us when we but listen.

Perhaps we can look forward to seeing you at Friends meeting again soon.

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THE ORIGINAL Long-Distance Relationship

by Mariellen O. Gilpin

A number of years ago I asked a woman at work if she believed in God. She bristled. "When I was a child, I believed in God, and I prayed with all my heart that my parents should get back together, and my prayer wasn't answered. If God doesn't answer the prayers of a *child* . . ." She left it at that.

We're more likely to build good relationships with God if we know what to look for and where to look for it. It seems to me that a "growthful" long-distance relationship with another person may perhaps provide a model for what to look for in a relationship with God.

When my friend Lillian lived in town, we met for lunch every day. We often had long, soul-searching conversations; sometimes we would call one another in the evening to make some point that just wouldn't wait until lunch the next day.

When she moved away, we began writing letters—or to be more accurate, I wrote letters and she called! And that's the first principle in building a relationship with God: keep contact.

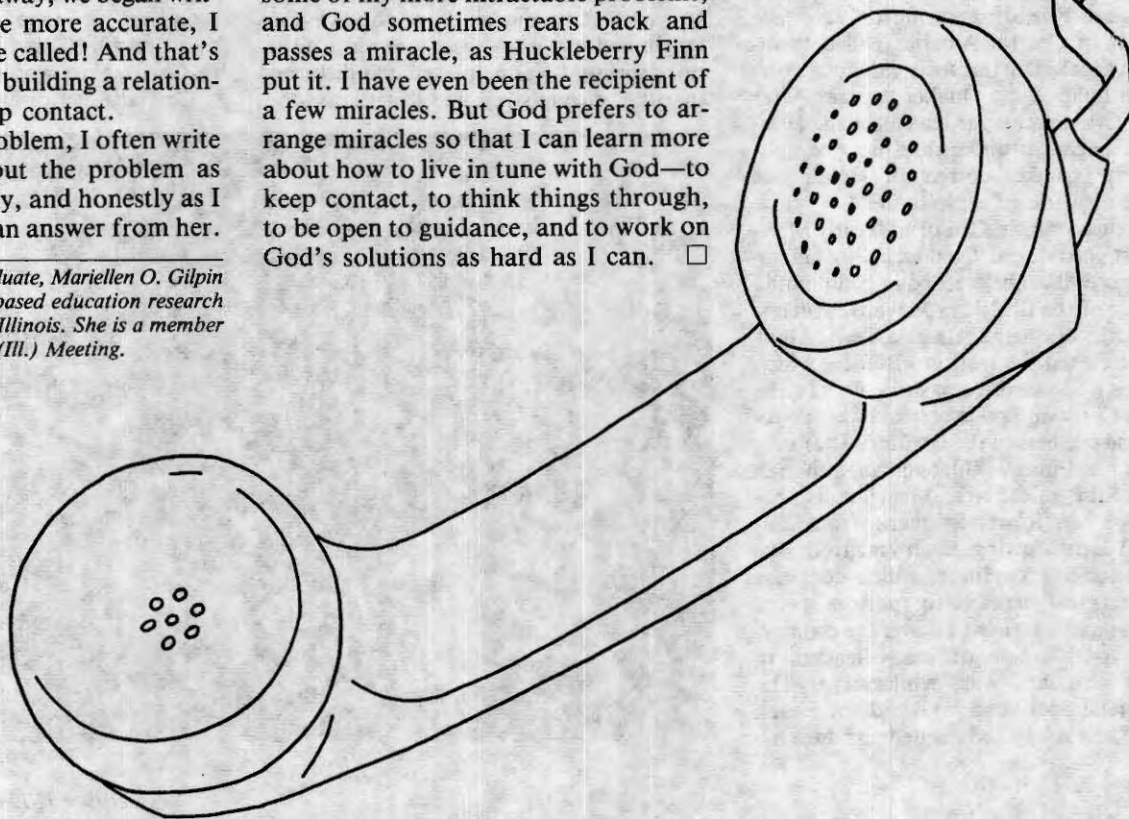
When I have a problem, I often write to Lillian, laying out the problem as carefully, completely, and honestly as I can. I don't expect an answer from her.

Sometimes I *get* an answer, but I don't *expect* one. What is more likely to happen is that two or three weeks after I write the long letter, I dash off a short note that says, "That problem I wrote to you about? Well, a day or two after I wrote I had some insight, and I've been doing some things about it, and well, things are sort of rocking along in a generally growthful direction."

I think we shouldn't expect answers from God when we pray about a problem. Sometimes we get answers, and sometimes we know somehow that the answers came from outside us. But we shouldn't *expect* answers. God made us smart so we can think things through for ourselves. If we are open and receptive, we often can learn how to cope better by applying our own intelligence to the problems we have. Like Lillian when she gets one of my long letters, God loves me and supports me while I make concerted efforts to solve my own problems.

Lillian would like to step in and solve some of my more intractable problems, and God sometimes rears back and passes a miracle, as Huckleberry Finn put it. I have even been the recipient of a few miracles. But God prefers to arrange miracles so that I can learn more about how to live in tune with God—to keep contact, to think things through, to be open to guidance, and to work on God's solutions as hard as I can. □

An Earlham College graduate, Mariellen O. Gilpin works in the computer-based education research lab at the University of Illinois. She is a member of Urbana-Champaign (Ill.) Meeting.



Visiting With Friends in Central America

by Elizabeth Claggett

Elizabeth Claggett and her husband, Jonathan Vogel, are the resident Friends at Friends Meeting at Cambridge in Cambridge, Massachusetts. They helped to plan last year's World Gathering of Young Friends. In the summer of 1985, after attending the gathering and the Friends World Committee for Consultation triennial in Mexico, they felt called to travel among evangelical Friends in Guatemala and Honduras. The following is condensed from a longer account of her visit.

The first Friends church I saw in Central America was in a poor section of Guatemala City 1½ blocks from a huge city dump. Jonathan and I were staying with Danilo and Dora López at Thirtieth Calle Church. I drew a quick breath as I read the sign in front, "Templo Evangélico Amigos" (Evangelical Friends Temple). I knew that Friends and most Protestant churches in Central America called themselves evangelical in this society that is 80 percent Catholic. But a Quaker temple? After visiting five churches in Guatemala and Honduras I began to understand how complicated the Quaker community is in this climate of war and exploitation.

Missionaries from California Yearly Meeting first introduced Quakerism to Guatemalans in 1902. They settled in Chiquimula ("Valley of the Birds" in Mayan), which is still the hub of Central America Yearly Meeting. We visited the Instituto Bíblico, which prepares students to be pastors; we saw the Friends Christian Bookstore; and we met students and teachers of the Institute. The director, Samuel Pinto, is Guatemalan, although much of the guidance and teaching is provided by a handful of missionaries from California Yearly Meeting. Each year from five to ten students graduate, which does not meet the great demand for pastors in the worship groups forming all over the country.

The youthfulness of many leaders in Friends churches was exhilarating. The Guatemalans loved to joke and tease each other. Their gaiety and spiritedness drew me

in so that my fears of not being an acceptable Christian were ameliorated. In worship they shared emotional traumas and joys trustingly, even with strangers.

I was apprehensive at first with Guatemalan Friends, conscious of how my untraditional Christian beliefs compared to their evangelical position. On my first day at Thirtieth Calle Friends Church I cheerfully pulled out the only Spanish Bible I knew, which I had received from Jim Corbett while helping Central American refugees. I was proud of it. However, Danilo López earnestly explained to me that this Bible was written for Catholics and the liberation theology movement. He doesn't agree with liberation theology because it starts with a premise that the poor deserve as much wealth as the rich. This leads poor people to keep asking, "How are we going to receive what we deserve?"—which may invite violent revolution. Most Central American evangelicals (Protestants) believe that liberation theology is communism in disguise.

