

August 1/15, 1987

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

How I Have Changed  
in Talking About God

A Second Message  
From Hiroshima and Nagasaki

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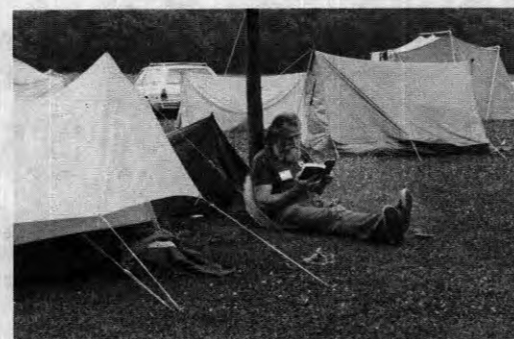
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Cover photo by Nancy Dawson.

## Among Friends: Only Three Reprimands

As I write this column it is early July. When this issue is mailed, one of my favorite events will have occurred—one which I now am eagerly anticipating: the annual Friends General Conference Gathering of Friends, this year in Oberlin, Ohio.

Six-year-old Andrew (preparing for his fourth gathering) is very excited. I haven't seen him this "psyched-up" since the week before Christmas. Brother Simeon (4½) is more reserved. The last time he attended he was a baby. He acts disinterested when he overhears Andrew and me swapping stories at dinner—about the special friends we hope to see, the fun of sleeping together in a dormitory, and the good ice cream we have sampled at other gatherings. Sim becomes annoyed and says emphatically, "Well I'm not going." Later he mellows out a bit and asks me, "Are there any fireflies in Ohio?" I confirm that there are. "Well, O.K.," he says resolutely, "I'll go with you." So this seems settled.

Look for a full FGC report in our September issue. Predictions are that this year's gathering will attract nearly 2,000 Friends, perhaps the

largest attendance ever.

From a different Friends gathering let me share the following. It was discovered in a First-day school room by one of our readers. It had been left on the blackboard by junior monthly meeting attenders (grades 3-7) after consideration of a code of behavior for themselves:

1. No one should raise [razz?] or abuse the clerk.
2. No feet on the table.
3. No sitting on the floor.
4. Must be recognized by the chair before speaking.
5. One person talks at a time.
6. No snide comments.
7. No writing on the chalkboard unless authorized by the clerk.
8. If the person has to be reprimanded more than three times per week, they will be sent to meeting.

Not bad advice for adults as well.

Vinton Deming

August 1/15, 1987 FRIENDS JOURNAL

# TESTIMONY OF AN ORNERY FRIEND

by Valerie Taylor

There are times when it's impossible to center down in meeting. Today is one of those times.

A large woman comes in, wearing tomato-colored slacks and a fuchsia blouse, clutching one of those little blue pamphlets we set out for first-time attenders. I feel a nostalgic pang for the good old days when we wore gray (before my time). My own slacks, bright green, are sticking to the chair. I consider taking off my sandals. I don't know how folks dress for meeting back East. In the desert, where the thermometer often hits 110 degrees in summer, we assume God doesn't object to our being comfortable.

I look out of the window, trying to use the beauty of nature as an aid to worship. The next-door cat is stalking a desert robin. The robin takes refuge in a tree. The cat walks away, looking nonchalant. Nature: red in tooth and claw, I think. I'm not talking about you, I apologize to the robin. It flies down, stands in silent meditation for a moment and then pounces on a bug. All right, red in tooth and claw and beak. Meanwhile the cat, invisible but certainly not inaudible behind a wall, is tuning up on a love song for some unseen friend. I can't make out the words, but the music is punk rock.

A plane from the air force base zooms over, on its way to practice bombing Nicaragua or some other country too small to fight back. I've been trying to stop this sort of thing for fifty years. I could have learned Greek, or written a

*Valerie Taylor is a member of Pima (Ariz.) Meeting.*

best-seller, or mastered puff pastry in the time I've spent at peace rallies and handing out leaflets.

When the sky quiets down, a Friend gets to his feet and begins, not for the first time, to expound a brand of theology I gave up a long time ago. I love him, but at the moment I don't like him much. I remind myself: unity in diversity. I wish he would shut up.

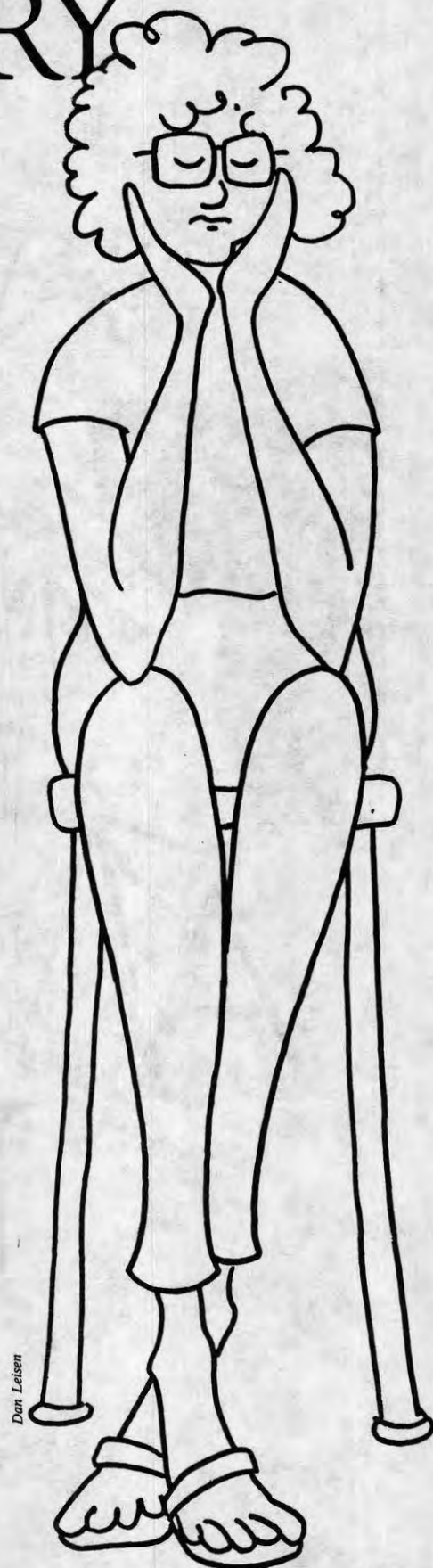
The hour drags, lightened only by the children coming in from First-day school, looking cherubic and trying to act grown up for 15 minutes; and by the soft, sweet sound of babies talking to themselves.

I go home in the sizzling heat, put together a hamburger (who am I to blame birds for not being vegetarians?) and listen to some Bartok (who appointed me to criticize the way cats vocalize? I don't even understand the twelve-tone scale).

Was the morning wasted? Probably not. Perched on a hard folding chair, I had a chance to confront my own cussedness. The imperfection of the universe is easier to take. I'm not responsible for that, except in a small way (one in three billion).

Later in the afternoon, scrubbing the kitchen floor, I am suddenly filled with that sense of peace and meaning which is, I suppose, what the pious have in mind when they talk about the practice of the presence of God. Why? I have no idea.

That sense comes at strange times. Odd things lead up to it. All we can do is accept it. Somebody Else determines the sequence. □





# A Second Message

From Hiroshima and Nagasaki



## by Lynne Shivers

with help from Hiroshi Inoue

With disbelief and horror, we have looked at photos of Hiroshima and Nagasaki. We have examined the drawings created by hibakusha ("he-BAK-sha," atomic bomb survivors) and have been moved by their power. We have wondered and cried and thought about the meaning of Hiroshima and Nagasaki and have learned the message that all hibakusha

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offer: "Let us be a warning. All this, and more, will happen if the world experiences another atomic explosion or a nuclear war. Do not let it happen again."

But recently, a growing number of hibakusha have created in themselves sources of strength, empowerment, and courage that have transformed them into vital, zestful, and alive people. This development is incredible enough, but it is only part of what I call the second message from Hiroshima and Nagasaki.

In the process of transforming their suffering into personal energy, hibakusha have developed, on a heartfelt level, a commitment to the people of the whole world. Three elements of this transformation are the discrimination against hibakusha, which led to enormous pain and an enforced silence for many; events and processes that gradually enabled hibakusha to find strength and vitality; and the resulting convictions presently held by hibakusha.

As interim director of the World Friendship Center in Hiroshima last year, I discovered some of these important changes in the thinking of hibakusha. Barbara Reynolds and others started the peace center and hostel in 1965, and I had worked there as a volunteer in 1966-1967 and had visited in August 1985 to take part in the 40th anniversary of the atomic explosions. As interim director, I interviewed 42 people, most of them hibakusha. During these interviews, I began hearing responses repeated and began to see a common shape to the experiences.

The first dynamic that shaped hibakusha after the atomic explosions was how other people treated them. Japanese society values conformity in attitudes and thinking as well as in behavior. When a person thinks or acts differently, or is different in any significant way, that person is to some degree rejected, alienated, or shunned, unless that person has an important influence on the rest of the community.

The Japanese response to hibakusha was swift, especially against those badly and visibly scarred: people discriminated against them. Some hibakusha were so badly scarred that as children they were hidden in bedrooms for years, or other children called them "monster" or "demon" when they walked outside. Hibakusha were denied employment because bosses thought they would be unreliable, needing rest time and days off.

Hibakusha were denied housing because other people, in their fear and misunderstanding, concluded that hibakusha were contagious. People feared that they, too, would develop "radiation sickness," an early misnomer to designate symptoms caused by absorption of a high dose of radiation. (The radiation levels in both cities fell to normal within two months after the explosions, unlike what would happen with modern nuclear explosions.) Happily, most forms

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of discrimination have disappeared in the last decade. Yet some younger hibakusha feel that discrimination has continued to the present in the area of marriage. Potential in-laws reject hibakusha because they fear mutations.

With the exception of a few outstanding hibakusha leaders, hibakusha were silent for the initial five years following the explosions. Those who lived were consumed with the process of staying alive.

Numerous historical events and processes have taken place, leading to hibakusha's transformation. Although some of these dynamics happened some time ago, it has been only since 1981 that a new consciousness developed sufficiently for hibakusha and other people to become aware of it.

- Many hibakusha reported that support from family members and friends gave them the will to live. One woman was so badly burned that she could not be moved following the explosion. But every day from August 7 to August 15, the day of surrender, daily air raid explosions drove people into shelters. She wondered if she would survive. One day

she heard her father tell a neighbor that he would not leave his daughter to go into a shelter, even if he also would die from more bombings. This magnanimous statement of love and faithfulness made such an impact on her that it gave her renewed will to live.

- Especially in the first six years following the explosions, many hibakusha were important support for each other. Even though American Occupation general headquarters forbade organizing efforts in both cities, friends and neighbors met in small local groups. Informal sharing was enormously healing and comforting.

- Being treated as a human being, rather than as subhuman, has always been a source of great strength for hibakusha. This was dramatically true for the 25 Hiroshima Maidens who later reported that being treated as human beings of value, worthy of being loved, was at least as powerful as the surgery was for their bodies.

- One hibakusha said that marrying was not a momentous occasion for him. What was a major experience was holding his first child and feeling the vitality of life in this tiny human being. That moved him profoundly to consider anew the forces in his own life and the fact that he almost had died.

- It has been very important for hibakusha to take part in peace campaigns for nuclear disarmament and to know that other people, even abroad, are actively opposing nuclear weapons. Such knowledge has been part of their healing process.

- Deep inside all hibakusha is a desire for peace and a sense of dedication and responsibility to end the threat of nuclear war. In the past, this may have expressed itself as a compulsion and driving force that excluded everything else. Recently, however, at least with some hibakusha, it seems to have become a positive, dynamic action.

- Many hibakusha have realized that both individual and social efforts are necessary to end the threat of nuclear war—that is, we need to examine the forces inside ourselves as well as act socially with other people.

- Religious faith was also a source of strength for some hibakusha.

- World events, such as the nuclear accidents at Three Mile Island (1979) and Chernobyl (1986) have quickened and focused hibakusha's efforts for nuclear

disarmament.

- In 1981, social workers in Hiroshima offered monthly group counseling sessions to all hibakusha. Initially, they came when they had a specific problem, such as not being able to get an A-bomb health book, which is needed to get welfare relief. However, group experiences taught hibakusha that their private concerns were shared by many survivors, and they continued to attend. Counselors encouraged hibakusha to tell their experiences with the atomic explosion to small audiences. Often with great timidity, hibakusha would tell their stories, and the experience would be so liberating that their eyes would sparkle and they would come alive. This was painful for both teller and audience, but it was also liberating to realize that the decades of silence were being broken for

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Every time hibakusha tell their stories, it is a sort of counseling experience for them, resulting in greater empowerment.

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both parties. In effect, every time hibakusha tell their stories, it is a sort of counseling experience for them, resulting in greater empowerment.

- Simultaneously, a growing curiosity has developed in Japan about the forces leading to Japanese militarism and what happened in World War II. This includes understanding what happened in Hiroshima and Nagasaki. Almost every week, dozens of school buses from all over Japan arrive at the Hiroshima Peace Museum. In addition to visiting the museum and park, students hear a "kataribe," a hibakusha's story, and have the chance to ask questions. Psychological liberation and the social desire to know have met, and have created rapid growth for everyone involved. In Hiroshima in October 1986 alone, 11 hibakusha were scheduled to give 100 speeches, with an estimated

total audience of 16,000 students. This is only through the official "kataribe" organization; other storytelling takes place at places such as hibakusha rest homes and the YMCA.

