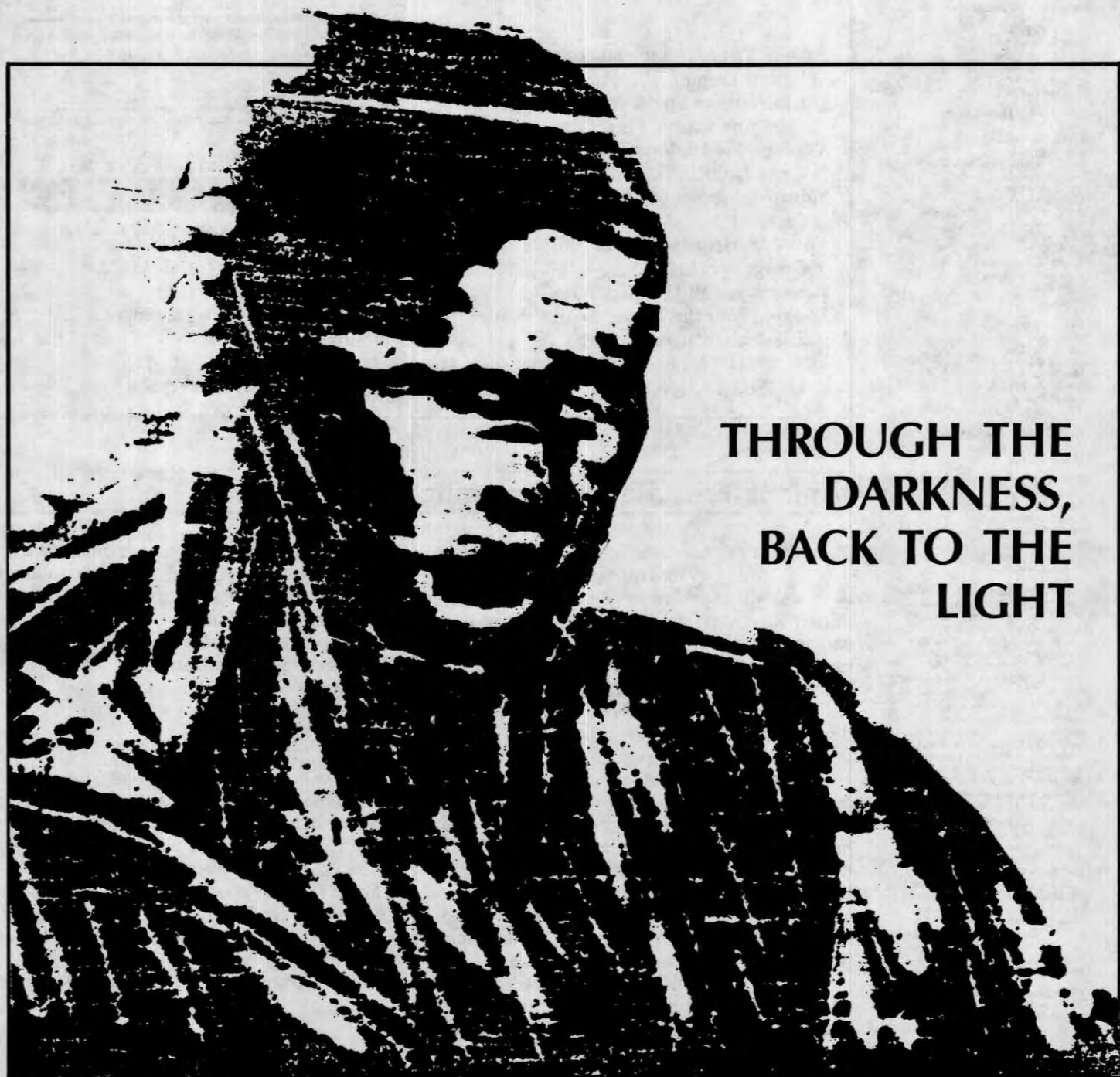


September 1/15, 1987

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



THROUGH THE
DARKNESS,
BACK TO THE
LIGHT

SPIRITUAL ASPECTS OF DEPRESSION
1987 FGC REPORT

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Cover art by Joseph Levenson

Among Friends: Remembering Mary

Mary Erkes came to the JOURNAL in the fall of 1982. During the four years she was a volunteer—and more recently, a part-time staff member—she performed a variety of services. She assisted with promotional mailings, helped us send renewal notices to subscribers, often clipped and sent tear sheets or book reviews to publishers; in short, she was a willing helper in performing many tasks that go into the production of the magazine.