I could understand the point of view that liberation theology has a perspective on the Bible that may bias people toward fighting for justice. Guatemalan Friends believe Jesus taught that love is the base from which all actions spring. I was perplexed and disturbed that they strongly rejected Christians seek-

ing liberation. Didn't the Catholic poor, demanding justice, pray and love as ardently as any Christian? Do evangelicals think that so much violence and war has been perpetuated by the desire for justice that it has dislodged and trampled the root of love? I juggled the questions in my mind, frustrated at not being able to talk openly. I simply told Danilo, "Often I learn from those who disagree with me. They carry part of the truth. Stay open and pray."

In my travels I was eager to discover what type of witness Central American Friends are making to stop the torture, murder, and terror existing in their countries. This is a very complicated and delicate topic. Anyone who challenges the government is a dissident; anyone perceived as a dissident may "disappear." People can't freely discuss their discontent with the government. When I asked oblique questions about the military or the violence, Guatemalans shrugged their shoulders or ignored the intent of the questions. They talked about upholding their own moral standards. I gathered that Friends there believe that once everyone leads moral lives (no killing, drinking alcohol, absconding, etc.) then social justice will naturally prevail. If all of us give everything over to Christ, then won't God's justice reign?

Central American Friends have stayed out



Courtesy of Elizabeth Claggett

of politics. Some do not vote: they have no confidence in the fairness of the voting system. They don't give full support to politics that is not based on Christian principles. Often, to save their lives, Friends ignore the political arena.

Central American Friends discourage people from fleeing their countries to seek refuge in the United States. A teacher at Chiquimula held up as an example a local Friend who traveled overland to enter the United States. When he found out it was illegal to cross the U.S. border, the Friend decided to return to Guatemala rather than break the law.

Instead of traditional political or social work, Friends concentrate on helping each other to lead healthy, moral lives. They tend the homeless, the hungry, and the sick that come into their churches. Friends at the Thirtieth Calle Church, for example, run a free medical clinic (when supplies are available). Generally, evangelical Friends seek to bring souls to Christ. As individuals come to Christ, then God's will and justice can flow over the land.

I was skeptical when I first attended an evangelical worship service. Lingered remnants of my Philadelphia Yearly Meeting elitism snickered, "You won't find God here." I was amazed to learn that in Central America, Friends urban churches hold services four or five nights a week; in villages there is often a religious program every night. The churches themselves are simple, with a platform and a podium in the front, often with flowers. Thirtieth Calle Church had few adornments except for the bold words on the front wall: "Santidad de Jehova."

The service usually had boisterous singing, Bible reading, testimonials, a sermon, individual prayers, and an offering. I was impressed at how various members helped to conduct the service. The preacher, who often is the pastor, is free to focus on the sermon. I like this model of shared leadership.

The preacher often ends the sermon with a passionate altar call. "By the saving grace of Jesus Christ, you can be free of sin . . . If any of you want to have a personal relationship with Christ, raise your hand." The Quaker minister urges all those who want to accept Jesus into their hearts come forward. The altar call is a moving climax to the service.

Many times a leader in the church would invite us all to pray. We would stand and the leader would ardently pray aloud with closed eyes. Meanwhile all the Friends around us would be whispering their prayers earnestly, often repeating the leader's prayer in their own words. The cacophony of desire sent forth for God was remarkable.

I enjoyed the variety of the worship services. In an oral culture with many illiterate people, the singing, Bible study, and open sharing of Christ's miracles invited a warmth and vitality that often is subdued by silence. I strongly felt Christ move among us.

When Jonathan and I arrived at Copán Ruinas in Honduras, we discovered that Sunday morning services are devoted to Bible study. The evening services, in this agricultural society, had greater attendance.

To our astonishment we learned there are two Friends churches only half a kilometer apart. Four years ago the membership had split because some members decided to include baptism, clapping while singing, taking the Lord's Supper once a year, and speaking in tongues. Others decried such behavior as Pentecostal, not Quaker evangelical. Where do you draw the line? Copán Ruinas is not the only town in Honduras where evangelical Quakers took a Pentecostal bent: other examples are Gracias, Santa Rosa de Copán, and Tegucigalpa.

In Copán Ruinas a small group remained loyal to Friends worship. At first, I imagine, they suffered like refugees without a home. Their pastor, María Antonio Rivera, came in 1982 after graduating from the Instituto Bíblico in Chiquimula. When I visited them, they were constructing a building with their own money and labor. In July they had shingled the roof. In August I helped them to pour a cement floor. They were consumed with the reconstruction of their church and in their eagerness asked if I didn't know of North American supporters who would serve God by helping build their church. I nodded encouragingly, but noncommittally. What do you say when hard-working people ask you for charity? Without an answer, I wedged my shovel into the next load of dirt.

María Antonio Rivera explained the needs of the people. Besides being the pastor, she is a member of the governing body of Honduras Yearly Meeting. She told me about their sickness and poverty. "Many Quakers give money and materials to refugee camps in Honduras. But don't they realize that we Friends here in Honduras are underfed? We are in your own family of Friends and we need shoes and clothes, too." She laughed at the irony of the situation: North American Quakers all too ready to help refugees, while her congregation and Honduran Friends continue to suffer similar hardships.

We found Friends in Honduras active and concerned on many issues. Andrés Carranza from San Pedro Sula had been working with the Honduran congress to permit conscientious objection to the military draft system. Unemployment rages high in Honduras: many Friends can't eek out a living. The pastor at Tegucigalpa, Juan García, has another part-time job to make ends meet. Yet the spirit of Honduran Friends churches is strong.

I left Honduran Friends with a sense of love and hope growing in the midst of poverty and sickness. I went to Friends in Central America with a critical mind and left with a full heart. They answered that of God in me. □



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Reports

Spirit and Action at Nebraska Yearly Meeting

Friends from across the Midwest gathered in Central City, Nebraska, June 5-7 for the 79th annual assembly of Nebraska Yearly Meeting. The three days were filled with business sessions, interest groups, public meetings, and, of course, fellowship.

Guest speakers Alan Kolp, a faculty member at the Earlham School of Religion, and Margaret Yarrow of Intermountain Yearly Meeting spoke during evening sessions, which were open to the public.

Alan Kolp addressed the "Unique Spiritual Basis of the Religious Society of Friends" and "Spiritual Vitality: Living to Serve" during the sessions on Thursday and Friday. He discussed the spiritual calling of Friends as a body and as individuals.

In her talk describing "Guests of My Life," Margaret Yarrow explained how three important people in her life gave her direction in spiritual as well as in other matters.

The guest speakers provided Friends an opportunity to focus on the spiritual side of life. Interest groups and reports from larger corporate activities showed Friends how the spirit can be applied to more practical tasks.

Representatives gave reports on activities during the past year of the various groups Nebraska Yearly Meeting supports—Friends Committee on National Legislation, Farm Crisis Response Team of Interchurch Ministries of Nebraska, Friends World Committee for Consultation, American Friends Service Committee, and Associated Committee of Friends on Indian Affairs.

Interest group topics ranged from the work with native Americans on the Big Mountain controversy in Arizona to reports on last summer's World Gathering of Young Friends and the FWCC triennial.

With a sense of sadness, Denver (Colo.) Monthly Meeting was laid down during these sessions. The monthly meeting, which in years past provided the yearly meeting with much leadership and support, had dwindled to one active member.

The yearly meeting spent much time struggling with naming the presiding clerk for the coming year. Many Friends did not feel comfortable in naming Ronald Mattson for a second year, while other Friends felt he is the best person to clerk the yearly meeting at this time. It was finally decided to name Dean Young assistant clerk for a second year, Miriam Mesner recording clerk, and not name a presiding clerk.

After three days filled with struggles as

well as laughter, the yearly meeting adjourned to meet again June 4-6, 1987, in Central City, Nebraska.

Miriam Mesner

Friends Support Moscow Trust Group

A Friends Committee for Support of the Moscow Trust Group was organized at the 1986 Friends General Conference Gathering of Friends in Minnesota, June 28-July 5.

The Moscow Trust Group is a group of Soviet pacifists who have participated in activities that express their conviction that both the United States and the Soviet Union must change their policies before peace between the superpowers can be achieved. Trust Group members believe that trust will not become a reality until citizens of both countries have the right to open communication with each other. With the support of Western peace organizations such as the Fellowship of Reconciliation, the group has circulated petitions, engaged in demonstrations, held seminars, and circulated a number of innovative peace proposals. Members of the group have also suffered harassment by the KGB. They have been arrested and imprisoned, detained in psychiatric facilities, and in some cases forced to emigrate to the West. About half of the group have been charged at one time or another with "hooliganism."