- Until 1981, many hibakusha, in trying to understand their experience, concluded it was God's will or Providence that created the atomic explosions. In Nagasaki, this perspective was encouraged by a leading physician, Dr. Nagai, whose book, *The Bells of Nagasaki*, expressed his view that Nagasaki was the necessary sacrificial lamb needed to end the war. Happily Pope John Paul II, when he visited both cities in 1981, rejected that point of view. In public speeches, he said, "to remember Hiroshima is to abhor nuclear war. . . . War is the work of man. . . . To remember the past is to commit oneself to the future." Especially in Nagasaki, where Catholics make up about ten percent of the population, this liberating new perspective released spiritual energy and emotional healing among hibakusha.

These forces have combined to create major new convictions among a growing number of hibakusha.

In spite of their suffering, hibakusha saw babies being born all around them, new leaders coming forth, and new peace initiatives being developed. Many hibakusha see all people, now living and those yet to be born, as affirmers of life. Furthermore, they see all people as hibakusha—not in the literal sense of having experienced the explosions, but as people who recognize that their lives are permanently affected by the atomic explosions, who identify with Hiroshima and Nagasaki hibakusha, or who realize that all the world's people are held hostage by nuclear weapons, even without nuclear explosions.

When hibakusha found themselves victims of fierce alienation and rejection by other Japanese, they were profoundly wounded, for to be different in Japan is very painful. Even on the very days of the explosions, some hibakusha realized that their experience had significance for the world's population. Gradually, more and more hibakusha have come to see this relevance. As a result, many of them have shifted their allegiances away from their own society to the people of the whole world. This identification is not just an intellectual

exercise. It is a heartfelt commitment and identification with all peoples. This change of consciousness is, itself, a source of strength.

Robert Lifton, in his research 24 years ago, coined the phrase, "psychic numbing," to identify the denial of painful feelings among all survivors such as those of Hiroshima and Nagasaki, concentration camps, or natural disasters. This denial prevents survivors from working through their pain to integrate their experiences. Hibakusha have increasingly turned away from this denial, this old order. It seems as though they have rejected the grip death appears to have over much of society and have affirmed, in its place, "a rule of life." This higher consciousness is, as stated in the book *Hiroshima and Nagasaki* (see Resources in back pages of this issue), "... not merely an expression of 'restored' and 'recovered' psychological functions. It represents a higher level of consciousness attained through the strenuous processes of recovering those functions. . . . It is a conviction won at the cost of repeatedly overcoming the temptation to revert to

the old order; it is truly the fruit of sustained spiritual pursuit."

In spite of the fact that tens of thousands of hibakusha have some awareness of this new message, hibakusha still represent a mountain of suffering and silence. Also, hibakusha are not saints by any means, and should not be romanticized. They lose their tempers and forget appointments and exhibit all the human faults that we all know in ourselves. Finally, hibakusha came to this new perspective only after overcoming years of silence and pain. To understand this development, people in the United States need to overcome whatever guilt may be lingering, since guilt prevents learning new information and taking in new values as surely as silence does.

It is not unusual, I feel, for people to find meaning in adversity. What is unique here is the significance of this transformation for the rest of us.

Susumu Ishitani, a Japanese Friend, was 13 years old when he and his family lived in Nagasaki in 1945 when the atomic bomb exploded there. Last year he gave the Backhouse Lecture at Australia Yearly Meeting and titled his

speech, "Looking for Meanings of My A-Bomb Experience in Nagasaki." In that speech, Susumu gives a vivid expression of this new consciousness:

Out of such miserable situations some people have decided to make a new start in their life. They even say that it has to be made as a start of a new world for humanity. They chose how to live by taking an invitation on their part to put new meaning in their lives. . . . I do not think I have found all of the meaning or power that is expected for me to draw out of my experience yet. It must be an endless or bottomless source to refresh my awareness that I live in the hand of God while being on the edge of the division of life and death. . . . we are forced by these conditions to be aware of the necessity of determining our decisive attitude to choose life rather than destruction.

If it is possible for Japanese hibakusha to find in themselves the capacity to live full lives, is it not possible for us to find sources of empowerment, spiritual strength, and hope? □

## Friends and Hibakusha

Although Hiroshima has a very small Christian population, Quakerism is well known among peace activists and hibakusha, and it is held in high regard. How did this come about?

- It began with Floyd Schmoe, a member of Seattle (Wash.) Meeting, who with others in 1949 and 1950 built some 20 houses for Hiroshima hibakusha.

- In 1955-1956, the 25 Hiroshima Maidens underwent plastic surgery in New York and lived with Quaker families and others in the area. They also stayed at Pendle Hill for their first week in the United States.

- Earle Reynolds was captain of the *Phoenix* when it sailed, with his wife Barbara, into the nuclear testing zone in the South Pacific in 1958 and into the harbor of Vladivostok, USSR, in 1961. As a scientist, activist, and con-

cerned humanitarian, Earle had a major impact among Hiroshima citizens.

- Barbara Reynolds lived in Hiroshima as an activist from 1960 to 1969 and began the World Friendship Center in 1965. (The Reynoldses had lived in the area earlier as well.) In 1962, 1964, and 1982, Barbara traveled in the United States and elsewhere with hibakusha as they gave hundreds of speeches. Many times on these tours, Friends gave hospitality and set up speaking engagements. Barbara Reynolds and Floyd Schmoe have been given the award of "honorary citizen" by the city of Hiroshima.

- David and Catherine Bruner lived in Hiroshima, 1962-1963, as "Friends in the Orient," a program under the care of Pacific Yearly Meeting. They lived in the Schmoe House that Floyd

had reserved for foreigners visiting Hiroshima.

- Frances Ross, then from Claremont, Calif., was the first hostess (1963-1964) of what later became the World Friendship Center in Hiroshima.

- In 1967, the first *Phoenix* voyage during the Vietnam War stopped at Hiroshima, where, medicines were put on board. The crew included Friends Horace Champney, Betty Boardman, Phil Drath, and Bob Eaton, as well as captain Earle Reynolds.

- Occasionally, American directors of the World Friendship Center have been Friends (Barbara Reynolds, Maurine Parker, Lynne Shivers) but more often they have been Brethren or Mennonites.

—Lynne Shivers

# LEGACY

I guess we could be called VPM's. If there are Veterans of Foreign Wars perhaps there can be Veterans of Peace Mobilizations. (Veteran: "a person who has had long experience in any service or art. . . .")

Twenty-six years ago I went to one of the first demonstrations in Washington with my high school daughter to join hundreds of other Quakers who formed a single line encircling the Pentagon and stood in silent vigil for a day, witnessing for peace.

The last mobilization I went to was this past spring, a mobilization for peace and justice in Central America and Southern Africa. It was a rainy, cold Saturday in Washington, and the Ellipse, south of the White House, was already crowded with people standing in the muddy grass waiting for the program before the march, which was to begin at noon.

I worked my way to the speaker's platform (the better to hear, in my advanced years), and was shifting from one cold, muddy foot to the other when Mary Travers, of the Peter, Paul, and Mary trio came up with a beautiful young girl at her side. A reporter pushed a mike in front of her and asked,

"How is this demonstration different from the ones you took part in in the 1960s?"

"Well," laughed Mary, putting her arm on the young girl's shoulder, "I didn't have my daughter with me then." She paused, then said rather proudly, "I was with my mother in those years."

I remembered the vigils, demonstrations, and mobilizations in the 1960s,

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## by Ellen Paullin

each one larger than the one before, in which we had marched as a family. Our daughter remarked, optimistically, "The family that pickets together, stick together."

On one of our bookshelves is a small, well-worn book written in 1917 by one of the first conscientious objectors in



World War I. The first sentence reads, "In the storm we clung together. . . ." These were the only protesters then. From their jail cells they could hear no marching crowds supporting them.

In the late 1960s and 1970s we were thousands, and drew welcome strength and support from our numbers. We could not march more than 100 yards without meeting a friend, a friend of a friend, or an acquaintance from some other part of the country, all come to

Washington to protest a war we felt our country should not be involved in.

This time, as I was alone, I decided to walk back as the march moved forward until I could find a friend to march with. Blocks and blocks I walked, amidst thousands of strangers, not a single face familiar to me from earlier demonstrations. I walked through delegations from labor unions, churches, colleges and universities, peace groups from almost every state.

How exciting to discover thousands of new people in the peace movement that I didn't know, thousands who had come to say "No" to our government's intervention in Nicaragua, and "No" to a system of oppression in South Africa.

Suddenly I found myself in the Vermont delegation—it stretched for more than a block along a side street, waiting to enter the line of march with huge puppets from the Bread and Puppet Theater.

There, in a bright yellow oilskin, was Debbie, the girl who had grown up next door to us in Newington, Connecticut. Now an attractive young woman, she was manipulating a pole attached to the wing of a giant papier-mache crane, Japan's symbol of peace. I walked with her as the delegation moved into the mainstream on Pennsylvania Avenue, the white birds flapping their wings majestically high above the crowd.

As I looked at the posters carried by the groups we were joining, a woman came running toward me, rain dripping down her poncho.

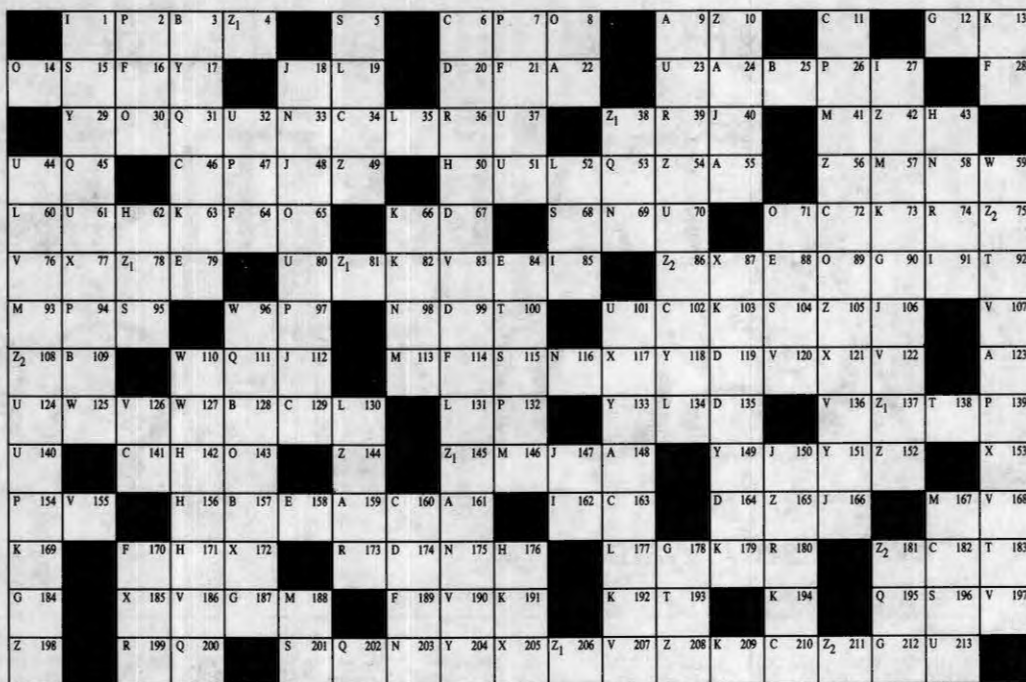
"Hi there!" Gray hair, my generation, another VPM-er.

"Hi there!" I shouted to Mims Butterworth, West Hartford's former councilwoman. Behind her was her son, Tim, and behind him, his son, Ben. □

# QUAKER CROSTIC

The letters of the WORDS defined by the CLUES given should be filled in the blanks over the numbered dashes and from there entered in the correspondingly numbered squares of the blank puzzle. This will form a quotation when read from left to right, with the ends of words marked by black squares. The first letter of each of the words opposite the clues when read vertically will give the author and title of work for this quotation.

*Elizabeth Maxfield-Miller*  
Cambridge (Mass.) Meeting



## CLUES

A. Greek with a lantern

123 9 24 55 22 159 148 161

B. Composer who still wrote great operas after age 80

157 3 25 109 128

C. What Miss Muffet did (4 words)

6 11 34 102 129 141 160 72 46  
163 182 210

D. Two pronouns used in Quaker "plain language"

20 99 119 135 164 174 67

E. Sea eagle

79 84 88 158

F. Quaker college

16 28 114 64 21 170 189

G. Creatures whose single horn (powdered) was considered an aphrodisiac (informal)

12 178 187 184 212 90

H. Noted; outstanding

43 50 62 142 156 171 176

I. Make a gushing or rushing sound

1 27 131 162 85 91

J. Two are appointed by the Meeting for each Quaker wedding

18 150 166 40 48 193 112 106 147

K. "\_\_\_\_\_ on the tree top" (2 words, first word compound)

73 13 103 82 194 63 169 179  
192 209 66 191

L. Gawain and Lancelot

52 19 35 130 134 177 60

M. A great composer's middle name

113 57 41 167 93 146 188

## WORDS

N. Colorless, flammable liquid from petroleum

203 33 58 69 98 116 175

O. Our government's biggest national headache today; the \_\_\_\_\_.

143 65 71 89 14 30 8

P. Small, European songbird

26 2 47 97 132 7 94 139 154

Q. "Shuffled \_\_\_\_\_ mortal coil" (2 words; *Hamlet*, II, ii)

202 195 200 31 111 53 45

R. In a con game "\_\_\_\_\_ see it" and then you don't (2 words)

74 199 173 180 36 39

S. Sound made by a clock

95 5 115 15 68 196 201 104

T. First name of TV satirist

100 138 92 183

U. First and last of 4 words written on the wall (*Daniel* 5:25)

80 70 213 124 32 23 140 51 101 61 44 37

V. "Wisdom . . . and all her \_\_\_\_\_" (3 words; *Proverbs* 3:17)

136 107 76 186 122 190 197 126 207 83 168 120 155

W. An old game like Bingo

125 59 110 127 96

X. Pose

87 153 121 117 185 77 172 205

Y. Walks unsteadily

133 149 118 204 151 17 29

Z. Guiding force for Quakers (2 words; with "The")

144 10 54 105 152 208 56 42 165 49

Z<sup>1</sup>. Sermon on the Mount tells us to choose either God \_\_\_\_\_ (2 words)

38 78 206 81 145 198 137 4

Z<sup>2</sup>. Halos (variant plural)

108 75 181 86 211

Puzzle answers on page 22.