Mary was an extremely quiet and reserved person. Perhaps it was her appreciation of silence that attracted her to Quakerism. In recent months, I learned, she found particular joy in attending silent retreats with other members of her meeting (Central Philadelphia).

Yet she enjoyed the happy, and sometimes noisy fellowship of her colleagues at those times when we "let down our hair" (such as the moment at my 50th birthday party several years ago when a "Philadelphia Mummer" arrived and began to perform in my backyard—I shall always remember the full and approving smile on Mary's face).

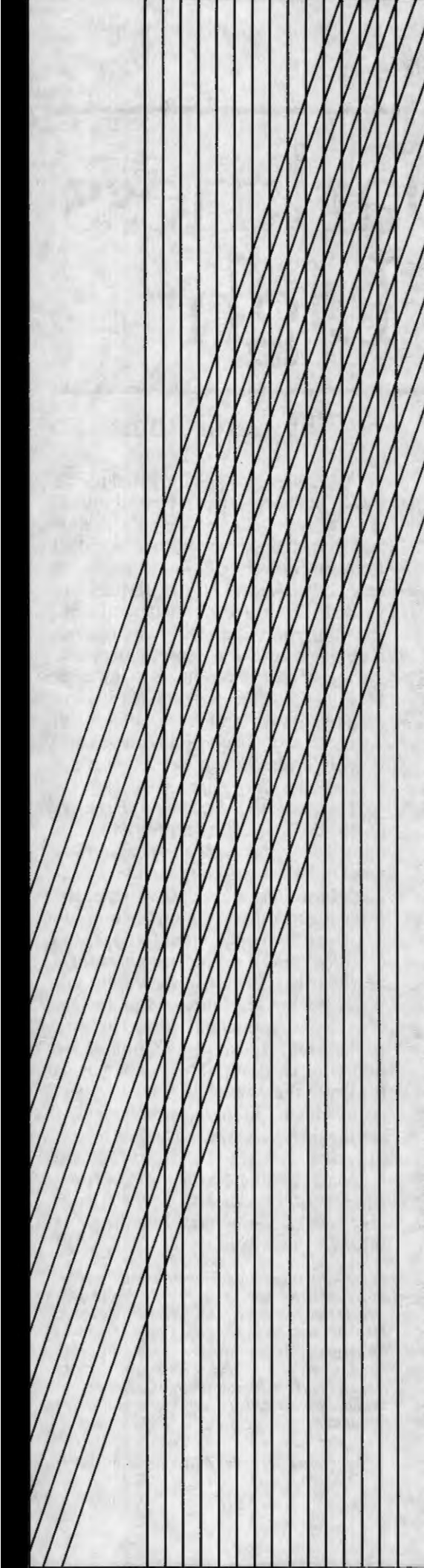
On July 20 when I arrived at work I learned

that Mary had been killed the previous afternoon in a tragic accident. On her way home following her participation in a silent retreat she stepped off a commuter train near her home and was struck by a train from the opposite direction. We grieve her sudden death and extend our love and sympathy to her family.

May Sarton said it very well in her poem, "A Hard Death":

*Here in this place, in this time without belief
Keep the channels open to each other's grief;
Never accept a death or life as strange
To its essence, but at each second be aware
how God is moving always through each flower
From birth to death. . .*

Vinton Deming



LET THE SILENCE SPEAK FOR ITSELF

by Peter and Carole Fingesten

Silence is the inaudible echo of the voice of God which is heard with the ears of the heart. It is not simply the absence of speech but a state of being. It is a universal language that speaks and comprehends all, contains all languages and all accents, tolerates and absorbs all. The paradox of the silence is that one can never say enough about it since it is inexhaustible by its very nature.

The silence of a wise person is not the same silence as that of a beginner. In other words, there is an ignorant silence as there is a knowing silence, and finally there is the silence of the dead who have merged with the Infinite. Many of those who are not present with us anymore have left some of their silence with us.