Accounts of the sufferings of Trust Group members are reminiscent of the beatings and jail sentences imposed on early Friends by government authorities. Also, like early Friends, they see themselves as law-abiding citizens who are compelled by deep conviction to speak truth to power.

Trust Group members believe that the Soviet government is less likely to take vindictive action against individuals who are known in the West. Thus they have called for support from peace activists throughout the world. Concerned Friends at the 1986 FGC gathering searched for ways to provide this support. Some Friends agreed to write letters to Trust Group members still in Moscow; a few will be able to visit them in their homes; and all have signed a petition to the Soviet government asking that the persecution stop. This petition was also circulated widely at the gathering. Friends also made two peace banners that will be taken to Moscow. Like the Peace Ribbon, they will strengthen the international character of the peace movement.

The support committee believes that world peace will not come as a result of changes in the policy of only one of the world's governments but requires a concerted international effort to change policies in all the world's



governments. Creative peace groups independent of state control are needed everywhere, and Friends have a unique opportunity to support one in the Soviet Union, where independence is in short supply. Friends who wish to participate may contact Jennifer Hollingshead, RD 4, Boyertown, PA 19512, or Jack Phillips, 721 Sixth Ave. S, St. Cloud, MN 56301.

Irving Hollingshead

Lake Erie Celebrates Worldwide Community

Lake Erie Yearly Meeting met June 12-15 at Defiance College in Defiance, Ohio. The theme, "Worldwide Community," was apt for our meeting at this site, the confluence of the Auglaize and Maumee rivers, where in the late 18th century Friends had assisted in resolving conflicts between native Americans and new settlers. Friends from our widely dispersed meetings joyfully renewed personal contact.

Gordon Browne, executive secretary of the Friends World Committee for Consultation, Section of the Americas, spoke to us of the need to be sensitive and to truly listen to the Third World as we attempt to minister to it. A symbol of support for each other as a vital community of Friends is the practice of South African Friends, who pray daily at 9 p.m. Centering our lives in the Spirit so that we can "disarm our hearts" will empower us to recognize and overcome inward and outward violence.

John Looney of the American Friends Service Committee also urged spiritual renewal of individuals and of the Society in this dark time, so that by "unblocking the Light" we can become aware of the needs of others. That same Light will give us the inner strength to be less fearful and to express love in action. "Practice," he said, "is the key to the art of peacemaking."

The shared reports of our members who attended the World Gathering of Young Friends and the FWCC triennial brought vividly home to us the spiritual richness and the diversity in our own Quaker world community.

Elementary age and younger Friends enjoyed artistic expression, games, flying kites, and visiting a local farm exposition. They responded to an epistle from Ireland, and handed out paper cranes before a meeting for business.

A major expression of the outreach of Lake Erie Yearly Meeting was a new financial commitment to support the efforts of our member Judy Brutz. With the help of the Des Moines First Friends Church in Iowa, she is working and speaking in family counseling and conflict resolution.

Don Nagler

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World of Friends

"Sexism and the Society of Friends" is the focus of the January 1986 issue of the *Friends' Quarterly*. Some of the subjects explored are sexuality, sexism, the historical role of women in the Society of Friends, and feminist theology. The issue is a response to the 1984 report to the London Yearly Meeting for Sufferings, which stated, in part: "The Society is not being asked simply to engage in a consideration of feminism; it is not simply being asked to understand the pain and sense of oppression which many people feel in contemporary society (and in our Society); it is not simply being asked to engage in an exercise on our use of sexist language—though all of these have their place. What is asked of us is an exploration of how we may each be liberated from the bondage of labels which may, utterly unknown to us, be fettering us from fulfilling our individual and unique potentials. Sexism is about the liberation of men quite as much

as about the liberation of women."

Friends may order this issue for \$2.50 from Headley Bros., Ashford, Kent TN24 8HH, England. A year's subscription (four issues) is \$10 and will include the October 1986 issue, which is devoted to Quakerism in the United States.

All three yearly meetings in Kenya are represented in the Kenya Young Quakers Association, a new group for young Friends. Begun as a follow-up of the 1985 World Gathering of Young Friends in Greensboro, N.C., the first meeting of the Kenya group in December 1985 attracted 16 Friends. Thomas Munyasa was approved as chairperson, Obedy Ombuya as vice-chairperson, Zablon Malenge as secretary, Francis Simiyu as vice-secretary, Dickson Kona as treasurer, and Mary Musera as vice-treasurer. Some of the new organization's aims are to promote consultation among young Friends; to en-

AFSC Annual Public Gathering

Pledging Ourselves to Peace Through Justice

Two outstanding human rights leaders—a Roman Catholic nun from the Philippines and an Episcopal priest from Philadelphia—will be the featured speakers at the Annual Public Gathering (annual meeting) of the American Friends Service Committee. Everyone is invited to the day-long sessions on Saturday, November 1, at the Arch Street Meeting House in Philadelphia, Pa.

"Pledging Ourselves to Peace Through Justice" is the gathering's theme. The Reverend Paul Washington, rector of the Church of the Advocate in Philadelphia, will speak at the 2:45 p.m. general session, at which Asia A. Bennett, AFSC executive secretary, will preside. A well-known leader, Paul Washington heads several efforts to help poor people of all races. His church maintains a soup kitchen, a "food cupboard," a "clothes closet," and individual counseling. He received the prestigious Philadelphia Award this year. He will be followed by Sister Mariani Dimaranan, head of Task Force Detainees of the Philippines, a highly respected organization of the Roman Catholic Major Religious Superiors of the Philippines

which was set up in 1974 in response to massive human rights violations perpetrated by the Marcos government. Mariani Dimaranan also is a member of the Aquino government's commission to investigate human rights abuses.

The annual gathering begins at 9:30 a.m. with remarks by Stephen G. Cary, AFSC board chairperson, followed by four simultaneous panel discussions from 10:15 to 11:30 a.m. Topics are "Conflicts in Third World Areas: An East-West Connection?"; "Popular Movements: A Positive Alternative in Southern Africa and Central America?"; "Asia and the Pacific: International Interests vs. Local Aspirations"; and "Women Organizing for Job Rights."

Eight interest groups, meeting from 1 to 2:30 p.m., will include discussions on Haiti, the Hopi-Navajo controversy, missed U.S. opportunities for peace in the Middle East, East-West dialogue, AFSC work in Nicaragua, the role of outsiders in grassroots development, the human impact of war in southern Africa, and new approaches to penitentiaries.

courage young Friends to give time, money, and energy to those less privileged; to support the various activities of the yearly meetings in Africa; and to promote Quaker mission and service work in Africa. The Friends World Committee for Consultation, Africa Section, is sponsoring the new group, which is an independent organization with its own constitution.



A Campaign of Conscience to change U.S. policies in Nicaragua and to hold Congress accountable for its June 25 vote to fund the contras has been organized by Witness for Peace. The religious community is asked "to reassert its prophetic voice of conscience and morality" in this area. The aim of the campaign is to gather, before the end of October, one million signatures on a statement denouncing U.S. aid to the contras and calling for a just U.S. policy toward Nicaragua. The campaign hopes to make Nicaragua and U.S. policies there a key issue in the November elections. For the campaign statement and ideas on how to involve your own community, write Witness for Peace, P.O. Box 29497, Washington, DC 20017, or call (202) 269-6316.

Earlham College helped the city of Richmond, Ind. (where Earlham is located), to persuade Sanyo Electric Ltd. of Japan to build a refrigerator manufacturing plant there. Along with many midwestern cities, plants in Richmond had been closing rather than opening. Two years ago, town leaders asked Earlham College for support and guidance in attracting Japanese businesses. Through its East Asian Studies Center and long-standing connections with Japan, Earlham tutored Richmond business and government leaders in Japanese culture and customs, and introduced them to Japanese government and business representatives. Jackson Bailey, director of the East Asian Studies Center, secured a grant to enable Richmond community leaders to go to Japan for two weeks. While in Japan, the leaders met with Sanyo officials. Sanyo's choice of Richmond will be followed, it is hoped, by other Japanese businesses. Earlham has also helped Richmond and Wayne County schools to introduce Japanese studies in local schools.