# How I Have Changed in TALKING ABOUT GOD

by Wallace Cayard

**D**uring the past 40 years I have changed considerably in how I talk about God. Forty years ago I was a college freshman who talked about God in theistic, personal terms, such as Heavenly Father. Thirty years ago I was a young Ph.D., a beginning college teacher, who talked about God in pantheistic, transpersonal terms, such as Divine Light. Now I talk about God in both personal and transpersonal terms, and I view theistic and pantheistic language about God as symbolic and complementary, each needing the other.

These changes are rooted in years of significant experiences and thoughts. Religious experiences and philosophical thinking, I believe, need each other. When I talk about God experientially, I want to be true to my feelings and faith. When I talk about God philosophically, I want to draw on that religious experience, but I am also seeking to be honest about claims of truth and reality. My reflections on my own experiences and thoughts regarding God may help Friends understand better their own use of religious language and appreciate better the variety of ways of talking about God found among Friends and others today.

As a college student I underwent significant changes in my transition from being a Methodist to becoming a mem-



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ber of the Society of Friends. The transition began at Southwestern University in central Texas where I was a Methodist majoring in philosophy and minoring in religion. I was a liberal who had trouble with Trinitarian language about God. I felt that in prayer I was communicating with God as a Heavenly Father as Jesus did. Soon I began to worship with Friends in their silent meetings and felt that I came closer to God in such unprogrammed worship. When I and others felt moved to speak in these worship services, it seemed there was more real communication with God than in prepared sermons and congregational hymns. Increasingly I attended Quaker services, and increasingly I

found myself speaking of God as Divine Light or Spiritual Presence and using other transpersonal or mystical terms. Instead of experiencing God primarily as a person in heaven, I felt God to be everywhere in people and in nature. I believed that God was concerned for people but transcended the category of a separate personal being. Instead of trying to talk to a personal God with words of a prayer, I tried to relax and be open to the love and power of the Spirit. I found God more by listening than by talking, in silent worship more than in programmed worship. Thus in 1949 I left the Methodist Church and became a Friend.

As an undergraduate I had further

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of Philadelphia

significant experiences and thoughts which affected the way I talked about God. I had the opportunity to get to know people of various faiths, and I began to study world religions. In the summer of 1950 I participated in an American Friends Service Committee international service seminar near Los

Angeles with about 20 young people of various faiths and nationalities. In an interest group at this event I became well acquainted with four people of different religious backgrounds. In the group were a Buddhist from Burma, a Hindu from India, a Muslim from Iran, a Catholic from Austria, and I, a Quaker from the United States. We discussed ways religion can build a foundation for peace. It took some time before we cleared up our prejudices about each other's religions and talked about our own beliefs. We also became acquainted with each other's outlooks in meetings for worship in the larger group. In the unstructured, interfaith meetings for worship, people were free to speak out of silent prayer and meditation. There I was aware of their feeling of communicating with God in their tradition, using their unique languages for God. The Hindu talked of individual souls as expressions of Brahman, the world soul; the Muslim talked of all people as created by a merciful Allah; the Catholic spoke about the family of humanity under a father God; and I spoke about that of God, an Inner Light, in all people. Thus in worship and in discussions the five of us discovered a similar religious foundation for world peace. The experience of getting to know young people of different faiths made me more aware of the cultural and religious similarities as well as the limitations of all attempts to talk about God.

That summer's experience was clarified as I read about Mahatma Gandhi's

belief that the best of all religions are adequate but imperfect attempts to talk about God. I was helped by Gandhi's belief that Jesus and Krishna and other persons are adequate but imperfect incarnations of God for different times and cultures. In fact, Gandhi's life of outgoing love for all persons and his dependence on God as the source of that love reminded me of Jesus. Both Jesus and Gandhi helped me believe in the reality and power of a loving God.

While a college undergraduate I also changed the way I talked about God because of a new sense of God's presence in nature. Near my college were beautiful wooded areas and streams where I often took leisurely strolls and felt God's presence in the wonder and mystery there. These experiences of God in nature have helped me to see that God is not only in all persons, but also in all animals, in all life. Thus, I now sometimes talk about God as a wonderful, pervasive life force.

While I was in graduate school at the University of Southern California, my wife and I attended Los Angeles Meeting regularly, as I studied world religions and the philosophy of religion. Increasingly I felt that my religious experience was primarily mystical and my religious philosophy was pantheistic. So by 1956 when I received my Ph.D., I preferred to speak of God in transpersonal terms such as Divine Light, Eternal Spirit, and Life Force.

In my early years as a college teacher, that is, until the mid-1960s, I felt I knew



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## Whether I talk about God in personal or transpersonal symbols, I believe I am talking about God as a unifying divine reality.

God primarily as pervasive Spirit, and secondarily as a Heavenly Father, but more and more I saw God in Jesus. In the early 1960s I centered on Jesus as an ethical and spiritual model as revealed in his Sermon on the Mount. Now I see that sermon more as Matthew's faith that Jesus is a new Moses rather than as a statement of the historical Jesus. I now see each gospel as a portrait of Jesus, each appealing to different people, or to the same person at different times.

Recently I have been drawn to the Gospel of Luke more than to Matthew, not because it is more historical, but because God as described by Jesus in Luke agrees more with my experience. According to Luke, Jesus said God was like a woman who searches for a lost coin and like a father who forgives his prodigal son. Luke, along with feminist theology, helps me describe my experience of God as a caring parent, not as an authoritarian patriarch. Descriptions of God as a father or lord or king demanding absolute obedience are now too sexist and patriarchal for me. I believe that God in some sense is personal but does not demand blind obedience, as when Abraham thought God told him to sacrifice his son, Isaac. I experience God as a loving, caring and forgiving presence, a concept which would suggest terms such as Caring Parent, Mother-Father. This, I believe, is consistent with the view of God by

Jesus in the Gospel of Luke.

To develop a consistent pantheistic view, I tried for a while to deny God, not only as an authoritarian patriarch, but also as a person. But although I experienced God more as transpersonal, I could not deny my experience of God as personal, for I did sometimes experience God as a personal presence which was comforting and strengthening. I wanted to be honest about my language about God even if it meant being neither a consistent theist nor a consistent pantheist.

My desire to have a more consistent description of God that transcends theism and pantheism has been satisfied in two ways. One way I have solved this problem is to recognize that all language about God is symbolic, indirect, and inadequate. God as the ultimately real and valuable cannot be defined literally and fully in the terms of the finite and limited. Friends' avoidance of creeds respects this view. Personal terms such as Heavenly Father are limited by their anthropomorphic and sexist connotations. Transpersonal terms such as Being Itself are limited by their abstractness and implied lack of loving concern. There is a danger of idolatry in worshiping a dogma or a concept or a symbol in place of the living God. Both Christocentric Friends and Universalist Friends need to be on guard so as not to cling to certain words for God in place of the living God. I now believe that the symbolic language of poetry and stories, rather than the prose of theology and philosophy, better communicates our limited experience of God.

A second way I have satisfied my desire to go beyond theism and pantheism is to recognize that theistic language and pantheistic language about God are complementary attempts to communicate experiences and beliefs. Sometimes I experience God as personal, sometimes as transpersonal. God as Personal Creator and God as Eternal Spirit may each be adequate for different occasions. Each verbal symbol is, I believe, limited and needs the other for a more complete description of the divine.

The symbolic and complementary nature of theoretical models in science helps me understand the symbolic and the complementary nature of personal and transpersonal descriptions of God. Theoretical scientific models are like

religious symbols in that they use analogy to point to an unobserved reality. A model of an electron as a fast-moving particle explains one set of experiences, and a model of an electron as a wave explains another set of experiences. Similarly, a symbol of God as Personal Being and a symbol of God as Ground of Being explain different sets of experiences. One does not have to choose one scientific model or religious symbol and discard the other. The particle and wave models of the electron are both helpful, limited, and complementary, as are personal and transpersonal symbols of God.

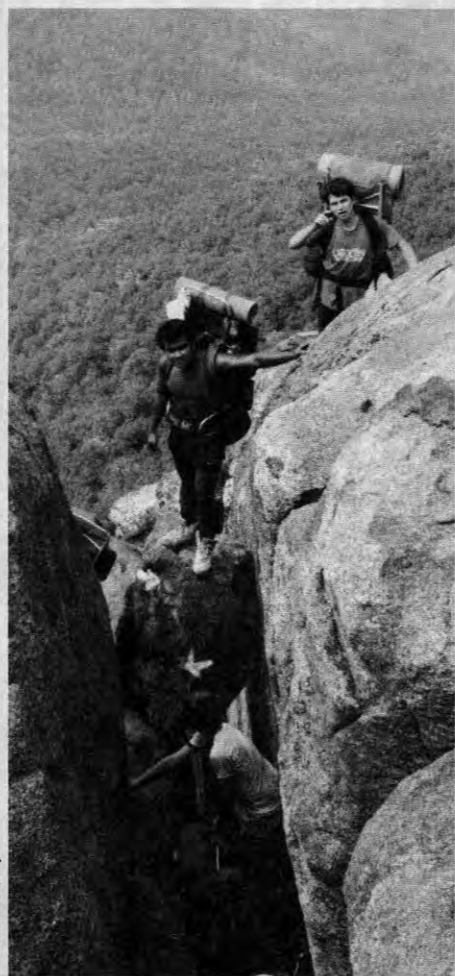
The divine symbolized as personal and transpersonal is real, as is the electron symbolized as particle and wave. Using symbolic language in this way in religion and science does not, I believe, mean being lost in unreality, nor lost in a blind faith. Such language about the divine and about the electron may be called the language of a faith which is supported by experience and reason.

Whether I talk about God in personal symbols or in transpersonal symbols, I believe I am talking about God as a unifying divine reality. I experience this unifying power as that which pervades all persons, all life, all nature. This divine reality makes each person sacred without destroying the uniqueness and creative freedom of that person. I experience this unifying power of love and truth among Friends in worship and feel it overflowing into the larger society in social concerns.

At the conclusion of a meeting for worship I sometimes feel deep unity and harmony with those present. This feeling is rooted in the shared experience of a closer relationship to the divine, even though personal and transpersonal symbols of God were used as pointers in spoken messages. God is spoken of sometimes personally as Father and sometimes transpersonally as Light, as Friends have done since the time of George Fox. The different messages often combine into what I feel is a communal truth about God greater than any individual truth. Such messages touch my heart and give me assurance of the unifying power of the love of God. As I live in the power of this unifying love perhaps my life will better communicate what God means to me than talking about God with a hundred inadequate verbal symbols. □

**B**arry Morley, now retired, taught 25 years in Quaker schools. Barry and his wife, Anne, initiated an innovative ninth grade curriculum at Sandy Spring (Md.) Friends School. He is a writer of opera librettos, a director of choruses, and an inventor of a variety of athletic games such as Nurdleybawl, Frazleerham, Brindledorph, and Hoop-A-Doop. He directs the six-week summer camp for children as well as Inward Bound, a program of weekend conferences and silent renewal days at Catoctin Quaker Camp near Thurmont, Maryland. Barry is currently writing a book about his experiences of empowering children. He is a member of Sandy Spring (Md.) Friends Meeting.

The interviewer is Mike Clark, a Baltimore Sun reporter, who spent two weeks this past summer working in the kitchen at Catoctin Quaker Camp. The interview, outlining Barry's approaches to the camping experience, occurred in the rustic camp dining hall, while the campers were away on an overnight experience in the woods. What makes the camp so special is the sense of fun, acceptance, and spirituality that is evident for campers and staff members.



# Living Together at Catoctin

by Mike Clark

**Q.** What values do you want campers to leave Camp Catoctin with after their two- to four-week sessions?

**A.** A heightened sense of self beyond ego and a growing ability to touch their inner spiritual resources.

**Q.** Are you saying that camping is more a spiritual exercise at Catoctin Quaker Camp than anything else?

**A.** Inasmuch as all things ultimately relate to the spiritual, yes. The activities we involve the campers in would seem like normal ones, except in the way we try to interrelate them. For example, the glow a camper receives from successfully climbing a rock cliff is internalized around the campfire at night when campers share adventure and hero tales. It becomes a part of the child's self-esteem and spiritual awareness.

**Q.** One thing that is evident to me as an observer is that the teen-age counselors and younger campers have such a strong sense of affection for each other, as evidenced by the hugging and care shown. What causes that to happen?

**A.** Over the 20 years of my experience as director here, I and the staff together have grown increasingly aware that love is not something that comes from us—but through us. As we open ourselves to the divine aspects of love, as we center ourselves in God's presence, the love process takes place automatically.

**Q.** As a parent, I have seen my three children leave camp every summer looking angelic and quite refreshed and cleansed. What happens to them?

**A.** We go out of our way to say "yes" to children here. We remove as many in-

hibitions as we can that stultify a child's growth when he or she is away from here. We make this a joy-filled place. Every day is a celebration of ourselves. We learn to make a joyful noise, as well as to sit silently for extended periods of time around the fire circle. There is a tradition of vigorous play in which everyone is allowed and encouraged to play joyfully. In all play, there is a recognition here of age and ability differences. Adjustments are made so that all players are fully involved. What you see happening here is a manifestation of a spiritual process.

**Q.** Would it make any difference if this were not a Quaker camp? I ask you this because there are so many summer camps promising so much under the guise of the camping experience.

**A.** It is very important that this is a Quaker camp for many reasons. The first is that 70 percent of our clientele are Quaker. It means campers arrive with at minimum a nodding acquaintance with what we do here. Our work is oriented toward the best and most attainable aspects of the Quaker tradition.