Silence can spill over into our speech as our utterances can spill over into the silence. When the silence penetrates the words with its own quality it enhances them, but when words spill into the silence they may diminish it unless they are truly inspired and give it new meaning the moment they are uttered. As Plotinus said, "Ask me not, but understand in silence, even as I am silent."

The silence has a way of interrogating

us; that is to say, we should dialogue *with* the silence rather than *in* the silence. A silent meeting may be analogous to the well-known "Figure-ground" or alternating Gestalt phenomenon, except that in this context the silence is the ground and the figure is the sound.

In practice there is a distinct antiphonal relationship between the silence of a meeting and its verbal messages. Either the silence speaks to somebody sensitive to hear its voice who then answers with a verbal statement, or the message comes first and in antiphonal relationship is being answered by the silence itself. Ideally both should compliment each other at all times.

We can also link a silent meeting to a quiet reflecting pool in which everyone present is floating. A passing "angel" troubles the water-mirror of all of our souls at the same time, and similar thoughts will arise in those present. It is thus that another person may almost exactly verbalize our intentions, which rest still unexpressed within us.

Silence enables us to escape the prison of words. As long as we respect it we can neither err nor offend. The implicit message in meeting is our silent presence, the explicit one our verbal statements. Silence creates its own tensions, it fluctuates like waves; after every high there is a low, even soft murmurs as its waves dissipate toward the shore. You may step into the pool of silence denuded and in pain but you will emerge from it restored in truth and peace. □

Carole Fingesten is a former nun, teacher, and educational administrator. She attends 15th Street (N.Y.) Meeting. Peter Fingesten is an artist and the author of many books and articles. He is a member of 15th Street Meeting and serves on FRIENDS JOURNAL's Board of Managers. Peter and Carole wrote this article at a hospital where he was recovering from major surgery this spring.

Through the Darkness, Back to the Light

by Carol Roth

After a tragedy and the initial period of shock comes a time of numbness followed by pain so raw and deep that we are certain we shall flounder forever in darkness. It is then, *especially then*, that our friends are needed. Their love and understanding, encouragement and support, sometimes even their common sense to leave us alone at specific moments, is many times the only thing that can help us cope and go forward with our lives. To be a friend during these difficult times can be emotionally draining, but never is it more needed and more appreciated.

When a death is attributed to the act of suicide, a peculiar set of grief symptoms follow, for added to the keening sense of loss are often tremendous feelings of guilt and anger. Many times, the surviving members of a family unit are left alone to handle these feelings, for in society's eyes, suicide is not a natural death. It is ugly, terribly painful, and therefore, not acceptable. Most people, after the funeral and after the first two weeks, simply expect the immediate family to carry on. They seem not to recognize that this death is unique, carrying with it emotional problems that are distinct, that will last unless help is provided. The lack of professional help is appalling and most times out of reach financially. It is then that true friends are needed desperately to help us through this period.

Carol Roth is a freelance writer and the mother of six children. She is a member of Mickleton (N.J.) Meeting and is at work on her second novel. Her work has been published in FRIENDS JOURNAL, Christian Science Monitor, and Friendly Woman, as well as many literary and poetry magazines. This article was also submitted to Friendly Woman and appeared in that publication this spring.



Kathe Kollwitz

I was fortunate. I had true friends who helped me through after my beloved sister, a year older than I and my constant companion throughout my life, committed suicide last year. If it weren't for my friends, I doubt that I could write this article today. More than anything, their love and concern contributed to the healing process, and this is a tribute to them. Their ways of meeting my needs, of responding to my silent screams, may alert others to reach out and do the same for their meeting members, for their friends and neighbors.

First, there was a fellow writer, elderly and pragmatic, who responded to my hysterical phone call at dawn with a listening ear. My scream of "What will I do without my sister in my life?" was answered with a quiet "You will suffer." It was like a pail of cold water, a harsh slap in my face that cut through the hysteria and turned me toward the mirror of reality. This friend did not offer words of sympathy. She gave me truth.

Her words stayed with me as our family sped toward home from our mountain retreat to face the days of agony that lay ahead. These first days were ones of icy shock made bearable because of the presence of friends who helped us in practical ways—bringing food, babysitting, helping to handle the houseful of mourners after the funeral. Their busy hands and comforting arms were their ways of expressing their sympathy.