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Lest We Forget

In response to Lillian Spears's article "One Monument Lacking: A Proposal for a Memorial to the Unknown Slave" (FJ 6/1-15): a memorial to those who endured slavery should exist. It should also provide some understanding about the institution of slavery and why slavery is not a benign institution which can protect those who are enslaved (a common rationale for the acceptance of the slavery of those who are somehow viewed as incapable of taking care of themselves.)

On November 21, 1985, a bill (H.R. 3829) to establish an American Slavery Memorial Council and to provide for the construction of a permanent museum memorializing the victims of slavery was introduced by House members of the Congressional Black Caucus. No action has been taken on the bill.

The bill would provide for the planning and construction of a museum in Washington. The Council would be able to buy land, accept gifts, and enter into contracts. Museum plans would have to be approved by the Commission of Fine Arts and the National Capital Planning Commission.

This memorial to those who were enslaved would provide an educational resource on the subject of slavery. Such a resource does not exist at the moment. This gap needs to be filled, and it seems more than consistent with Friends' role in the abolition of slavery to support such an effort.

S. Jean Smith-Hoffman
Brooklyn, N.Y.

A Sober Friend

Thanks for Katherine van Wormer's article, "Quakers and Alcoholism" (FJ 6/1-15). Let me tell my Quaker-Alcoholics Anonymous story. A member faithful in attendance at meetings for worship, meetings for business, and most meeting gatherings, I was a closet drinker for several years until I went to Alcoholics Anonymous. During my several years of drinking, my meeting relationships were never hostile, just negative; my depressive attitude allowed no one close. I was the only active member of meeting never put on a committee.

Making my call for help to AA after checking Fulton Oursler's book *The*

Healing Power of Faith out of the meeting library, I found relief from my disease and true friends in AA. However, I did not desert my Quaker meeting. Faith-filled, in the process of taking the Twelve Steps of Alcoholics Anonymous, I began to feel called regularly to give spiritual messages learned in the AA program in meeting for worship, speaking of turning my life and my will over to the care of God, of praying only for God's will for me and the power to carry that out, of desiring to become teachable, of being willing to admit my faults and to allow others to make mistakes. Before I was sober for two years and without my having revealed the source of my new spiritual vigor, my meeting appointed me clerk. I served as clerk for six years and later as half-yearly meeting clerk for four years.

Being a good Quaker and remaining sober on AA are both a matter of practicing the Presence, of living in the Light, one day at a time. A good Quaker meeting and a good AA meeting have some similarities. In AA we say, "Our leaders are but trusted servants; they do not govern." The outreach of AA is accomplished by "attraction rather than promotion," just as Quakers spread God's word by service to fellow human beings who suffer.

Today I am a faithful, active, accepted Friend. With more than 17 years of sobriety in the program of Alcoholics Anonymous, I am daily grateful for remission from the disease of alcoholism, a remission continued by living the Twelve Steps of AA, i.e., by practicing the Presence.

To maintain the AA tradition of "anonymity at the level of press, radio, and film" this letter must be signed

Mary Lou C.
a Quaker member of AA

Recovering Essentials

I am thankful to Matthias C. Drake for writing the article "Beyond Consensus" (FJ 6/1-15) and to FRIENDS JOURNAL for publishing it. I pray that many Friends and prospective Friends will consider and implement its many insights. (I would, in fact, urge FRIENDS JOURNAL or another Quaker publisher to issue this valuable article in a pamphlet, in order to make it more widely available.)

I am deeply concerned that, in my experience, we Friends in meetings for business much too often do something *other* than faithfully seek to know God's will for the meeting. As a result, we, individually and corporately, are injured and our testimony to the world is weakened. May God enable us to recover what Friend Drake rightly labels an "essential of our Quaker heritage."

David Falls
Philadelphia, Pa.

Films

Seen Any Soviet Films Lately?

People in the United States can see quite a few foreign films, but they rarely see films made in the USSR. Living in Geneva, Switzerland, I have access to at least one Soviet film per month. I seldom leave the cinema without the fervent wish that such films might be viewed by U.S. audiences. They could contribute a great deal toward breaking down the stereotypes of Soviet society which dominate our media.

To the best of my knowledge, the only postwar Soviet films to have been widely distributed in the United States were the universally acclaimed *When the Cranes Fly* (1957) and a memorable version of Tolstoy's *War and Peace*. Perhaps a sprinkling of others which became known internationally through film festivals have made it to metropolitan "marginal" cinemas or to university showings, but I must confess considerable ignorance about this. *Moscow Does Not Believe in Tears* (made in the 1970s) seems to have been around, and was mentioned prior to last year's Geneva summit as a film which might be shown to President Reagan to "better acquaint him with Soviet life." Entire ballet performances, filmed on-stage in the Kirov and Bolshoi theaters (*Sleeping Beauty*, *Spartacus*, etc.) are apparently now available on videocassette and advertised in U.S. dance magazines. A 1984 entry in the Academy Award competition for Best Foreign Film was Todorovski's *A War-Time Romance*, a delightfully whimsical comedy which is set in Moscow in the 1950s.

Fine screen adaptations of classics of Russian literature continue to be made. *The Brothers Karamazov* appeared around 1978, in two parts, with an outstanding cast. It is,

Lee Weingarten is a U.S. citizen who lives in Geneva, Switzerland. She has worked for the AFSC in Chicago and for the International Conference and Seminars Program in Geneva.

unlike an earlier black-and-white version, absolutely faithful to Dostoevski's novel. *A Cruel Romance* (1983), adapted from Ostrovski's 19th-century play, *Girl Without a Dowry*, is handsomely picturesque in its setting of a provincial town on the Volga and riverboat romantic. There is a delightful biographical film entitled *Tchaikovsky*, bursting with music, and another on the life of Constantin Tsiolkovsky, a small-town science teacher who discovered the principles of aerodynamics and rocket propulsion, in which the leading role is brilliantly played by the poet Yevtushenko—a novelty as most performers are highly trained professionals who alternate between film roles and the stage. This film, entitled *Flight* and directed by S. Koulich, includes photographic effects which are remarkable even by the generally creative Soviet standards. An amazing "delirium" sequence, for instance, is all surrealist imagery.

However, there is an entirely different genre which could be especially valuable in giving audiences in the United States a fresh look at Soviet life. Many of these films are devoted to problems of contemporary, and especially urban, society. I have, for example, seen at least three recent films concerned with aging or cross-generational tensions. One, *Life, Love and Tears* (1984), takes place in a home for retired citizens into which a young woman doctor brings a new spirit of freedom and creativity, in strong contrast to the home's director, a man apt to bark out orders over a loudspeaker. Plants



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and pets are introduced, an old house is rejuvenated, and, with compassion and understanding, its inhabitants are encouraged to live instead of waiting for death. They respond with enthusiasm. One of the nicest features of such films is their low-key humor; audiences chuckle a lot.

The story of a factory manager abruptly removed from his post and forced into early retirement dealt with not only the man's personal adjustment but how his entire family was affected: someone who had become almost a stranger was suddenly, awkwardly thrust into their midst on a full-time basis. There were interesting insights into the life of a more privileged strata, when some of the man's privileges—the dacha in the country, the car with a driver—immediately disappeared. Very interesting was the unexpectedly sympathetic portrayal of the younger son—devoid of professional ambitions, indulging in late-night parties, Western music, live-in girlfriend—as the person most sensitive to his father's trauma and best able to relate to him.