In Quaker terms, this means we orient a great deal of our program towards learning to center in the Light, learning that the Way does open and that the more you believe in the Light and the Way opening, the more they become a real part of your life. All aspects of our program lead toward these goals.

The glow that comes from your children is the result of their discoveries rather than our teaching.

**Q.** How does that come about?

**A.** We constantly put campers into

physically demanding or risky situations (rock climbing, white water canoeing, spelunking). They almost invariably succeed because of the nurture they receive from committed, caring counselors who understand what we want to do. These success experiences are discussed around a campfire once a week, after which the campers sit in silence, look into the fire and consider some aspect of the success they had during their trips. They may ask: "To whom am I grateful for these experiences?"

The campers respond readily to questions about their experiences. It makes it possible for them on Sunday evenings to respond to questions about their inner lives. One child, when asked what the Inner Light meant to her, said she saw it as "a great silver cord binding her to God." No amount of teaching I might try to do would have equivalent value to that child's statement. So our spiritual training comes out of what the campers say about their spiritual lives.

The process works because we constantly give campers permission to speak their thoughts and feelings. There is no response or criticism from adults or peers. Everyone is listened to. A child who has been here for several years feels very safe in revealing the innermost aspects of self.

**Q.** The camp has not been without trauma, has it? One counselor, I recall, ended up as a subject of a *Washington Post* article dealing with teen-age drug abuse. He claimed to have used drugs while a counselor at camp. How was that handled?

**A.** That incident was a turning point—both for the camp and in my own growth toward the spirit. Much of the Quaker community was outraged that any drugs should come into camp. My first knowledge that this had happened came from the article itself. There was no indication from the counselor's performance or demeanor that he was under the influence of drugs.

A special meeting of the camping program committee was called. Parents and concerned Friends attended the meeting, which was highlighted by angry accusations and uncalled-for defensive responses on my part. It was a major crisis in the life of the camp.

One parent said, "All I want is to be assured that my children will not be subjected to drugs at camp." My response

was that I could make no such assurance. Nobody can. Who can make those kinds of assurances in this day and age?

I came to camp that summer with strongly worded directives from the committee. When I went to the first precamp business meeting with the staff, I began by saying: "I had a terrible spring. I will tell you about it and let you ask questions. No decisions need to be made at this time." I ended the meeting with the comment that "we are going to have to decide what to do about this."

The counselors decided that the next business meeting would be held without me so that they could speak more freely. During that meeting, I was in my cabin lying on my bunk meditating. I was given a very simple opening, which has had a major impact on my direction of the camp. That was: whatever these people (the counselors) decide, you will accept because they will do what they want anyway. I felt so peaceful in that realization that I didn't even ask the next day what had gone on at that meeting.

Camp opened and ran more smoothly than it ever had. Several days later, a counselor said we needed another meeting and that I should be there. At that meeting, it was revealed that no conclusions had been reached because they could get no sense of the meeting. One counselor stated: "The only thing we can do is ask each other questions." I said, "What kinds of questions?" He answered, "Am I being a proper role model to my campers?" I said I thought the questions themselves were the answer. A committee of counselors then drafted a set of queries from those initial questions. They became the basis of the social contract among us.

The queries were: Are you responsible to (1) your campers? (2) the community at Catoctin Quaker Camp? (3) yourself? Are you acting as a positive role model? Do you treat yourself in such a way that you can work up to your full potential? Do you strive to contribute to the spirit of Camp Catoctin? Are you attentive to both campers' growth and your own growth?

The next year, realizing that a Quaker community can only function out of its own sense of the meeting, I reintroduced to the counselors the question of how we would live together. The boy who had brought drugs to camp previously had come back on the staff that year

after overcoming his problem through treatment and requesting an opportunity to prove himself. It was he who said: "We don't need those queries. We know what our values are here." We have operated on that basis ever since.

**Q.** What did you learn personally from this incident?

**A.** I learned that there was a major difference between consensus and sense of the meeting. I had at one time or another gotten intellectual agreement or consensus rather than the spiritual unity that comes with sense of the meeting. We have been very careful at camp to operate out of spiritual unity or sense of the meeting ever since.

Basically, there are three aspects of



Edmund Henkels

reaching sense of the meeting. First the problem is discussed in a context in which people are allowed to speak their frustrations, their anger, their griefs, and their hopes. By doing this their minds are made clear for careful consideration.

The second stage is an approach to consensus in which alternatives are weighed and considered. This is primarily an intellectual process. Before reaching a consensus, the process should shift toward reaching spiritual unity as opposed to agreement. This happens



through consensus. If you want unity and commitment, that comes through sense of meeting.

I also learned from the episode of the counselor's drug use that I had not begun to tap the spiritual potential of the people who worked with me. It is the subsequent unfolding of that spiritual potential that glows in the faces of the children.

I learned that a Quaker community must grow out of its own sense of the meeting. If directives or regulations are imposed from outside by a camping program committee or a board of directors without a sense of meeting of the participants themselves, then it is something other than a Quaker community. The camping program committee understands that and now gives proposals rather than directives to the staff, realizing that Quakers must learn to trust the workings of the Light.



when we shift away from analysis toward an intuitive acceptance that we have all reached the same place. The process involves letting go of intellect and moving toward a meeting for worship. The process ends when silence takes over the meeting. That silence indicates acceptance. I believe that such a process is not designed so much to find solutions as to get to a point of unity and silence. Decisions themselves are secondary and a byproduct of the process. In reaching consensus, the object is to come to agreement. But, more important than verbal agreement is the indefinable sense that we are all in the same place in the Light.

If you need a decision, you can get it

**Q.** Barry, when you talk about self-esteem, you set it apart from ego esteem. More than that, you claim true self-esteem leads to spirituality in our personal life journeys. Will you elaborate on that point?

**A.** What many people call self-esteem is really ego esteem. Ego esteem is how one compensates for insecurity. One sees this often in certain performers who are unable to step back from continuous applause. Without that applause, they feel miserable. Their need for applause is a form of insecurity.

If you were willing to define ego as the tool we use to function in our separation from God, it follows that true self-esteem is an awakening to the

impossibility of functioning separately from God.

We live in God and are of God. Anything that moves us toward that realization is true self-esteem. When I say that our campers experience true self-esteem, I am suggesting that they have taken a step toward recognizing their true place in the cosmic order of things.

**Q.** In running the camp, what roles do your counselors play?

**A.** Counselors are involved in all policy decisions. They are given full responsibility when they are away with their campers—on the rivers and hiking in the woods. They plan their own "pack out," providing for meals on the overnight trips. For every three campers, there is a counselor or assistant counselor. Within each group of campers, leadership responsibility is shared by the counselors. When counselors out on the trail are in doubt about a decision, they call in for help.

A good example of how we work together came two years ago. The rivers were rising because of heavy rains. One of my groups was approaching the most difficult rapids on the Shenandoah River. I drove out, looked at the rapids, and decided it would be folly for the campers to canoe down. I went upstream where I thought I could intercept the trip. When I waved the canoes ashore at that point, the counselors said: "We expected you to be standing right where you were."

The significance of that event is how it reflects the harmony of understanding among us. Working through sense of the meeting seems to harmonize us one with another.

**Q.** In 20 years at Catoctin Quaker Camp as its director, in what way have you grown the most?

**A.** I am learning that trust should be the basis for all relationships, both among people and between people and God. I am learning that the more one turns over to God, the more God responds. The more gratitude I give, the more gifts I am given. I have learned that God cares.

What I want to learn is to accept these things completely. I have learned what people call the real world is the unreal world. The only reality is to live harmoniously in the Light. As the campers sometimes say: "I have learned who I am." □

# CLEANING WITHOUT THE USE OF POISONS

by Ruth L. Ewers

**B**ringing about changes in the larger world seems always just out of reach for most of us. Even though we involve ourselves in many ways, there are so many burning issues that trying to make changes seems almost futile at times. The environment is such an issue. How can we, as individuals, hope to bring about global awareness?

On a personal level, there are a great many things we can do. We can recycle our glass, paper, and aluminum; we can curtail energy consumption and conserve our water supply. And on a very practical level, we can stop using the products that constitute some of the worst offenders to the environment: modern household cleaners.

The synthetic cleaners we use today were first marketed in the 1940s and 1950s as replacements for soap. They contain elements which are toxic to humans and animals, and which contaminate our water, air, and soil.

Why do we use these products? They are marketed as germicides, but in fact are an overkill where bacteria is concerned. Most household germs are harmless, and in a reasonably clean house, most germs are killed by exposure to air and sunlight. Furthermore, germicides and disinfectants either don't reach the germs they're intended for or only work for the first few minutes they are used. Worse, some products are so strong they can harm the skin and other tissues. On the other hand, the toxicity of soaps is generally quite low, and along with a few other simple household items can do the job just as well.

Strictly speaking, synthetic detergents are household cleaning products based

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Barbara Benton

on non-soap ingredients. This genre includes disinfectants, bleaches, drain and oven cleaners, ammonia, and toilet bowl cleaners. They are mixtures of organic and inorganic ingredients. The principal organic ingredient lowers the surface tension of water to enable it to "wet" surfaces more effectively, remove dirt, and emulsify grease. Most also contain "builders," usually inorganic salts, which in water inactivate calcium and other minerals that interfere with detergency.

For example, phosphates are commonly used as builders, and until recent years were the principal builder used in detergents. Their use was curtailed when it was discovered that they cause the overgrowth of algae, which uses up the oxygen supply in lakes and streams, causing fish to die by suffocation. Unfortunately, though, the builders that were added to replace phosphates are higher in toxicity.

The amount of cleaners individuals use might seem insignificant when compared to industrial waste. But when we compound the use by the number of households that use these products, the problem becomes sizable.

It would be foolish to ask everyone to stop using all these cleaning products. But there are alternatives. I have prepared charts in which I have divided cleaning into three categories: kitchen, bathroom, and general. In the first columns I list conventional cleaners, their ingredients, and warnings (these were gathered from a toxicologist and are quite accurate). In the last column I list alternatives, most of which are simple household items. Readers who would like to receive a copy may write to me at the following address: Rt. 1, Box 38, Wingina, VA 24599. Please enclose a legal size SASE.

A final word: I recently read that the annual oyster catch in Chesapeake Bay has dwindled by over a third, and that thousands of animal and plant species are threatened because industry routinely ignores the Clean Water Act and abuses the permit system, which is not enforced by the Environmental Protection Agency.

We can take matters into our own hands. We can stop or curtail our use of the products that are damaging our environment. □

# Forum

## Teachers' Holiday?

In reference to the column, "Among Friends: Sustaining the Coals," (FJ 4/1), in which the editor says, "For one thing it is hard getting to meeting" I would suggest that we think of all the Quaker teachers over the years who have spent five days and many more hours at Quaker schools and then came back on First-day for meeting, etc., etc., and maybe even taught a First-day school class.

Talk about a busman's holiday!

H. Louise Heritage  
Magnolia, N.J.

## Christian in a Vacuum

I greatly appreciate your lead articles: "Coming to Terms With Jesus," by Vincent McCarthy, and "The Christ Factor," by Richard Roundtree (FJ 4/1). I think that it is true that the majority of unprogrammed Friends and attenders have not had the experience of Christ. I have often despaired about this, because those of us who have experienced the Christ often feel we are in a vacuum among humanist Friends, some of whom are unconcerned about the Christ experience, and some of whom are antichrist. And then I read Douglas Gwynn's *Apocalypse of the Word*, a powerful testimony to the living Christ as preached by George Fox. It spoke directly to my condition. My Christ experience is authentic!

In my own meeting, it has been suggested that I consider programmed Friends if I want a Christ-centered religion.

And so I ask, can those of us who have experienced the Christ remain among the unprogrammed Friends? Can we find the fellowship necessary to nurture the inward Christ? Can we be loving towards Friends of all persuasions, thereby witnessing to Christ's religion of love?

Are we at the crossroads? I continue to seek clearness.

John Everhart  
Chattanooga, Tenn.

## Spiritual Malaise

I very much warmed to Irene B. Lape's article "Radical Feminism: Burning Our Bridges?" (FJ, 2/1).

I liked the article because it seemed to me to touch upon what are, in my opinion, instances of a general spiritual

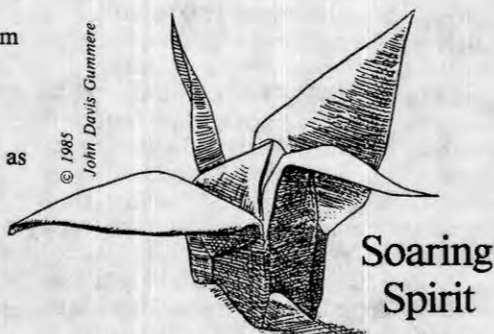
malaise which grips Western culture at the present time.

That Friends are also in the grip of this malaise is, I think, shown where she says in the article, "While many Friends express private doubts about the benefits of feminism among us, publicly there is little debate." The very fact that Friends behave like this and that it is not questioned by nearby Friends shows a widespread lack of spiritual development amongst Friends.

The issue here is not whether a Friend approves or does not approve of radical feminism. The issue is firstly the lack of wholeness and integrity and courage in saying one thing in private and giving another appearance in public. Secondly it is the fact that this condition is not spotted and addressed in a loving way by nearby Friends. If Friends were to do this and to do it creatively, constructively, and effectively, they would need to possess a degree of spiritual maturity that is not very evident in present times.

Spiritual maturity comes about through a serious and single-minded dedication to work toward the transformation of our whole beings. It is what Jesus meant, I think, when he talked of the narrow and the broad way, the broad way being every other approach than this single-minded one. Commitment to any ideology falls within the compass of the broad way, which leads to hell in the end.