Friends who had the common sense and sensitivity to stay away at times were also appreciated, for there were many moments when my private anguish needed to express itself with no one around. These friends allowed me those moments, for they understood that the pressure of trying to pretend that I was coping only added to the pain. They simply waited until I signaled to them that I was ready to talk, to be with them again.

Strangers can also become friends during this time, as I found out when I returned to the working world shortly after my sister's death. My job of freelancing as a writer allowed me too much time alone in my empty home after the children left for school. Time spent alone brought with it the "if onlys" that almost made me go insane. If only I had not been away at the time

of her death, if only I had been more loving, compassionate, knowledgeable about her deep depression . . . The sense of guilt was overwhelming and I knew I had to keep busy out in the world if I were to survive her death at all. The woman who interviewed me listened to my explanation of why I wanted the job, never raising an eyebrow in the expression that says, "I can't be bothered with your head problems." She hired me immediately and in the weeks ahead proved to be a compassionate and caring friend.

Friends at meeting offered help in small, quiet ways that touched my heart. One handed me a book on how to come up from grief, helping me understand the grieving process. Others phoned, expressing their love without that horrible curiosity to know the details that of-

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fended me. They took time to write notes—one from an elderly friend in her 80s stated that her beloved brother had committed suicide many years ago, and she confided that she still felt the pain and anger. In some strange way, that note comforted me, for in sharing those feelings, this friend touched base with my own. For the first time, I felt that I was not alone. Others had gone through this, yet had the strength to go forward with their lives.

That note gave me the courage to drive down the rural country roads to meeting, a place I had been avoiding because of the turmoil in my heart. And it was there, in meeting, that another reached into my darkness and helped me back to the light. She is a woman of great personal courage, intelligence, and spiritual sensitivity, and when she asked me quietly, "How are you, really?" the floodgates opened. Arm in arm, we

circled outside the meetinghouse as the pain, the guilt, the anger, and grief poured out. She took my raw feelings without flinching and waited until I was calm before she answered me with these words—I was to love myself.

I recoiled. Love myself? I was filled with self-hatred, with guilt. How in the world was I to make a 360-degree turn back to love?

Her instructions were simple. Pull back from heavy commitments, go to a counselor if necessary, most of all, take time to be gentle and kind toward my broken, battered spirit.

Filled with doubt, I took her advice and temporarily resigned from my involvement with the peace movement and my position on the executive board of an environmental organization. With that time freed, I turned back to my writing in an attempt to express my emotions. This time, though, I had a companion, the daughter of my sister, who shared with me all her thoughts and feelings as I began work on what turned out to be a novel dealing with the after-effects of a parent's suicide upon a teenage girl. This time of intense sharing helped both of us open up to each other and helped us toward recovery.

Without these individuals, the road back would have been impossible for me. No stranger to death, this particular death almost destroyed me because of the fact that it was suicide. I would be lying if I said I have accepted my sister's death. I haven't. The loss of this vibrant personality, this woman I loved so deeply, is something I will mourn for the rest of my days. But I can go forward. My friends have given me the strength necessary to do that. They have been with me all the way—through the darkness, back to the Light. May your friends be there for you also. □

Author's Note: This experience taught me that society does not respond to the needs of teenagers whose parents or siblings commit suicide. The guilt and pain and the anger they feel is just as intense, perhaps more so, than adults. There are not enough support groups available or even high school counselors to handle this pressing need. Any individuals interested in sharing their knowledge of this, or perhaps making it a concern of their meeting, please contact me at my home address, 107 McClelland Ave., Pitman, N.J. 08071. Together, we need to address this concern for the sake of children everywhere.

Spiritual Aspects of Depression

by Larry Miller

It is abundantly clear from his writings that Isaac Penington, who joined the Religious Society of Friends in mid-life in 1658 and died in 1679, suffered from a long period of depression. Not only did he describe his condition in some detail, but following his release from depression, he was particularly sensitive, as attested to by some of his published letters, to Friends and others who were themselves caught in periods of mental darkness and distress. As the preface to *Letters of Isaac Penington*, published by the Book Association of Philadelphia in 1883 indicates, he developed a "strong current of his sympathies towards any who might be suffering mental or spiritual distress. . . . So deep at times was the tenderness of his sorrowing solicitude on behalf of these, that his whole soul seemed to enter into feeling with them."