In *Beyond Your Dreams* an early-teen romance takes place in one of Moscow's new "micro-rayons," the self-contained housing area on the fringes of the city. New inhabitants with different lifestyles move in. Thus the girl's family is youthful, modern; the boy's parents are set in outmoded attitudes. Scenes are filmed in the area's shopping center and the local cafe. Classmates are shown changing from school uniforms into jeans and T-shirts; they carry transistor radios and listen to rock music. (A much harder look at the world of childhood and at cruelty among children is apparently given in R. Bykov's *The Scarecrow*, which has aroused intense reactions by audiences, as expressed in letters appearing in various Soviet publications.)

Other themes have been urbanization, in a Byelorussian production about old neighborhoods of small wooden houses with gardens and chicken coops giving way to high-rise apartment buildings, and how the people, forced to move sooner or later, adjust; and, alienation, in a film about an unmarried, no longer young hospital doctor too caught up in his work, who seeks human companionship rather ineptly.

The reasons for the "one-way traffic" with regard to Soviet and U.S. film distribution—because Soviet audiences see quite a few U.S. films—are no doubt complex and would include commercial, linguistic, and political factors. But at a time when discussions are being carried on regarding increased cultural exchanges, surely some effort ought to be made for Soviet films to be more widely shown in the United States, if not via commercial cinema and television, then at least on public broadcasting networks.

Lee Weingarten

Calendar

OCTOBER

4—Annual fair from 10 a.m. to 4 p.m. at the McCutchen, the New York Yearly Meeting Friends Home at 112 Linden Ave., Plainfield, N.J. Handiwork and other gifts are available for early Christmas shopping.

24-25—Pennsbury Manor's 21st annual forum, "Quakers in the Delaware Valley." The two-day forum will cover Quaker philosophy, traditions, material culture, and activism. Preregistration is urged. For registration and program information, write Pennsbury Manor, 400 Pennsbury Rd., Morrisville, PA 19067.

24-26—"Gifts of the Spirit," the Upper Midwest Friends for Lesbian and Gay Concerns gathering in Madison, Wis. For more information write David Murray, 1710 N. Talbot, Indianapolis, IN 46202, or call (317) 926-7657.



Graphic from "Gifts of the Spirit" gathering

Resources

• **Seeking Safe Haven: A Congregational Guide to Helping Central American Refugees in the United States** can be ordered for \$6 from the Church World Service Immigration and Refugee Program, 475 Riverside Dr., Room 656, New York, NY 10015.

• **A Profile of Older Americans: 1985**, an analysis of the older population in the United States, is available from the American Association of Retired Persons, 1909 K St. NW, Washington, DC 20049.

• **The Question of Aids**, an account of what is presently known about the disease, is available for \$6 from the New York Academy of Sciences, Publications Department, 2 E. 63rd St., New York, NY 10021.

• **Wonder Crops**, a catalogue listing where fruits, nuts, grains, and vegetables resistant to insects, disease, cold, and drought can be bought, is available for \$3 from the Natural Food Institute, Box 185WMB, Dudley, MA 01570.

• **Conservation Directory 1985**, the National Wildlife Federation's annual directory listing organizations and commissions concerned with wise management of natural resources, is available for \$16.55 from the National Wildlife Federation, 1412 16th St. NW, Washington, DC 20036. (The 1986 edition will be available soon.)

26—Children's Expo 1986 from 10 a.m. to 4 p.m. in Fairmount Park Memorial Hall, Philadelphia, Pa. The fair features storytellers, music, and books for children. Abington Friends School will have a booth where Diane Wolkstein, award-winning author of children's folktale collections, will sign her books. Tickets (adults \$3.50, children \$2.50) are available from Children's Expo, 241 S. 23rd St., Philadelphia, PA 19103.

NOVEMBER

1—American Friends Service Committee Annual Public Gathering from 9:30 a.m. to 4 p.m. at Arch Street Meeting House, Philadelphia, Pa. Featured speakers are the Reverend Paul Washington of Philadelphia and Sister Mariani Dimaranan of the Philippines. For more information, write the AFSC, 1501 Cherry St., Philadelphia, PA 19102. (See notice on page 20.)

4-11—The International Friends Conference on Evangelism in Guatemala City, Guatemala. For more information, write Lucy Anderson, Evangelical Friends Church, 1201 30th St. NW, Canton, OH 44709.

7-10—Alliance for Cultural Democracy 10th anniversary conference at Roxbury Community College, Boston, Mass. For information and registration, write ACD, c/o Vivienne Simon, 42 Jamaica Rd., Brookline, MA 02146.

14-16—National Coalition Against the Death Penalty annual meeting, in New Orleans, La. For more information, write Bob Gross, P.O. Box 600, Liberty Mills, IN 46946, or call (219) 982-7480.

• **A Citizen's Notebook for Effective Schools**, a program for elementary schools that has core elements of social justice and educational equality, is available for \$20 with binder, \$13 without, from the Institute for Responsive Education, 605 Commonwealth Ave., Boston, MA 02215.

• **A Consumer Guide to Hospice Care** considers the advantages and disadvantages of hospice care. It is available for \$4 from the National Consumers League, Suite 202-West, 600 Maryland Ave. SW, Washington, DC 20024.

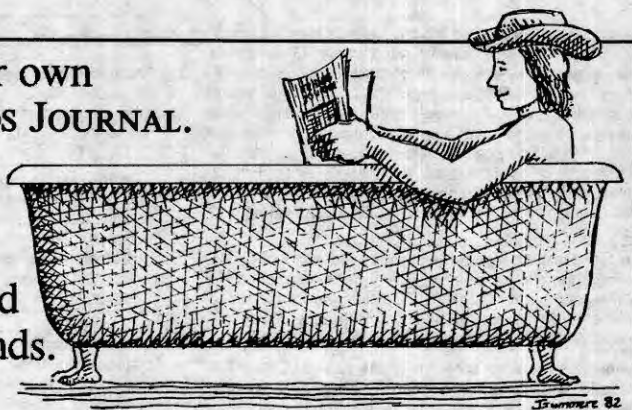
• **The Conscience and Military Tax Campaign Tax Packet** gives information about the goals and methods of the tax resistance movement and is available for \$5 from Conscience and Military Tax Campaign/U.S., 44 Bellhaven Rd., Bellport, NY 11713.

• **The American Indian Index: A Directory of Indian Country, USA**, a guide to Indian information, goods, and services in all 50 states, is available for \$21.45 from Arrowstar Publishing, 20234 University Park Station, Denver, CO 80210-0134.

• **Nonprofits Enter the Computer Age**, a booklet that explains how computers can be the right tool under the right circumstances, is available for \$6.95 from Community Careers Resources Center, 1520 16th St. NW, Washington, DC 20036.

• **In Our Own Way**, an organization exploring new approaches to self-help development in the areas of hunger, rural women, and youth, offers its newsletter for a \$25 or more contribution to In Our Own Way, 1029 Vermont Ave. NW, Washington, DC 20005.

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Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.

Copy deadline: 35 days before publication.

Spring House: 1798 inn offering Friendly hospitality. Rural setting near Lancaster, York. Country breakfast. \$50/couple. 10% discount: five-day stay. Muddy Creek Forks, PA 17302. (717) 927-6906.

Books and Publications

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

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

Springfield Meeting: The First 300 Years, 1686–1986 by R. W. Tucker about a Delaware County Meeting. 60 pages with photographs. Send \$3 plus \$1 handling to: Tuck Taylor, 525 W. Middletown Rd., Media, PA 19063.

"A constructive alternative to despair." LASER, peace newsletter for kids 9–15 and up. Special offer September through December, \$5. Teddy Milne, editor. 15 Walnut, Northampton, MA 01060. Sample \$1.

Communities

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.

Ponderosa Village combines community spirit with individual ownership of land and homes. Based on voluntary cooperation, self-reliance, individual spiritual values, respect for each other. Great place to raise children! 197-7 Golden Pine, Goldendale, WA 98620; (509) 773-3902.

Delaware Valley Land Trust Association, 40 acres open land, woods, swamp, 1-acre home site plots available for lease. Tax-deductible contributions welcome. DVLTA, 340 Pine Ave., Deptford, NJ 08096. (609) 227-5723.