Rory Short  
Republic of South Africa



Soaring  
Spirit

In connection with the article "Kids for Peace" by Sarah Feyerherm (FJ 4/15), when one has finished folding a paper crane and the wings are separated, the crane appears to take a deep breath and the body inflates.

About the same time I was learning to make paper cranes, I read about *pneuma*, which the ancient Stoics considered a cosmic principle. In addition to hope and peace, the paper crane is also a symbol for a life-giving principle, the world soul or the spirit of God.

Richard L. Howe  
Doylestown, Pa.

## Vision and Obedience

Thanks for sharing Tom Jeavons's message, "The life of faith requires that we have vision, that we be attentive and

obedient to revelation. . . . It is the challenge to become the people God wishes us to be" (FJ 4/1).

Lack of integrity and divisions amongst us stem from attempting to relate only to that part of God "above all" or only to that part "within all" or to the mammon of Marxist socialism that is as far from Eugene Debs as Judas was from Jesus. The Native American covenant in a previous issue emphasized so well a third part of God "through all," in accord with the laws of nature.

Becoming only seekers of status and special privileges for ourselves results in our concern for a pleasing outward appearance instead of true symmetry and complete interdependence.

The 1985 covenant of Unitarian Universalists states that the living tradition they share, "draws from . . . words and deeds of prophetic women and men which challenge us to confront powers and structures of evil with justice, compassion, and the transforming power of love," and closes, "promising to one another our mutual trust and support."

I believe this is the acceptable year of the Lord for us to make a new covenant to support real equality of the sexes within marriage, to make peace amongst ourselves, and to contribute to a dynamic new movement for peace in the world.

Emmanuel L. Branch  
Dodgeville, Wis.

## Changing The Seasons

The four seasons—spring, summer, fall, winter—which make up our concepts of the year, are based, it seems to me, on temperature. By mid-March things are warming up, the winter chill is gone; by June, it is not yet hot and spring's growth is well set. The hot season lasts indeed until September, and the cold doesn't get bad until December.

But, for a long time I have been glad to see the bright days of February, and I notice, even in the hot days of late summer the days are getting short enough that I can't stay out as long as I would like. For many moons I have been thinking, rather subconsciously, of another way to mark the year—seasons based on light, with the equinoxes and solstices in the middle, not the ends, of the periods. This is not to take the place of the classical seasons, but to augment our thinking of them. We might label them thus:

Waxing Sun—February 4 to May 6  
Full Sun—May 6 to August 6  
Waning Sun—August 6 to November 5  
Low Sun—November 5 to February 4

More poetic names could be applied, but I rather like the descriptive significance of the ones shown.

Charles J. Randall  
Wallingford, Pa.

# Reports

## QUNO Seminar Seeks to Strengthen Links

The Quaker Project for the Support of the United Nations held its first seminar at Quaker House in New York City on April 2-4. The seminar focused on strengthening links between the Quaker United Nations Office and other Quaker organizations and on ways to inform Friends of ongoing work for peace and justice at the U.N. Staff members from Friends World Committee for Consultation, American Friends Service Committee, Earlham and George Fox colleges, and representatives from Friends United Meeting and Friends Committee on National Legislation attended the seminar.

Fred Eckhard, senior information officer at the U.N. Secretariat, described the United States' current relations with the U.N. His description was filled with urgency and uncertainty, as the seminar was held in the wake of a financial crisis at the U.N. and in the midst of the U.S. Congress's budget considerations. Fred Eckhard reviewed the devastating effects of the United States' reduction by more than 50 percent of its 1986 assessed contribution to the U.N. and the ten-month delay before the payment was finally delivered. For lack of financing, the U.N. almost closed its doors last fall.

Speaker Derek Boothby, of the U.N. Department of Disarmament Affairs, summarized the U.N.'s role in progress toward a secure peace. He described the influence on the disarmament process of foreign policy debates among the superpowers. He said most countries come to the U.N. to talk about another kind of security—social security. Their basic needs are addressed through U.N. agencies such as the World Health Organization, United Nations Children's Fund (UNICEF), United Nations Development Program, International Fund for Agricultural Development, U.N. Fund for Women. These countries experience massive expenditures on weapons as denying them the kind of social security which makes life worth living.

Because Friends recognize the importance of social concerns in the promotion of peace, QUNO focuses on development, right sharing of world resources, and human rights, as well as disarmament and security. Barbara Adams, QUNO associate representative, told seminar participants about ways QUNO keeps Quaker concerns before the world body. Her examples included disclosure of the impact of toxic substances on environ-

ment and health, human rights abuses in Guatemala, support for the Nairobi Women's Conference, and involving Africans from outside the U.N. in the special session on Africa. QUNO does not follow a formula in establishing particular areas of interest. Common to most areas, however are efforts to build networks and gather and distribute technical, specialized information.

Seminar participants concluded their time together with worship, renewing the QUNO commitment to the work of the U.N. Participants agreed that the U.N.'s financial crisis could be an opportunity to draw greater attention to QUNO and the U.N. itself, making it possible for Friends to participate in change.

*Sharli Powers Land*

## Swedish Friends Invoke Solidarity With Nature

The Society of Friends in Sweden gathered April 30 to May 3 for its 53rd yearly meeting at the Finnaker Course Centre in central Sweden. The gathering included 42 adults and six children. Spring was in the air, and the flowers and birds helped provide an atmosphere of fellowship with nature, with the environment, and with our fellow human beings around the world.

Swedish Friends listened to a report of a Finnish seminar about women and the military system and considered the psychological and social conditions that cause escalation of the arms race. Afterward Friends felt a need to express solidarity with the appeal from New Zealand Friends which reaffirmed a vision of peace on earth, in spite of the complexities of the modern world. The New Zealand statement urged, "Together, let us reject the clamour of fear and listen to the whisperings of hope."

As Swedish Friends aligned themselves with this appeal, we saw our action as an indication that the refusal of individuals to be manipulated is increasing everywhere on earth.

In this regard, the importance of the environment was eloquently brought home to Swedish Friends in their yearly meeting theme, "Peace and the environment—my responsibility for the creation." Reverend Ytterberg talked about the story of creation in which humankind is seen as the crown of creation and is called upon to rule over it. The commandment has been more and more misunderstood in the wave of secularization, as humans take the role of master and God is not taken into consideration. Care for animals and nature disappears. The forests are treated simply as raw material, animals as factories for milk, eggs, and pork. The Christian church is partly responsible for this state of affairs, because it has emphasized

the saving of souls but avoided politics. We Christians need to change our points of departure so that the idea of holiness is recovered. When the idea of solidarity with nature disappears, "animal factories" come into existence. Rather than our ruling over nature, we need the idea of cooperating with creation, which means that we use, preserve, and care for animals and nature.

As consumers we can ask for natural foods and on the occasion of each purchase ask ourselves whether just that item is necessary. When we transgress against the idea of justice, nature strikes back. Let us accept our responsibility, however insignificant we may consider ourselves in the larger context.

*Ulla Johansson*

## SEYM Frames Vision of Peaceful World

One hundred forty-eight Friends and thirteen teen-agers attended the 25th annual session of Southeastern Yearly Meeting at the Methodist Youth Camp on Lake Griffin near Leesburg, Florida, April 10-14. It will be long remembered for its days of light and growth in intergenerational caring and intercultural understanding. Those attending the two-day retreat that followed were encouraged by Elise Boulding to "reflect on the peacemaking skills we already have, imagine a peaceful world in the future, and then define our peacemaking tasks in the present."

Much attention focused on reports given by Sali and Joe McIntire, who started the SEYM worship group in Nicaragua, and on the refugee family from El Salvador who is now living in the Gainesville (Fl.) meetinghouse. Some Friends felt this contact with the refugees and with the McIntires was the most memorable event of the meeting. These young people's descriptions made clear the human desolation there where they work alone in the wilderness with SEYM as the only practical support. Their worship group has become the leading point of SEYM's Caribbean initiative, working in tandem with Friends World Committee for Consultation in London, each contributing something different but very much needed in Nicaragua.

Twenty-nine children found their activities and horizons enlarged by the leadership of Mary Mihalya of the Washington branch of the Children's Creative Response to Conflict. They taught us a beautiful round, prepared an epistle, made Quaker bonnets and hats and gave impromptu skits. They also participated in worship-sharing sessions, and some attended workshops.

Funding of a Young Friends Youth Program director for four summer months will provide opportunities for retreats, community projects, awareness of world needs, and

Quakerly ways of responding. This minute was warmly approved, and the trustees assured financial support for this initial venture.

Elise Boulding, as our Barnard Walton lecturer, spoke on "Quaker Peace for a Warring World" with a hopeful message—not that she attempted to gloss over the appalling problems of our times—she believes that everything we do can be an opportunity to contribute to a culture of peace. In times like ours "to live with hope is not an act of insanity, but an act of empowerment. Power in such times is living with love, gentleness, courage and hope, even under the shadow, and doing whatever we can—to build peace and weave the interconnected web of love."

Our epistle quoted from this lecture, "We can vision the best or the worst, and we live according to our vision."

*Althea Postlethwaite*

## South African Friends Urge Careful Pressure

South Africa General Meeting (SAGM) accepted the following statement on sanctions at its Fourteenth Meeting, which was held at Koinonia, Botha's Hill, Natal, on April 16-21:

We believe that the present system of government in South Africa is unjust and reliant on violence. We believe that it denies fundamental human rights to all the people of this nation.

We are aware of the anger and frustration of the oppressed people of this country, and believe that it is important to work towards their empowerment. To this end, we urge that money and resources be generously allocated to programs and organizations which work to build up the oppressed communities.

At the same time, we recognize the constant need to speak to that of God in those in power, particularly those in government, the military and police.

The question of sanctions is an emotional and difficult one. We believe that sanctions are by their nature coercive rather than persuasive, but we recognize as just and fitting the refusal of overseas Friends to continue to benefit in any way from a continued association with the apartheid system. This is consistent with our historic testimonies, and we support carefully targeted sanctions which are tied to realizable goals and bring hardships to the dominant groups rather than those suffering under the apartheid system.

While we understand the concern and desire of overseas Friends to see an end to the apartheid system, and sympathize with their frustration at the slow pace of reform,

we are equally concerned that long-held Quaker principles may be jettisoned in supporting actions designed to bring pressure on the South African Government.

We are particularly concerned that additional suffering will be inflicted on the very people who presently suffer most under the apartheid system without any assurance that such suffering will lead to their liberation. We know, for example, of increases in poverty and destitution which have resulted from the present economic recession, and cannot support actions which will merely result in the further impoverishment of the oppressed people of this country. We cannot support actions, either, which are designed principally to humiliate the South African Government or people.

We urge that sanctions and international pressure only be applied after careful thought has been given to the matter in order to ensure that they are carried out properly and are likely to have the consequences they are intended to have. We are in favor of carefully targeted sanctions tied to realizable goals. We have seen, as a small example, how the refusal of U.S. film distributors to distribute films to cinemas practicing racial discrimination resulted in the rapid desegregation of cinema theaters, even in highly conservative cities. As soon as a city council decided to declare its cinemas open to all population groups, films were again distributed to those cinemas. A clearly targeted goal could, for instance, include one of the following: repeal of the Group Areas Act and the Land Act; the release of all detainees; the release of all children in detention (a more limited objective); lifting of the state of emergency and all proclamations promulgated under the state of emergency; and, restoration of citizenship to all South Africans who lost their citizenship as a result of the 'independence' of the 'homelands.' Another example of a more limited sanction and target is for multinational oil companies to refuse to supply filling stations with petroleum products where racial discrimination is practiced at cafeterias and toilets attached to the filling stations. We would urge that, should a specified goal be reached, the action be lifted immediately. In this way, those in power would be more ready to respond to such pressure in a positive manner. Although these targets are limited we believe that they will help bring about a nonracial democracy with full political rights for all in South Africa.

We thank all overseas Friends for their prayerful and loving support. We continue to pray with them that the way may be made clear, and that justice and peace will come for all the people of this land.

*Note:* Sanctions is here used in the general sense of the word and does not refer specifically to legislation passed in the United States of America.

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# World of Friends



**The Peaceable Kingdom project, "Postcard Art for Peace,"** invites Friends to draw, paint, write, or put into music their vision of a peaceable kingdom for today's world, in miniature. "Postcard Art for Peace" is to be a collection of 5" x 8" or smaller designs which will become part of a traveling exhibit to open in Tokyo, Japan, in the summer of 1988 to commemorate the bombing of Hiroshima and Nagasaki. The cards will become the property of the project. The idea came from a month-long unit on art and religion at Milwaukee (Wis.) Meeting's First-day school. Donations as well as suggestions for publicity, exhibit locations, and permanent homes for some or all of the cards would be appreciated. Organizers request that you include your name, city, state or province, and country at the bottom of each card and send them to Peaceable Kingdom, 3224 N. Gordon Pl., Milwaukee, WI 53212.

**A fitting memorial for Larry Scott**—a special fund to help Friends who would like to join the protests at the Nevada Nuclear Test Grounds—has been established by Southern California Quarterly Meeting. The Peace Committee of Pacific Yearly Meeting will handle administrative details. Since Larry Scott organized the first witness 30 years ago, the protests at the Nevada Test Grounds have become a tradition. One of the most successful was the protest of a sneak nuclear test last February, when Hollywood actors, including several from the television series "Amerika," joined in, and a clamor was raised in both houses of Congress with unprecedented media coverage.

**The 1987 Tyler Prize for environmental achievement** has been given to Boulder (Colo.) Meeting member Gilbert F. White and to Richard Evans Schultes. Richard Schultes is a leader in the effort to save tropical rain forests. Gilbert White is Gustavson Distinguished Professor Emeritus of Geography and former director of the Institute of Behavioral Science at the University of Colorado. His research focuses on the effect environmental policy has on the environment; he pioneered research on flood management, earthquakes, hurricanes, desertification, nuclear war, and waste treatment. He was a conscientious objector during World War II, when he joined the American Friends Service Committee and spent four years in war relief work. From 1946-1955 he was president of Haverford

College and also vice president of President Truman's Water Resources Policy Committee.