While Penington recognized depression as both a mental and spiritual condition, his own experience, somewhat in common with the views of his time regarding the illness, led him to see it largely in spiritual terms. He saw depression as inconsistent with the truth and "the way of life," occasionally suggesting that the inward wounds were the work of the Lord, "through His love to thee for thy good."

While Penington, born into a wealthy family and not married until he was 38 years of age, was a seeker, "a traveler in the spiritual life," his experience of depression came as a surprise, as is the case with many persons stricken by this illness.

I was acquainted with a spring of life from my childhood, which enlightened me in my

A long-time employee of Friends organizations, Larry Miller is a member of Doylestown (Pa.) Meeting.

tender years, and pointed my heart towards the Lord, begetting true sense in me, and faith, and hope and love, and humility and meekness, etc. . . . And truly my soul was very near the Lord, and my heart was made and preserved very low and humble before him, and very sensible of his rich love and mercy to me in the Lord Jesus Christ; as I did daily from my heart cry grace, grace, unto him in everything my soul received and partook from him.

Then depression hit.

Indeed, I did not look to have been so broken, shattered, and distressed as I afterwards was, and could by no means understand the meaning thereof, my heart truly and earnestly desiring after the Lord, and not having the sense of any guilt upon me. Divers came to see me, some to inquire into and consider my condition; others to bewail it, and if possible administer some relief, help, and comfort to me; and divers were the judgments that they had concerning me. Some would say it was deep melancholy; others would narrowly search and inquire how, and in what manner, and in what way, I had walked, and were jealous that I had sinned against the Lord and provoked him some way or other, and that some iniquity lay as a load upon me: but after thorough converse with me, they would still express that they were of another mind, and that the hand of the Lord was in it, and it was an eminent case, and would end in good to my soul.

Penington describes how he "lay mourning day and night, pleading with the Lord why he had forsaken me, and why I should be made so miserable through my love to him and sincere desire after him."

Isaac Penington then describes the gradual lifting of the depression and the new truths and experiences he gained from it.

"The Lord hath at length brought me back to the same spring I was ac-

quainted with at first, and joined my heart in true sense and understanding to it. . . ." At another time he writes, "but some may desire to know what I have at last met with: I answer, *I have met with the Seed*. Understand that word, and thou wilt be satisfied, and inquire no further. I have met with my God. I have met with my Saviour. . . ."

This experience, cultivated and nurtured until the end of his life, was an expression of the spiritual nature of Christianity, and he shared it generously with Friends and others who were in the darkness of depression. His message was expressed, as was typical of early Friends, in a wide variety of images, and was a pleading for faithfulness and perseverance.

To the Lady Conway he wrote:

In tender love, and in a sense of thy sore afflictions and exercises, I do most dearly salute thee; desiring for thee, that the work of the Lord in thy heart may not be interrupted by any devices of the enemy; but that it may go on and prosper in thee, in the springing up of the pure seed of life in thy heart and in the powerful overturning, by the mighty arm of the Lord, of all that is contrary thereto in thee.

In all of Isaac Penington's letters to depressed persons, he counseled faith in the inward healing Power.

Isaac Penington's own experience of depression and the conditions to which he addresses himself in some of his letters have undoubtedly been always present within the human family. Psalm 13 records the spiritual anguish of a depressed person: "How long, O Lord? Wilt thou forget me for ever? How long wilt thou hide thy face from me? How long must I bear pain in my soul, and have sorrow in my heart all the day?" (Revised Standard Version) From my

own experience it is precisely this sense of abandonment by God, in whatever way we conceive of God, that is for the religiously-oriented person a principal basis for the feeling of utter helplessness and hopelessness that a depressed person endures.

Depression, or melancholia as it used to be called, has always been of all diseases the most misunderstood. As Arthur Watts, a physician writing in the English publication, *Quaker Monthly*, points out, we all know what it feels like to be mildly depressed. Perhaps because most of us are familiar with these feelings, such as low spirits following a death in the family, and because we find a way to cope with them, there is a tendency to belittle the misery of those who are suffering from a depressive illness.

"Depression as an illness," writes Arthur Watts, "is quite different from sorrow or sadness. It has been described as the most wretched malady known to man. Not only is the victim utterly dejected, but he feels cut off from kith and kin who don't understand him, he is often completely without hope for the future, and he may well blame himself for his predicament. Time for him goes slowly so that every minute seems like an hour."