We would like to invite you to visit our private adult community. A special place for seniors, retired persons, and others who want and need a place to live with peace and dignity. Lakeside Country Inn, Livingston Manor, New York. Phone: (914) 439-5669 or 439-5198 and ask for Tom.

For Sale

Raise funds and awareness—over 300 progressive buttons, bumper stickers, labels. Immediate delivery. Also posters, T-shirts, postcards, balloons, Nicaraguan coffee. Wholesale prices. We can also custom print your message at wholesale. Union made. Specify in-stock or custom printing catalog. Donnelly/Colt, Box 188-FJ, Hampton, CT 06247; (203) 455-9621.

Land, from \$450 per acre. State scenic wild river, bottomland, pasture, woodland. Secluded, beautiful—rare find. Friends worship group nearby. Environmental community. H. Black, Rte. 14, Box 159, Cookeville, TN 38501. Phone: (615) 268-9889.

For Christmas: law (including international law) primer. Betty Stone's *In Praise of Law*. "Delightful!" 348 pp. index. \$7.95 ppd. Waterway, R2, Supply, NC 28462.

Limited edition of glowing reproduction of Edward Hicks's famous *Peaceable Kingdom*. Handsome 20-by-24-inch print for your home, school, public library, or meetinghouse. \$15 postpaid. Send check to: Planned Parenthood Auxiliary, Box 342, Newtown, PA 18940.

Guatemalan traditional patterns for craftspeople. Accurately graphed classic Mayan folklore textile designs for reproduction in weaving, needlepoint, cross-stitch and counted stitch embroidery, basketry, beadwork. . . Each series approximately 40 square feet: 1) Nahuallá Village, 2) Baby Caps and Religious Cloths, 3) San Martín Sacatepéquez. Send \$7 each to: CHINCHAPERIAS, 306 Mellifont, Santa Barbara, CA 93103.

Acreage for sale in a Friends community at Monteverde, Costa Rica. Includes modern 3-bedroom house, 30 fruit trees, 1 acre bananas, 5 acres woodland, 5 acres pasture; 4,500 ft. elevation, with beautiful view of the Gulf of Nicoya. Contact Eston Rockwell, A.P.D.O. 10165, San José, Costa Rica, or Arnold S. Hoge, Rte. 1, Box 66, Earlham, IA 50072. Telephone: (515) 758-2490.

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

Traditional knitters love our quality 100-percent wool yarn from American flocks, including our own. Also wool batting, knitting accessories. New catalogue, \$1; or with yarn samples, \$2. Refundable. Yarn Shop on the Farm, RD 2, Box 291-F, Stevens, PA 17578.

All seasons comfort in passive solar house in desert highlands. Low-cost maintenance. Solar-heated water and greenhouse. High-quality materials and workmanship. Welcoming Quaker community with land trust asks get-acquainted stay. \$55,000, low interest. Pictures and description on request. Campuzano, Friends SW Center, McNeal, AZ 85617.

Housing Available

Snowbird rentals in Quaker community, southeastern Arizona. Two houses available: mobile home, \$125, "Quality Hill" house, \$200, both plus utilities and heat. Also trailer hookups. In wide mountain valley, area rich in birds, hiking trails, sunshine. Snowbird, Friends SW Center, McNeal, AZ 85617.

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

Instruction

Voice instruction: Healthy vocal technique for all singing styles; optional study in ear training, sight-singing, and theory. Sharon Sigal, (215) 387-4942.

Accommodations

English Quaker offers driver-guided car tours of George Fox/Bronte/Herriot/Yorkshire Dales. Meet at Manchester Airport, drive to reserved accommodation (farm, hotel, own home). 1–4 persons. Sylvia Crookes, 35 Marriners Drive, Bradford, BD9 4JT, or phone Jack/Carol Urner (Florida), (813) 753-6307.

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.

Bed and Breakfast in Jamaica. Idyllic rural setting ten miles from Montego Bay. Children welcome. Episcopal rector and Quaker wife. Full details from: Patricia Ottey, St. Mary's Rectory, P.O. Box 2, Montpelier, St. James, Jamaica. Telephone: (809) 952-4299.

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.

Opportunities

Alumni, Lewisburg Penitentiary! The Lewisburg Prison Project has been offering hope and dignity to prisoners at Lewisburg and other federal prisons since 1973, with legal help and impact litigation to improve conditions. Now we need funds to continue. Tax deductible. Thanks. Lewisburg Prison Project, Inc., P.O. Box 128, Lewisburg, PA 17837; Attn. Libby Marsh.

Consider a Costa Rican study tour February 19-March 2, 1987. Write or telephone: Roy Joe and Ruth Stuckey, 1808 Ashby Rd., St. Louis, MO 63114. (314) 426-3810.

Joyful Culture building cooperation among people. Food, housing, children, recreation, medical, skills training provided in exchange for income sharing, 47-hour work week, other community agreements. You are invited to observe, visit, join, or otherwise value as we do. Federation/Egalitarian Communities, Twinoaks FJ-JC, Louisa, VA 23093. Donation appreciated.

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.

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

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

Positions Vacant

Secretary Wanted. Germantown Monthly Meeting seeks a full-time secretary to begin work in October. Application letter, including resume, should be sent to: Personnel Committee, Germantown Monthly Meeting, 47 West Coulter St., Philadelphia, PA 19144.

Volunteers Against Violence: Center For Teaching Non-Violence seeking full-time staff. Lodging, \$150/month, and health coverage. One year minimum commitment, \$2,500 separation stipend. Public interest activism, research publishing on aggression, developing courses on nonviolence, operating National Coalition on Television Violence (TV, films, war toys, sports, etc.). Next to Univ. Illinois. (217) 384-1920. Resume to Thomas Radecki, M.D., Box 2157, Champaign, IL 61820.

Assistant administrator—for 69 skilled, intermediate, 60 HFA, 184 ILU retirement community under direction of Religious Society of Friends (Quakers). Should have knowledge of personnel administration and ability to deal with and supervise professional and non-professional personnel. Should have exposure in business administration. Two to three years related experience preferred. Send resume: W. Sheldon, Friends Homes, Inc., 925 New Garden Rd., Greensboro, NC 27410.



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 programs 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.

Administrator—Nursing Home: Quaker Heights Health Care Center, a 98-bed skilled nursing facility in Waynesville, Ohio, operated by a nonprofit corporation of Ohio Valley Yearly Meeting (FGC), is currently accepting applications for an Ohio licensed nursing home administrator, which includes management of a small retirement community. It is hoped to fill this position before December 1, 1986. For information or to submit an application, write: Friends Home, Inc., Search Committee, c/o Byron M. Branson, 3923 Leyman Dr., Cincinnati, OH 45229-1307. Phone: (513) 221-0868.

Our rapid growth means we always need your skills in our self-help housing ministry. Basic needs provided for volunteers. Three month U.S./three-year international commitment. Contact Habitat for Humanity, Dept. V4, Habitat & Church, Americus, GA 31709. (912) 924-6935.

Opening: Executive Director of the Friends Council on Education beginning July 1, 1988. The Friends Council on Education, based in Philadelphia, is a national organization of Quaker Schools. The director is in close touch with the 74 member schools offering his or her services, and those of the Council, for all phases of the life of a school. Responsibilities include visiting member schools, being available for consultation about staffing, finances, administrative concerns, and curricular planning; developing and overseeing Council budget including expanding the Council's endowment fund; writing and editing materials for publication; interviewing prospective teachers for the Council's referral service, and supervising a small office staff. Experience in Friends education and association with Friends meetings are essential. Send resume to Francis Bradley, Clerk of Search Committee, c/o Friends Council on Education, 1507 Cherry St., Philadelphia, PA 19102. Application deadline: January 15, 1987.

Live-in volunteers needed for community with mentally handicapped adults. Houseparenting responsibilities plus working in weavery, woodshop, garden, or bakery. Room/board, medical/dental expenses, \$130/month. One-year commitment. Innisfree Village, Rte. 2, Box 506, Crozet, VA 22932. (804) 823-5400.