The Tyler Prize of \$150,000, an international award recognizing those paving the way in preserving and enhancing the environment, was created in 1972 by outdoor enthusiasts John and Alice Tyler.

**The new executive secretary of the Fellowship of Reconciliation** is C. Douglas Hostetter. He comes to the FOR after six years as executive secretary of the American Friends Service Committee's New England regional office. Before that he was a resource specialist for the United Methodist Office for the United Nations. As a Mennonite and a conscientious objector to war, he did alternative service with the Mennonite Central Committee in Vietnam.

**The new editor of Quaker Life**, the monthly journal of Friends United Meeting, is J. Stanley Banker, who will assume his duties July 1. He comes to the post from New Castle, Ind., where he is pastor of First Friends Meeting. He will continue to serve this meeting as senior pastor. A graduate of Taylor University and the Earlham School of Religion, Stanley Banker has served as pastor for three Indiana meetings—Poplar Run and Portland in addition to New Castle. Over the past ten years, his work has often appeared in *Quaker Life*.

**The Fellowship of Reconciliation** is seeking nominations for the 1988 Martin Luther King, Jr., Award. The FOR established the award in 1979 to recognize unknown persons or groups who are working in the tradition of Martin Luther King. Nominations must be submitted by October 1 in the form of a typed letter one to four pages long, describing the work for which the person or group is being nominated. Supporting material not exceeding three pages may be included. Please limit nominations to people or groups in the United States. Send nominations to the Martin Luther King, Jr., Award, FOR, Box 271, Nyack, NY 10960.

# Books

## Love Is the Measure: A Biography of Dorothy Day

By Jim Forest. Paulist Press, New York, N.Y., 1986. 272 pages. \$14.95.

She often said, "Love is the measure by which we will be judged." So ends this delightful short memoir of Dorothy Day. Jim Forest writes from experience, having been the managing editor of *The Catholic Worker* newspaper, appointed by Dorothy Day when he was 20, after leaving the U.S. Navy.

Because of the recent number of books on Dorothy Day (such as *Dorothy Day: A Biography*, by William D. Miller) people, fortunately, are beginning to realize that life goes on after "Doris Day," and that this life calls us to "build a new society out of the shell of the old."

Dorothy's way, informed by the great Peter Maurin, was the Catholic Worker movement and community, begun in 1933 as an alternative to the *Daily Worker* and the Soviet Socialist movement. Dorothy, disillusioned with the violence of "communism," nevertheless shared with classical communist thought the idea "from each according to his or her ability, to each according to his or her need," a principle which she later discovered originated in the primitive Christian church.

Forest writes that having explored the dark places of life, broken love affairs, an abortion, a dead end with violent social movements, Dorothy was drawn to the Roman Catholic church, for it was composed of the masses "loving and praising God." But she learned on the way that the same church "was hung up with property, with the wealthy, with capitalism, with all the forces of reaction."

It was to these masses, however, that her ministry, educated by Peter Maurin's imagination, was to flow. It was he who suggested a radical Catholic paper to work toward peacefully transforming society. They were committed to pacifism, simplicity, community, and equality. This theory and practice of the alternative religious community expanded to include houses of hospitality and soup kitchens for the homeless. The Catholic Workers lived together and shared their simple resources similar to the earliest Christians. When faced with the violence of militarism, Forest tells us that Dorothy and her community resisted the payment of taxes

for war and found themselves in jail, arrested for nonviolent witness to the "powers and principalities." Peter Maurin's ideas of an "agronomic university" and round table discussions gave birth to farm communities and spontaneous radical education. The Catholic Worker communities exemplify the Quaker principles of community, simplicity, harmony (pacifism), and equality.

Dorothy died in 1980, but the community she and Peter founded continues throughout the United States. She may never become a Catholic saint (when John Paul II visited here in 1979, he passed her by and instead chose to meet with Rose Kennedy) but of course she is *everybody's* saint and should be on every Quaker's list of persons to be experienced.

Jim Forest, the co-founder of the Catholic Peace Fellowship and contributing editor of *Sojourners*, is general secretary of the International Fellowship of Reconciliation. This book of personal experiences and knowledge is written in a warm, friendly, and simple style. For those who look for Dorothy Day "in a nutshell," but written with love and compassion, Forest's book is "the measure."

Bill Durland

## Speaking of Faith: Global Perspectives on Women, Religion and Social Change

Edited by Diana L. Eck and Devaki Jain. New Society Publishers, Philadelphia, PA, 1987. 308 pages. \$29.95, \$9.95/paperback.

Twenty-six women from around the world gathered in 1983 to examine the relation of religion to women's social change involvement, each bringing her own religio-cultural perspective. The papers collected in this volume are a result. *Speaking of Faith* records a groundbreaking global dialogue in which women's experiences and insights provide new models of a working process for social change. The reading is fascinating, stretching, inspiring.

Recognizing that religion—here defined inclusively as any deeply held values and traditions that shape thoughts and lives—often informs human choices at levels deeper than conscious thought, the authors de-emphasized the theoretical in favor of personal experience as a starting point for their explorations. This unanimous acknowledgement of cultural and personal contexts for ideas allowed the women to define themselves and their issues free from an external or dominant cultural bias. A Palestinian Quaker living in military-occupied West Bank talks about her pacifism.



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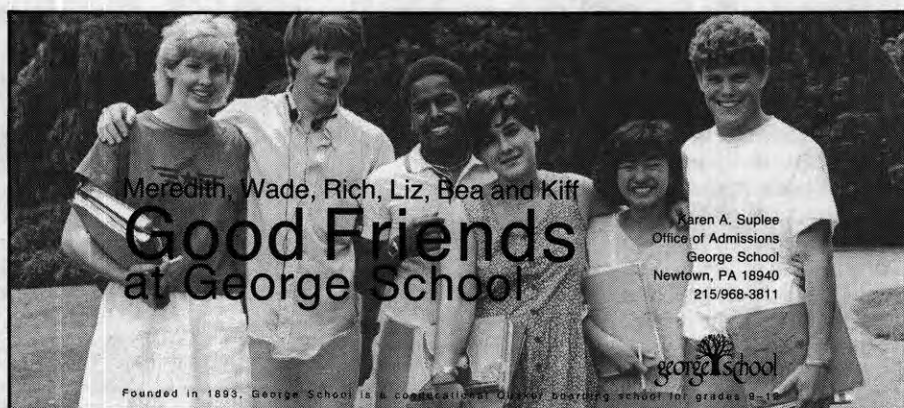
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A teacher in Ghana contrasts the effects of cultural definition and self-definition in witchcraft accusations, noting that she herself has been accused. An educator from Thailand describes efforts to revive an ancient, venerable order of Buddhist nuns, thus providing a respectable status for Thai women. A British theologian called to the Anglican priesthood but denied ordination because of her gender chronicles her gradual rejection of Christianity as inextricable from its patriarchal origins. The editors write, "We cannot hope to understand a 'situation' without understanding a single person who lives in that situation." Readers of *Speaking of Faith* participate in this exercise of mutual comprehension—and gain a sense of a process which allows truly global thinking.

The reading is necessarily choppy. Diverse cultural perspectives come back-to-back in the short papers organized by overarching issues, requiring rapid, sometimes mind-boggling switches in perception. The text has a speech transcript quality (translation and oral presentation would make this unavoidable) which occasionally dilutes the full force of an idea or experience.

Striking threads of continuity run through this remarkable dialogue: unquestioned recognition of the need for fundamental social change and the central role of religion, and understanding, even by women in situations of profound physical danger, that the oppressor is also a victim. A Netherlands woman articulates the consensus arising from these common realizations: "The real test of our struggle for social change will be if we can free ourselves from our powerless position, without attaining the kind of power which enslaves others."

Gay Nicholson

## Answers to Quaker Crostic

Quotation from Douglas V. Steere: *Work and Contemplation* (New York, 1957)

"When I sit in a rocker on the porch [after supper . . .] (A situation [which] our [uncontemplative] age is fast making impossible by the furniture maker's banishment of the rocker and the architect's deleting of the porch) and I [ . . .] muse over the events of the day [ . . .] and what they mean, this may be a [simple] form of contemplation."

### WORDS

- |                    |                        |
|--------------------|------------------------|
| A. DIOGENES        | O. DEFICIT             |
| B. VERDI           | P. CHAFFINCH           |
| C. SAT ON A TUFFET | Q. OFF THIS            |
| D. THEE, THY       | R. NOW YOU             |
| E. ERNE            | S. TICKTOCK            |
| F. EARLHAM         | T. ERMA                |
| G. RHINOS          | U. MENE . . . UPHARSIN |
| H. EMINENT         | V. PATHS ARE PEACE     |
| I. WHOOSH          | W. LOTTO               |
| J. OVERSEERS       | X. ATTITUDE            |
| K. ROCK-A-BYE BABY | Y. TOTTERS             |
| L. KNIGHTS         | Z. INNER LIGHT         |
| M. AMADEUS         | Z'. OR MAMMON          |
| N. NAPHTHA         | Z". NIMBI              |

## Resources on Hiroshima and Nagasaki

The following list of resources accompanies the article "A Second Message from Hiroshima and Nagasaki," which appears on page 4 of this issue. These suggestions were provided by author Lynne Shivers and from information by the Peace Resource Center of Wilmington College, Wilmington, Ohio.



### Suggested Readings

• Aiken, Jess E. **Against the Tide**. World Peacemakers, 2025 Massachusetts Ave. NW, Washington, DC 20036, 1987.

• Barker, Rodney. **Hiroshima Maidens**. New York, Viking Penguin, 1985.

• Bello, Walden. **Visions of a Warless World**. FCNL Education Fund, Inc., 245 Second St. NE, Washington, DC 20002, 1986.

• Committee for the Compilation of Materials on Damage Caused by the Atomic Bombs in Hiroshima and Nagasaki. **Hiroshima and Nagasaki, The Physical, Medical and Social Effects of the Atomic Bombings**. (Eisei Ishikawa and David Swain, trans.) Basic Books, New York, 1981.

• Farren, Pat, editor. **Movement-Building: Challenge and Opportunity**. A special issue of PEACE WORK, a New England AFSC publication. Movement-Building, AFSC, 2161 Massachusetts Ave., Cambridge, MA 02140.

• Gould, Benina Berger; Susan Moon, Judith Van Hoorn; editors. **Growing Up Scared: the Psychological Effect of the Nuclear Threat on Children**. The Nuclear Ecology Research Project, 1986.

• Harada, Dr. Tomin. **Hiroshima Surgeon**. Newton, Kansas, Faith and Life Press, 1983. (Robert L. and Alice R. Ramseyer, trans.)

• Hiroshima International Cultural Foundation. **The Meaning of Survival**. English edition 1983. History of the city, with text and photos, compiled by staff of Hiroshima local daily newspaper. Order from Rachelle Linner, COSMOS America Project, No. 22, 1482 Beacon St., Brookline, MA 02146.

• Kaufman, Gordon. **Theology for a Nuclear Age**. Philadelphia, Westminster Press, 1985.

• Miller, Richard L. **Under the Cloud: The Decades of Nuclear Testing**. The Free Press, division of Macmillan, Inc., 1986.

• Minshull, Evelyn. **The Cornhusk Doll**. Illustrated by Edwin B. Wallace. Herald Press, 616 Walnut Avenue, Scottsdale, PA 15863, 1987.

• Moore, Joy Hofacker. **Ted Studebaker: A Man Who Loved Peace**. Illustrated by Jim Guenther. Herald Press, 1987.

• **Peace Themes, Dreams and Schemes in Plays for Youth**. (Catalog of plays about peace.) Order from Elizabeth Segal, 4349 Yuma St., N.W., Washington, D.C. 20016. \$2 postpaid.

• Pirtle, Sarah. **An Outbreak of Peace**. New Society Publishers, 1987.

• Rosenberg, Howard L. **Atomic Soldiers: American Victims of Nuclear Experiments**. Beacon Press, 1980.

• Stroup, Dorothy. **In the Autumn Wind**. New York, Scribner's Sons, 1987.

• Wasserman, Harvey and Norman Solomon. **Killing Our Own: The Disaster of America's Experience With Atomic Radiation**. Dell, 1982.

• Women's Division Peace Committee of Soka Gakkai. **Women Against War: Personal Accounts of Forty Japanese Women**. Kodansha International Ltd., 10 East 53rd St., New York, NY 10022, 1986.

### Audiovisuals

The following resources are available from the Hiroshima/Nagasaki Collection of the Peace Resource Center, Wilmington College, Pyle Center, Box 1183, Wilmington, OH 45177, telephone (513) 382-5338.

• **Children of Hiroshima**. 34 color slides, 10 minute cassette tape, script. Rental: \$7, plus \$2 shipping and handling.

• **Hiroshima and Nagasaki: The Harvest of Nuclear War**. 16mm, color & b&w, 46 min. Rental: \$20, plus \$5 shipping and handling.

• **Hiroshima: Document of Atomic Bombing**. 16mm, b&w w/some color, 30 min. Rental: \$20, plus \$5 shipping and handling.

• **Lost Generation**. 16mm, color, 20 min. Rental: \$15, plus \$5 shipping and handling.

• **Sadako and the Thousand Paper Cranes**. 59 color slides, 25 minute cassette tape, script. Rental: \$7, plus \$2 shipping and handling.

• **Survivors**. 16mm, color, 58 min. Rental: \$25, plus \$5 shipping and handling.

### Poets and Reviewers

**Bill Durland** is a teacher at Pendle Hill, where he lives with his wife Genie and his son, Chris. **Gay Nicholson** is a freelance writer and a member of Olympia (Wash.) Meeting.



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## Milestones

### Births

**Burger**—*Brigitte Joanne Burger* on April 29 to James Burger and Gloria Walker Burger of West Chester, Pa. Both parents are members of Concord (Pa.) Meeting, as are both sets of grandparents, Charles and Marian Walker, and Robert and Elizabeth Burger.

**Fletcher**—*Jeffrey Michael Fletcher* on May 20 in Decatur, Ill., to Wanda Ellithorpe-Fletcher and David Jeffrey Fletcher. Jeffrey's father is a member of Tacoma (Wash.) Meeting and attends Urbana-Champaign (Ill.) Meeting. His paternal grandmother, Dorothy Fletcher, is an attendee at Lake Forest (Ill.) Meeting.

**Valentine**—*Cady Gabriel Valentine* on May 21 to Jodie English and Lonnie Valentine. Her parents are members of Atlanta (Ga.) Meeting.

## Marriages

**Seger-Le Var**—*Peter Le Var* and *Linda Seger* on April 12 under the care of Santa Monica (Calif.) Meeting. Linda is a member of the meeting and Peter is an attendee.

**Wolfe-Zunes**—*John Stephen Zunes* and *Nancy Louise Wolfe* on May 23 under the care of Ithaca (N.Y.) Meeting. Nanlouise has been on the staff of Friends General Conference. She and Stephen have worked on Quaker peace education projects. Nanlouise's parents are members of Ann Arbor (Mich.) Meeting.

## Celebration of Commitment

**Grimes-Kaiser**—*Geoffrey Kaiser* and *Bruce Grimes* on May 2, under the care of Unami (Pa.) Meeting. The meeting was held at Gwynedd meetinghouse, Gwynedd, Pa., and attended by about 250 Friends and family. Bruce and Geoffrey wish

## Calendar

### AUGUST

**1-6**—Evangelical Friends Church Annual Meeting at Malone College, Canton, Ohio. For more information, write Robert Hess, 1201 30th St., NW, Canton, OH 44709.

**5-9**—Iowa Yearly Meeting (Conservative) at Mapleside Meetinghouse near Paullina, Iowa. For more information, write John Griffith, 5745 Charlotte St., Kansas City, MO 64110.

**5-9**—Iowa Yearly Meeting (FUM) at William Penn College, Oskaloosa, Iowa. For more information, write Stephen Main, P.O. Box 703, Oskaloosa, IA 52577.

**5-9**—Mid-America Yearly Meeting at Friends University, Wichita, Kans. For more information, write Maurice A. Roberts, 2018 Maple, Wichita, KS 67213.

**5-9**—Ohio Valley Yearly Meeting at Wilmington College, Wilmington, Ohio. For more information, write Barbare Hill, 6921 Stonington Rd., Cincinnati, OH 45230.

**5-9**—Western Yearly Meeting at Western Yearly Meetinghouse, Plainfield, Ind. For more information, write Robert E. Garriss, P.O. Box 70, Plainfield, IN 46168.

**7-9**—Central Alaska Friends Conference at Friends Retreat Center, Wasilla, Alaska. For more information, write Michael Monroe, 5240 E. 42nd Ave., Anchorage, AL 99507.

**7-12**—Indiana Yearly Meeting at Earlham College, Richmond, Ind. For more information, write David R. Brock, 1403 Briar Rd., Muncie, IN 47304.

**7-16**—Central Yearly Meeting, Central Friends Camp, southeast of Muncie, Ind. For more information, write Arthur Hollingsworth, 302 S. Black, Alexandria, IN 46001.

**8-10**—Central Africa General Meeting at Lake

Safari Lodge, Siavonga, Kariba, Zambia. For more information, write The Clerk, CAGM, Ferdinand Mutanda, c/o Total Limited, P.O. Box 31274, Lusaka, Zambia.

**11-16**—Baltimore Yearly Meeting at Shenandoah College and Conservatory of Music, Winchester, Va. For more information, write Thomas H. Jeavons, 17100 Quaker Lane, Sandy Spring, MD 20860.

**12-16**—Ohio Yearly Meeting at Stillwater Meetinghouse, near Barnesville, Ohio. For more information, write Richard A. Hall, Olney Friends School, Barnesville, OH 43713.

**12-16**—North Carolina Yearly Meeting (FUM) at Guilford College, Greensboro, N.C. For more information, write Billy M. Britt, 903 New Garden Rd., Greensboro, NC 27410.

**13-16**—War Resisters League National Conference at St. Augustine's College, Raleigh, N.C. The theme is "Challenges for the Nonviolence Movement: Learning From the Past, Looking Toward the Future." Cost is \$70, less for children. For conference brochure and agenda, write WRL, 604 West Chapel Hill St., Durham, NC 27701, or call (919) 682-6374.

**15-20**—New England Yearly Meeting at Hampshire College, Amherst, Mass. For more information, write R. Candida Palmer, 901 Pleasant St., Worcester, MA 01602.

**23-30**—Canadian Yearly Meeting at Pickering College, Newmarket, Ontario, Canada. For more information, write Frank Miles, 60 Lowther Ave., Toronto, Ont. M5R 1C7, Canada.

### SEPTEMBER

**4-7**—Northern Yearly Meeting (fall) at Luther Park Camp, Chetek, Wis. For more information, write John E. Martinson, 270 W. Cottage Pl., St. Paul MN 55126.

**13**—Meeting for worship at Catawissa Meeting at 2 p.m. For more information, write Anne F. Soleberger, Box 0081, Orangeville, PA 17859.

to thank the many Friends for their love and support over the last 14 years which made this dream come true.

## Deaths

**Darnell—Mona Eckardt Darnell**, 78, on February 25, in Philadelphia. She was born in Berlin, Germany, where her father was studying. She grew up in Greencastle, Ind., and graduated from DePauw University. Her father was a professor of philosophy and a Methodist minister. Her years after college and before she was married were spent teaching English at Moorestown Friends School in Moorestown, N.J. During one of those years she travelled to England alone in the summer and studied at Oxford University. She married Walter Darnell in 1935 and they settled in Haddon Heights, N.J., living in the same house for all 48 years of their marriage until Walter's death in 1984. After her marriage Mona became a Friend and joined Haddonfield Meeting, where she and Walter were devoted members. She had a gift for friendship and hospitality, spiritual guidance, and teaching, which enriched and blessed the lives of

many who knew her in and out of Haddonfield Meeting. Mona taught at Moorestown Friends School again during the 1960s and influenced many students. She was a dedicated member of Singing City Choir in Philadelphia. She worked for the improvement of race relations long before sit-ins and marches, was instrumental in founding the South Jersey Prison Committee, and was a member of Philadelphia Yearly Meeting's Family Relations Committee. Mona spent her last years at Stapely Hall in Germantown. She is survived by two sons, Stephen and David; and one grandson.

**Hart—Floyd T. Hart**, 91, on June 12 in Dover, Del. Floyd Hart was a musician, teacher, and director of music education. He played in the U.S. Army band during World War I, and was supervisor of music in the school systems of West Chester, Pa., and of the state of Delaware. He also taught all band and orchestra instruments, voice classes, and conducted choral groups. A member of Camden (Del.) Meeting, Floyd Hart was introduced to Friends through a student of his, Bayard Rustin, at West Chester High School.

Floyd T. Hart is survived by his wife, Emily N. Hart; two daughters, Suzanne Hart Biter and Nancy Palmer Hart; a sister, Katherine Park; and three granddaughters.

**Ingram—Robert H. Ingram**, 74, on December 6, 1986, in Florida. He was a member of Gettysburg (Pa.) Meeting; and when he and his wife Iris began to spend winters in Florida, he transferred his membership to Sarasota (Fla.) Meeting. A newspaper editor, Robert Ingram came from a pioneer journalism family—his great-grandfather edited newspapers in the Midwest beginning in the 1840s. Robert Ingram had also been a public relations and information specialist with the U.S. Department of Agriculture, and was a captain in the Army Air Corps in World War II. He was active in the Sarasota County, Fla., Peace Coalition and was a coordinator of Common Cause. He contributed his writing talents to organizations active in peace, social concerns, and environmental issues. He is survived by his wife, Iris; two sons, Paul and John; a stepson, John Yeo; two stepdaughters, Helen Ebersole and Janet Johansen; 15 grandchildren; and two great-grandchildren.

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## Books and Publications

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

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## Opportunities

**Consider a Costa Rican study tour.** February 18-29, 1988. Write or telephone: Roy Joe and Ruth Stuckey, 1808 Ashby Rd., St. Louis, MO 63114. (314) 426-3810.

## 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.

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**Concerned Singles Newsletter** links compatible peace-oriented singles, all areas, Free samples: Box 555, Stockbridge, MA 01262.

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**Teacher:** Friends Childcare Center, ages 2 to 5. Four-year degree, experience preferred; or two-year degree, three years experience acceptable. Competitive salary, excellent benefits, Quaker-sponsored. Resumes to 1501 Cherry St., Philadelphia, PA 19102.

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## Schools

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# Meetings

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

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## CANADA

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

**OTTAWA**—Worship and First-day school 10:30 a.m. 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**—Unprogrammed meeting, 11 a.m. Sunday. Phone 24-43-76 or 33-61-68.

## FRANCE

**PARIS**—Worship Sundays 11 a.m. Centre Quaker, 114, rue de Vaugirard.

## GERMANY (FED. REP.)

**HANNOVER**—Worship third Sunday 10:45, Kreuzkirche (Gemeindesaal). Call Sander 629057 or Wolckenhair 822481.

## GUATEMALA

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

## HONG KONG

**HONG KONG**—Unprogrammed meeting, Sundays, 11 a.m. The Library, St. John's Cathedral, Garden Road, Hong Kong. Phone: 5-435123.

## 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.

## YEMEN ARAB REPUBLIC

**SANAA**—Worship group. Contact Nancy Cady, 271950 or evenings 215544.

## 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 and First-day school, 10 a.m. Meeting in various homes. Call (205) 883-0178 for information.

## 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.

## 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, 10 a.m., child care provided. Danforth Chapel, ASU campus, 85281. Phone: 967-6040.

**TUCSON**—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Unprogrammed meeting 10 a.m. Information phones: 884-5155 or 327-8973.

## 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, 1800 Sacramento. P.O. Box 5085. 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**—Singing 9:30 a.m., meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12585 Jones Bar Road. Phone 273-6485 or 432-0951.

**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.

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

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

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

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

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

**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**—Marymount School (above the Mission), 10 a.m. Children's program and child care. Phone: 969-7318.

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

**SANTA CRUZ**—Worship 10 a.m. Sunday. YWCA, Chestnut and Walnut Sts. Joan B. Forest, clerk. (408) 335-4210.

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

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

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

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

**YUCCA VALLEY**—Worship 2 p.m. Church of Religious Science, 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 and First-day school, 10-11 a.m. Wheelchair accessible. 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**—Unprogrammed meeting and First-day school 9:30 a.m. 629 S. Howes, 80521. (303) 493-9278.

## 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, 687 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 869-0445.

**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., Rte. 106. (203) 762-5669.

**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 third 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.

**FT. LAUDERDALE**—Meeting for Worship, First Day, 10 a.m. For location call 344-8206 in Ft. Lauderdale or 893-2171 in Miami.

**FT. MYERS**—Weekly worship group, 1 p.m. (813) 481-5094 or 574-2815.

**GAINESVILLE**—Meeting and First-day school 11 a.m. 1921 N.W. 2nd Ave. 482-3201.

**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 and First-day school 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: Summer Passmore. 371-7945 or 955-9589.

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

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

**TALLAHASSEE**—Worship Sunday 4:30 p.m. United Church, 1834 Mahan Dr. (US 90 E). Unprogrammed Potluck first Sunday. (904) 876-3620.

**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.

**WINNETT COUNTY**—Worship and First-day school 10 a.m. in homes. Call (404) 979-3806. Visitors welcome.

**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.

# MOVING?

Please let us know 8 weeks in advance. Send us your address label if possible. Otherwise, be sure to include your name and old zip code as well as your new address.

**Friends Journal**  
1501 Cherry Street  
Phila., PA 19102  
(215) 241-7277



**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 Daniels, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or John Dart, 878-2190, 107-D Kamui Place, Kula, HI 96790.

## Idaho

**BOISE**—Meeting in members' homes. Contact Ann Dusseau, 345-2049 or Curtis Pullin, 342-6997.

**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, 263-6038. 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) 457-8542.

**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. Phone: 445-8949 or 233-2715.

**CHICAGO**—Northside (unprogrammed). Worship 10:30 a.m. For location call (312) 761-8896.

**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. (309) 343-7097 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. 10:30 a.m. Sunday. (312) 747-1296.

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

**SPRINGFIELD**—Meeting in Friends' homes, unprogrammed 10 a.m. Clerk: Kirby Tirk, (217) 546-4190.

**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 Sunday. For time and place, call (812) 372-7475 or (Mig Dietz) (812) 342-3725.

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

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

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

**INDIANAPOLIS**—Lanthorn Friends Meeting, worship each first, First-day of the month, 10 a.m., 7777 North Alton Ave. 875-6797.

**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. Bulla Rd. Shed: U. Notre Dame map, B5 82. (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.

**IOWA CITY**—Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Co-clerks: Stephen Fox and Carol Gilbert, 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

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

**MANHATTAN**—Unprogrammed. Baptist Campus Center, 1801 Anderson, Manhattan, KS 66502. School year: 10 a.m. silence, 11 a.m. discussion. June/July: members' homes, 9:30 a.m. 539-2636, 539-2046.

**TOPEKA**—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 233-1698, 233-5455, or 273-6791.

**WICHITA**—Heartland Meeting, unprogrammed worship 11 a.m., discussion following. Peace House, 1407 N. Topeka. 262-1143.