Positions Wanted

"Au pair" position with family to learn English is sought by Mexican student aged 19 in Philadelphia Main Line—Havertown area. Elizabeth successfully completed preparatoria (junior college). She is a delightful young woman who helps her admirable parents take care of our Cuernavaca house and is accustomed to American families and students. We've known Elizabeth since childhood. If interested contact Chula Nicholson, 516 Oakley Rd., Haverford, PA 19041. (215) 642-3595. Dial 011-52-731-20278 during August.

Mature male, non-smoker, non-drinker, sympathetic to Friends' testimonies seeks apartment and meaningful work, Philadelphia area. John Kriebel, 30 Sheridan Ave., West Orange, NJ 07052.

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."

Coed, Grades 9-13. Accredited by W.A.S.C., Associations: NAIS, Friends Council on Education, International Baccalaureate Degree Program.

Brian Fry, Director of Admissions
12585 Jones Bar Rd.
Nevada City, CA 95959
(916) 273-3183

JOHN WOOLMAN SCHOOL

Quaker School at Horsham, 318 Meetinghouse Rd., 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.

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.

From manuscripts to finished books: Celo Press, publisher of Quaker books, also produces books for individuals. If you have a manuscript that you want edited, designed, typeset, printed, and/or bound in a professional and economic way, write to Celo Press, Attn: D. Donovan, 1901 Hannah Branch Rd., Burnsville, NC 28714.

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

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

Family Relations Committee's Counseling Service (PYM) provides confidential professional counseling to individuals, couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are Quakers. All Friends, regular attendees, and employees of Friends organizations are eligible. Sliding fees. Further information or brochure—contact Arlene Kelly, 1501 Cherry St., Philadelphia, PA 19102. (215) 988-0140.

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

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

Cuernavaca, Mexico: Small seminars, large families, or friends find "Casa Rose" a delightful place for study, reunions, or holidays. Our devoted staff provides friendly Mexican spirit, true concern for guests, excellent meals. Seven double bedrooms with baths and small single; large dining and living rooms with fireplaces; verandah for outdoor dining or entertaining, secluded porch, and upstairs terrace; large garden, 40' x 25' heated pool, mountain views; near central plaza. Good language schools are available in Cuernavaca; interesting and historic day excursions to archaeological sites, colonial conventos, haciendas, attractive villages—especially Taxco, much natural beauty including the great volcanoes, Ixtaccihuatl, and Popocatepetl. Cuernavaca is but an hour or so from Mexico City and is a good base for Mexican travels. Inquiries: Chula Rose Nicholson, 516 Oakley Rd., Haverford, PA 19041. (215) 642-3595. Dial Cuernavaca 011-52-731-20278 during August.

Pocono Manor, Pennsylvania: Large mountain house suitable for several families. Seven bedrooms, three baths. Fully equipped. Golf, tennis, horse-back riding. Swimming at the Inn. Hiking along Swiftwater. \$350 per week. June through October. Barbara T. Snipes, Lincoln Highway, Morrisville, PA 19067. (215) 295-2040.

Volunteers Wanted

FRIENDS JOURNAL needs you. We're looking for people in the Philadelphia area whose English and writing skills, knowledge of Quakerism, and availability would allow them to work in our office on a regular basis. Volunteers are needed to write short copy (including book reviews), to do research in the yearly meeting library, and to perform many other editorial tasks. Please call Eve Homan, (215) 241-7281.

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.

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 third Sunday 10:45, Kreuzkirche (Gemeindesaal). Call Sander 629057 or Wolckenhaar 822481.

GUATEMALA

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

HONDURAS

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

JORDAN

AMMAN—Bi-weekly, Thurs. eve. Call 629677.

MEXICO

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

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 Days, 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. 433-1814 or 955-1878.

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

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

Arkansas

LITTLE ROCK—Unprogrammed meeting, First-day school 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 663-1439 or 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 Days, 9:45 a.m. 345 L. St. Visitors call 753-5924.

FRESNO—Unprogrammed meeting. Worship 10 a.m. Child care. 1350 M St. 431-0471 or 222-3796.

GRASS VALLEY—Discussion period 9:30 a.m., meeting for worship 10:40 a.m. John Woolman School Campus, 12585 Jones Bar Rd. 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 a.m. Orizaba at Spaulding. 434-1004.

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

SAN DIEGO—Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 466-4000.

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) 543-2389.

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

YUCCA VALLEY—Worship 2 p.m. Church of Religious Science, 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.

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 and 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: Lynn Johnson, 667 Winthrop Ave., New Haven, CT 06511. (203) 777-4628.

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meeting House, Oswegatchie Rd., off the Niantic River Rd., Waterford, Conn. 536-7245 or 889-1924.

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

STAMFORD-GREENWICH—Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 325-2834 or 637-4428.

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

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

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

Delaware

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

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

HOCKESSIN—First-day school 10 a.m., worship 11 a.m. N.W. from Hockessin-Yorklyn Rd. at first 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 a.m., 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 (north of Dupont Circle Metro, near Conn. Ave.). 483-3310. Unprogrammed meetings for worship are held on First Day at:

FLORIDA AVE. MEETINGHOUSE—Worship at 9 a.m. and 11 a.m. and 7 p.m. on Wed. Discussion at 10 a.m. on First Days. First-day school at 11:20 a.m.

QUAKER HOUSE—2121 Decatur, adjacent meetinghouse. Worship at 10 a.m. with special concern for gay men and lesbians.

WILLIAM PENN HOUSE—515 E. Capitol St. Worship at 11 a.m. 543-5560.

SIDWELL FRIENDS SCHOOL—Worship the second First Day, Sept. through June, at 11 a.m. 3825 Wisc. Ave. NW, in the Arts Center.

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 586-2008.

MELBOURNE—10:30 a.m. FIT campus (Oct. May). (305) 676-5077 or 777-1221. Summers call.

MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Patricia Coons, 666-1803. 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: 985-5689.

WINTER PARK—Meeting 10 a.m. Alumni House, Rollins College. Phone: (305) 629-1358.

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. (404) 738-8036 or (803) 279-5733.

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

BIG ISLAND—Worship in homes, 10 a.m. 325-7323 or 962-6222.

HONOLULU—Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Ave. 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.

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

OAK PARK—Worship 10:30 a.m. Hephzibah House, 946 North Blvd. Phone: 386-5150.

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

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

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

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

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

Indiana

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

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

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

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

HOPEWELL—Unprogrammed worship 9:30 a.m., discussion 10:30 a.m. 20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. 478-4218.

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

MARION—Unprogrammed 11 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: Alan Kolp, 966-6495.

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

VALPARAISO—Duneland Friends Meeting. Singing 10:15 a.m., unprogrammed worship 10:30 a.m. First United Methodist Church, Wesley Hall, 103 N. Franklin St., 46383. Information: (219) 462-5081 or 462-9997.

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 group (Sept.-May). Call 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 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, 233-5455, 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 Sunday a.m. Berea College (606) 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. Clerk: David W. Pitre, (504) 292-9505.

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. (Rte. 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. Sunday, 8 p.m. Wednesday, First-day school 10:20 a.m. (10 a.m. second Sunday), adult second hour (mo. mtg. second Sunday) 11:30. Nursery. 2303 Metzertott, near U. MD. 445-1114.

ANNAPOLIS—Worship 11 a.m. Educational Bldg., First Baptist Church of Eastport, 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 and August. 5116 N. Charles St. 435-3773. Home-wood: 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 and 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, Chestertown, 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.

FREDERICK—Worship and First-day school 10 a.m. 22 S. Market St., Frederick. 293-1151.

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 Rd., Maynard. 897-8027.

AMESBURY—Worship 10 a.m. Summer: Meetinghouse. Winter: Windmill School. Call 948-2265, 388-3293.

AMHERST-NORTHAMPTON-GREENFIELD—Worship and First-day school 10 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 Aug., Sundays, 10 a.m. 5 Longfellow Pk. (near Harvard Sq., off Brattle St.). Phone: 876-6883.

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

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

MARION—Unprogrammed. Will meet alternately at homes of members, 10 a.m. Call 758-4270 for information.

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 Nevins, 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 St. Phone: 237-0268.