**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) 623-7973.

**LEXINGTON**—Meeting for worship 10:30 a.m. Sundays. Box 186, Lexington, KY 40584. Phone: (606) 273-6299.

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

## Louisiana

**BATON ROUGE**—Unprogrammed meeting for worship 3 p.m. 333 E. Chimes St. Clerk: David W. Pitre, (504) 292-9505.

**NEW ORLEANS**—Unprogrammed meeting for worship, Sundays 10 a.m. 7102 Freret St. (504) 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.

**COBSCOOK**—Unprogrammed worship 11 a.m. Rte. 189, Whiting. Contact: 733-2062. (Children enjoyed.)

**MID-COAST AREA**—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. 563-3464 or 529-5793.

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

**PORTLAND**—Unprogrammed worship, First-day school, 10 a.m. 1845 Forest Ave. (Rte. 302). Call (207) 797-4720.

**WATERBORO**—Unprogrammed worship, First-day school 9 a.m. Conant Chapel, Alfred. (207) 324-4134, 625-8034.

## 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 Metzgerott, 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. Call Gene Hillman, clerk, 268-5369, or Chris Connell, 263-8651.

**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 C. Hawk, clerk, (301) 820-7695. Irene S. Williams, assoc., (301) 745-3166.

**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.

**SALISBURY**—Unprogrammed worship 10 a.m. First-day school and adult class 11 a.m. Holly Center, intersection Rt. 12 and College Ave. (301) 742-9673 or 2820.

**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., 10:00 a.m. summer. Location varies, call 693-0512 or 693-0942.

**NEW BEDFORD**—Meeting to worship and First-day school plus child care Sundays at 10 a.m. at meetinghouse. 83 Spring St. Elizabeth Lee, clerk. Phone: (617) 994-1638.

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

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

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

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

**WELLESLEY**—Meeting for worship and Sunday school 10:30 a.m. at 26 Benvenue 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, United Campus Ministries, 1239-12th St. N., Fargo, N.D. Unprogrammed worship 2 p.m. 236-1662.

**NORTHFIELD-SOGN-CANNON FALLS TWP.**—Cannon Valley Friends Meeting, first, 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. CLOUD**—Unprogrammed meeting 10:30 a.m. followed by second hour discussion. First-day school available 10:30-12:30. 721 6th Ave. S. Call (612) 251-3003.

**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) 341-2484 or 265-3725.

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

**SPRINGFIELD**—Worship, First-day school 3 p.m., first, third First Days of month at Unity Church. Contact Louis Cox, 534 E. Crestview. (417) 882-5743.

## Montana

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

**HELENA**—Call (406) 442-5661 or 459-6663.

**MISSOULA**—Unprogrammed 10:30 a.m. Sundays. 432 E. Pine. 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) 868-2629, or write P.O. Box 98, Dover, NH 03820.

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

**HANOVER**—Meeting for worship, Sundays, 9:30 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.). Clerk: Julia Childs. (603) 643-4138.

**PETERBOROUGH**—Monadnock Monthly Meeting, 46 Concord St. Worship 4 p.m. for the next few months. 242-3364 or 924-6150.

**WEST EPPING**—Worship 1st and 3rd Sundays, 10:00 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. end 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 10:30 a.m. Rte 35 and Sycamore. Phone: (201) 741-4138.

**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. 1600 5th St. N.W. Ann Dudley Edwards, Clerk. 265-3022.

**LAS CRUCES**—10 a.m. Sunday, worship, First-day school. 2610 S. Solano. 522-0672 or 526-4625.

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

**SILVER CITY AREA**—Gila Friends Meeting. 10:30 a.m. Call 535-5687 or 536-9934 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**—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 and First-day school, 11 a.m. 72 N. Parade near Science Museum. Call for summer hours. 892-8645.

**BULLS HEAD RD.**—Worship 10:30 a.m. Sundays. N. Dutchess Co., 1/2 mile E. Taconic Pky. (914) 266-3223.

**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. (518) 851-7954, 966-8940, or 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—2nd & 4th First-days. Quaker Mtg. Hse. Rd., op Bethpage St. Pk. (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—FDS 11 a.m. (winter) Duck Pond and Piping Rock Rds. (July-Aug., 10 a.m.)

**MANHASSET**—Adult class, 10 a.m. FDS 11 a.m. Northern Blvd. at Shelter Rock Rd.

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 Martyrs' Monument on Sylvester Manor. (516) 749-0555.

Southampton-EASTERN L.I.—Administration Bldg., Southampton College. (516) 287-1713.

**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. Bible Study, 10 a.m., winter, except 1st First-day (Mtg., 10 a.m., July 4 through Labor Day). (516) 333-3178.

**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**—Combined Friends. Worship 10:30 a.m. First Sunday. (607) 432-9395. Other Sundays: Cooperstown, 547-5450; Delhi, 829-6702; Norwich, 334-9433.

**ORCHARD PARK**—Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. 662-5749.

**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) 374-0389.

**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.

**BREWARD**—Unprogrammed meeting for worship, 11 a.m. Morgan and Oaklawn Aves. (704) 692-4336.

**BURLINGTON**—Unprogrammed. Phone 584-9419.

**CHAPEL HILL**—Meeting for worship 9:30 a.m. and 11 a.m. Clerk: Martha Gwyn. Phone: (919) 929-3458.

**CELO**—Meeting 10:45 a.m. Box 455 Hannah Branch Rd., Burnsville, NC 28714. Call (704) 675-4456.

**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) 489-8652.

**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. 758-6789 or 752-0787.

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

**RALEIGH**—Unprogrammed. Worship 10 a.m. 315 E. Jones. (919) 782-3135.

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

**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. Bill Remmes, clerk. (919) 587-9981.

## North Dakota

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

## Ohio

**AKRON**—Unprogrammed worship and Firstday school. 119 Augusta Ave. Zip: 44302. (216) 867-4968 (H) or 253-7151(AFSC).

**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 a.m. 1516 Salem Ave., Rm. 236. Phone: (513) 278-4015.

**GRANVILLE**—Unprogrammed meeting, 10 a.m. 131 Shephardson Ct. Joe Taylor, clerk, 587-2542.

**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. 152 W. Lorain.

**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. 360-3643, 321-5119.

**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**—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. 1/4 mile.

**BUCKINGHAM**—Meeting for worship 11 a.m.-12. First-day school, beginning with worship at 11 a.m. Lahaska, Rtes. 202-283.

**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 11 a.m., meeting for business 2nd First Day at 9:30. 24th and Chestnut Sts.

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

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

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

**DOWNINGTOWN**—First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile east of town). 269-2899.

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

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

**FALLSINGTON (Bucks County)**—Falls Meeting, Main St. First-day school 10 a.m., meeting for worship 11 a.m. Five miles from Pennsylvania reconstructed manor house of William Penn.

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

**GYWNEDO**—First-day school 10 a.m., except summer. Worship 11:15 a.m. Sunnyside 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 meeting for worship, 10:30 a.m., first and third Sundays. United Ministry, 828 Grant St. (412) 349-3338.

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

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

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

**LANDSDOWNE**—First-day school 9:45 a.m., worship 11 a.m. (10 a.m. July and Aug.). Lansdowne and Stewart Aves.

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

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

**MEDIA**—Worship 11 a.m. (10 a.m. June-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. Joseph Coates, Jr., clerk. (215) 932-5392.

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

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

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

**CENTRAL PHILADELPHIA**—15th and Race Sts.

**CHELTENHAM**—Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July 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 Wain 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.

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

**RADNOR**—Meeting for worship and First-day school 10:30 a.m., forum 11:15 a.m. Conestoga and Sproul Rds., Ithan. (215) 525-8730 or 664-5608.

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

**SOLEBURY**—Worship 10 a.m., First-day school 10:45 a.m. Sagan 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. (215) 357-3625.

**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 Greene St., 29201. Phone: (803) 256-7073.

## South Dakota

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

## Tennessee

**CHATTANOOGA**—Worship 10 a.m., discussion 11:30. 335 Crestway Dr. Bill Reynolds, (615) 624-6821.

**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. (901) 323-3196.

**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**—Sunday 10 a.m. 5828 Worth St. Clerk, Ellen Danielson, 324-3063; or call 361-7487.

**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. 1501 Post Office St. 744-1806.

**HILL COUNTRY**—Unprogrammed worship 10:40 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club, Kerrville, TX 78028. Clerk: Cathy Wahrmund (512) 257-3635.

**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. Sundays. Clerk, John Savage, (915) 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. at Esperanza Peace and Justice Center, 1305 N. Flores St.; Third First Days, 9:30 a.m. Meeting for Business with potluck at rise of worship; Judith Wade, co-clerk, 821 Garraty, S.A. 78209. (512) 822-8223.

## 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.

**PLAINFIELD**—Each Sunday at 10:30. Call Hathaway, (802) 223-6480 or Gilson, (802) 684-2261.

**PUTNEY**—Worship, Sunday, 10:30 a.m. Rt. 5, north of village, 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**—Worship 10 a.m. 1104 Forest St. Phone: (804) 971-8859.

**HARRISONBURG**—Unprogrammed worship, Sunday evenings. Rte. 33 East. (703) 433-8574 or 828-2341.

**LEXINGTON**—First-day school and unprogrammed worship 10 a.m. Discussion 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**—Eastside Friends Meeting. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (206) 747-4722 or 587-6449.

**OLYMPIA**—Worship 10 a.m. YWCA, 220 E. Union, except first Sunday each month in homes. 943-3818 or 357-3855. Address: P.O. Box 334, Olympia, WA 98507.

**PULLMAN**—See Moscow, Idaho.

**SEATTLE**—University Friends Meeting, 4001 9th Ave. NE. Quiet worship First Days 9:30 & 11 a.m., Weds. 7 p.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., 258-2249; and Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

**MILWAUKEE**—Meeting for worship 10:30. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.

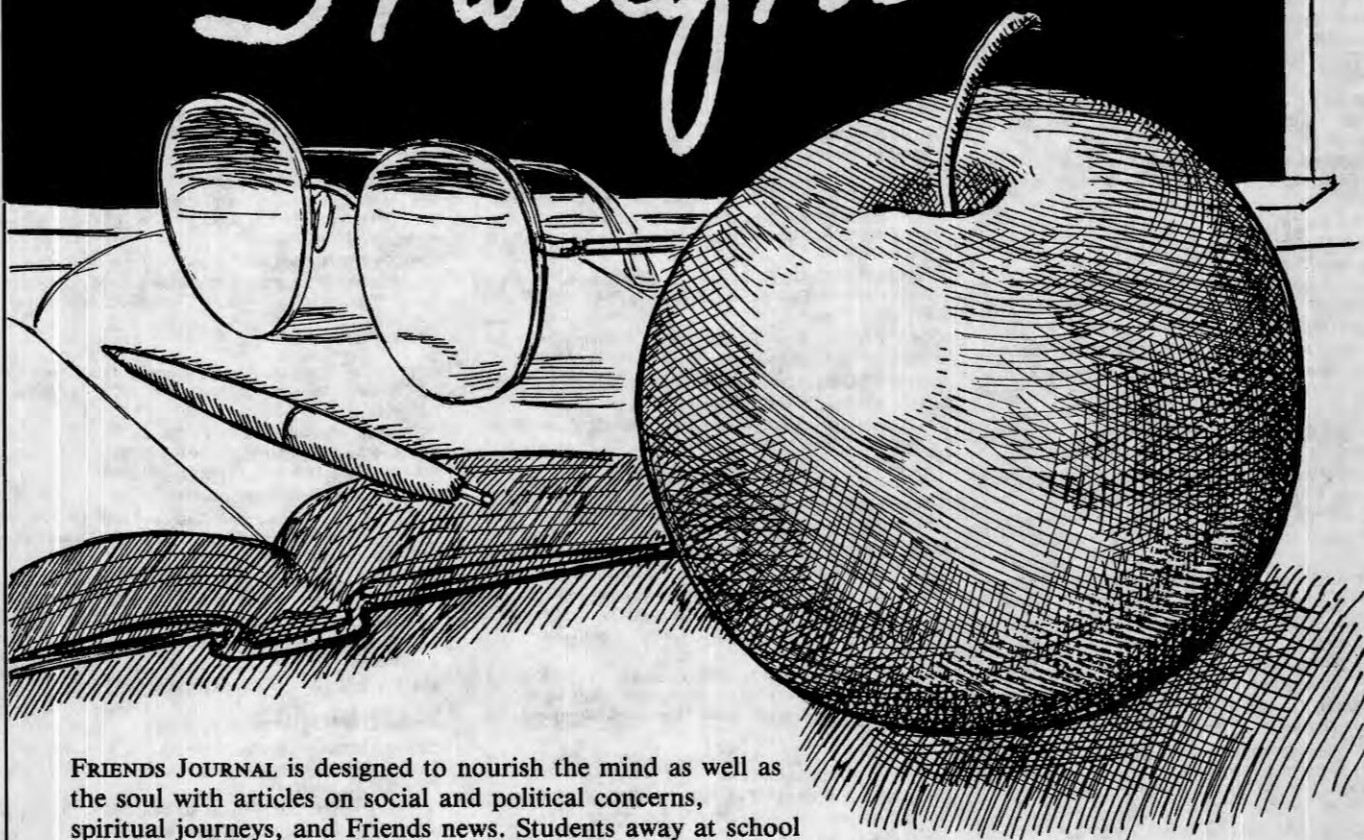
**OSHKOSH**—Unprogrammed worship 11 a.m. Sundays. Call (414) 233-5804 or write P.O. Box 403.

## Wyoming

**CASPER**—Unprogrammed worship, second and fourth Sundays. Call Margot E. Glendenning, (307) 265-7732.

**LARAMIE**—Unprogrammed worship 9 a.m. Sundays. UCM House, 1115 Grand. Call 742-5969.

# Good for Thought



John Davis Gummere

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