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

WESTPORT—Meeting, Sundays, 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 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. (10 a.m. summer) W. 44th St. and York Ave. S. Phone: 926-6159.

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, second and fourth 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) 644-7017.

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 10:30 a.m. On Soest Rd. opposite Rolla Jr. High School. Phone: (314) 341-2464 or 265-3725.

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 Ave. 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 10:30 a.m. 3300 Skyline Blvd., Apt #326. 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) 668-2629, or write P.O. Box 98, Dover, NH 03820.

GENIC—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. (603) 924-7844 or 924-6150.

WEST EPPING—Worship 1st and 3rd Sundays, 10:30 a.m. Friends St. 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 Rte. 9.

BURLINGTON—Meeting for worship 10:30 a.m. Sept.-May. High St. near Broad.

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

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

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

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

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

GREENWICH—6 miles west of Bridgeton. First-day school 10:30 a.m., meeting 11:15 a.m. Phone: (609) 451-4316.

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 Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (201) 746-0940. 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 Sts. 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 Aug., 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 Aug. worship 10 a.m. East Broadway.

SEAVILLE—Meeting for worship 11 a.m. (July/Aug. 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 and Sycamore. Phone: 741-7210 or 671-2651.

SOMERSET HILLS—Meeting for worship 10 a.m. Sept.-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, Aug., 10 a.m.). 158 Southern Blvd., Chatham Township. Visitors welcome.

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

TUCKERTON—Little Egg Harbor Meeting. Left side of Rte. 9 traveling north. Worship 10:30 a.m.

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., worship 11 a.m. July and Aug., 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, first, third, fifth 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. in The Parish House, West University St.

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. Seventh-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., worship and First-day school 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 a.m. Sundays. 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, Oct.-May, phone: 256-4214. June-Sept. 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 and Piping Rock Rds. (July-Aug., 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 Rd.

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 first Sunday, 11 Ford Ave., third 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, second Sunday in Sept. through June, 11 a.m.; July through first Sunday in Sept. 10 a.m. First-day school, third Sunday in Sept. through second 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. 675-5936.

CHAPEL HILL—Meeting for worship 11 a.m. Clerk: Martha Gwyn. Phone: (919) 929-3458.

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. Call (919) 294-2095 or 854-1644.

GREENVILLE—Unprogrammed meeting and First-day school 10:30 a.m. 756-6789 or 752-0767.

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. Unprogrammed meeting for worship 5 p.m. each Sunday. 4 Park Blvd. 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 Kreager, 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 and 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. S.W. corner College and Pine Sts. (216) 262-8533 or 345-7650.

YELLOW SPRINGS—Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk, Paul Wagner, (513) 767-8021.

Oklahoma

NORMAN—Unprogrammed meeting for worship, 5 p.m. 737 DeBarr. Shared meal, forum. 364-1958, 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 (918) 372-4230.

TULSA—Friends church 10:45 a.m., 6 p.m. 13322 E. 31. Larry and Glenna Mardock, (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.

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

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

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

SALEM—Friends meeting for worship 10 a.m. Forum 11 a.m. 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 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—Meeting for worship 11 a.m.-12. First-day school 11:15 a.m.-12. Lahaska, Rtes. 202-263

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

CHAMBERSBURG—Meeting for worship 10:30 a.m. (717) 263-5517.

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 Oct. Rte. 154 between Forkville and Canton, Pa.

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

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

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

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

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

HAVERFORD—First-day school 10:30 a.m., meeting for worship 10:30 a.m., Fifth-day meeting for worship 10 a.m. during college year. Buck Lane, between Lancaster Pike and Haverford Rd.

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

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

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.

LANDSDOWNE—First-day school 9:45 a.m., worship 11 a.m. (10 a.m. July and Aug.). Landsdowne 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. Sundays. 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.

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

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

MEDIA (Providence Meeting)—Worship 11 a.m., except at 10 a.m. on the first Sunday of the month. Worship at 11 a.m. every Sunday in July and Aug. Joint First-day school 9:30 a.m. at Providence MM Feb.-June; at Media MM Sept.-Jan. 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. Seventh and eighth months worship 10–11 a.m. At Langhorne, 453 W. Maple Ave.

MILLVILLE—Worship 10 a.m., First-day school 11 a.m. Main St. 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 11 a.m. 260 S. 3rd St. Caroline C. Kirk, clerk. Phone: (215) 593-6795.

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

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

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

CENTRAL PHILADELPHIA—15th and Race Sts.

CHELTENHAM—Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July and Aug. 10:30 a.m.

CHESTNUT HILL—100 E. Mermaid Lane.

FOURTH AND ARCH STS.—First and Fifth Days.

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

FRANKFORD—Unity and Waln Sts., 11 a.m.

GERMANTOWN MEETING—Coulter St. and German-town 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. (412) 683-2669.

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

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

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

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

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

SOLEBURY—Worship 10 a.m., First-day school 10:45 a.m. Sugan Rd., 2 miles N.W. of New Hope. 297-5054.

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

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

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

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

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

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

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

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

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

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

WILLISTOWN—Worship and First-day school 10 a.m. Goshen and 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. 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 10 a.m. 1015 N. Chaparral. (512) 884-6699 or 854-2195.

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) 542-2740.

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 p.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: Melvin H. Boeger, (713) 664-8467.

MIDLAND—Worship 10:30 a.m. 2515 West Ohio. Clerk, John Savage, Phone: 682-9355.

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., second and fourth Sundays. Off Rte. 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—First-day school and adult forum 10 a.m. and worship 11 a.m. Worship 7:30 p.m. Wednesdays. 1104 Forest St. Phone: (804) 971-8859.

LEXINGTON—Discussion 10 a.m., First-day school and unprogrammed worship 11 a.m. Phone: (703) 463-9422.

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 Rd., 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, 11:15 a.m. S. 1018 Perry. For summer schedule call 535-4736.

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 Meeting. Every Sunday 11 a.m. Phone: Lurline Squire (304) 599-3109.

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.

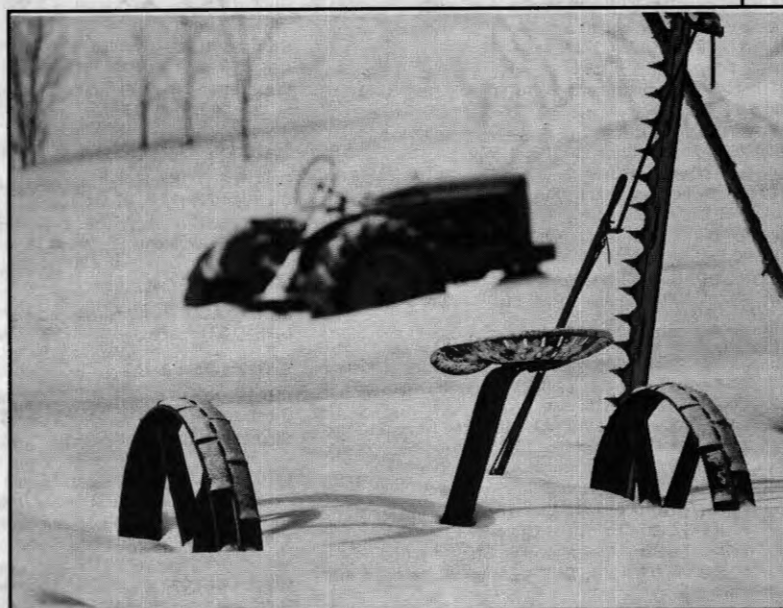
OSHKOSH—Unprogrammed worship 11 a.m. Sundays. Call (414) 233-5804 or write P.O. Box 403.

Wyoming

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

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JANUARY 1987

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<small>DECEMBER 1986</small> 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	<small>FEBRUARY</small> 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28			1 <small>New Year's Day</small>	2	3 X <small>Lucretia Mott, 1793</small>
4	5	6	7	8 <small>Emily Greene Balch, 1867 A. J. Muste, 1885</small>	9	10
	12	13	14	15	16	17
		20	21	22	23	24
25 <small>Rufus Jones, 1863</small>		27	28	29	30	31 <small>Anthony Benezet, 1713</small>

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