In a subsequent issue of *Quaker Monthly* (both articles were published in 1985), Sheila Bovell, an attender at Guildford Meeting in England, vividly describes her experiences of depression six or seven years ago.

Perhaps the blackest moment of all came when a friend, a dear and usually understanding person, said, "You've changed, you're not the same as you were," and said it in a tone not only of puzzlement but of rebuke. Anyone who has suffered from a depression will know how I felt. Of course I've changed, you scream inwardly, I've got a depression, you know that. I can't, can't, can't "snap out of it," don't you think I would if I could? Don't you see I am totally powerless to do anything about it? Have you any idea what it's like to wish you were dead, to find it almost impossible to get out of bed in the morning? And to feel raging, excruciating guilt because of the way you feel? Don't you understand?

Today, it is estimated that some 14 million people in the United States suffer from prolonged depression: one in four women and one in ten men can ex-



Kathie Kollwitz

pect to suffer a serious bout at some point in their lives. Furthermore, the average age at the onset of the disease has dropped from about 40 a generation ago to the mid-20s today, and some experts now estimate that depression affects ten percent of those under 12. Between 1980 and 1984, adolescent admissions to private psychiatric hospitals increased more than 350 percent, with depression often cited as one of the main reasons for the rise. Friends Hospital in Philadelphia, the first private, non-profit psychiatric hospital in the United States, has a Young People's Unit for the treatment of those from 12 to 20 years old.

And, as Arthur Watts notes, "Few families have not had to share in the suffering of a member, who day after day has had to struggle in the slough of despond." And their families are profoundly affected. I have learned this from my own personal experience. Many times, even when I was under psychiatric care, I would turn to a family member for comfort, someone who would hold me as I cried in despair, literally not knowing how I would make it through the next hour, let alone the next day. The plight of the caring family member is insufficiently recognized and addressed by professional counselors.

The introduction of psychotherapy into the medical world, seeing depression as a psychological illness, brought with it various theories as to its cause. Freud emphasized that depressed people are unable to express anger toward those who reject them and consequently turn the anger upon themselves.

More recently, Aaron Beck, founder of the Center for Cognitive Therapy at the University of Pennsylvania in Philadelphia, has rejected Freudian theory and therapies based on Freud's theory. Beck's research leads him to conclude that depression is a disturbance in thinking: the depressed person thinks in negative ways about the self, his or her environment, and future. The pessimistic mental set affects the person's mood, motivation, and relationships with others and leads to the full spectrum of psychological and physical symptoms typical of depression. Cognitive therapy literally trains the depressed (and anxious) individual to change ways of looking at things and interpretations so as to feel better and act more productively.

In recent decades remarkable advances have been made in the development of pharmaceutical antidepressants. Possibly the most spectacular is the discovery of lithium, an inexpensive metallic element, as a chemical treatment for what is now referred to as bipolar depression, meaning the illness that has both manic and depressive phases. For the bipolar depressed person it is virtually a miracle treatment. A friend of mine, long a sufferer from bipolar depression, voluntarily entered Friends Hospital, where the psychiatric staff focused exclusively on working out suitable treatment with lithium in combination with

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another antidepressant. There was no psychotherapy involved. Evidence increases that both unipolar and bipolar depression have a biological basis in many individuals—even in some families.

Notwithstanding the advances in the biochemical treatment of depression and the considerable research taking place in respect to nontraditional approaches (for example, light therapy for the kind of depression called Seasonal Affective Disorder, in which special fluorescent lights are used that include all the colors found in natural daylight), there remains the spiritual crisis that depression precipitates. As previously noted, the common experience of despairing persons is the generalized loss of hope, a deep feeling of loneliness and helplessness, similar to the neurotic's "basic anxiety," which as defined by psychoanalyst Karen Horney is the experience of being "alone and defenseless in a

hostile world." Beyond this is the depressed person's feeling of being trapped in the present situation, with the nerve of courage, risk and action having been cut.

Rightly, few Friends believe that depression has its origin either in some sinful action, as some of Isaac Penington's visitors speculated, or in the tough love of God, as Penington in one of his letters suggested. However, with our emphasis on the indwelling Spirit or the Christ within, Quakers, I believe, are particularly vulnerable to the negative spiritual side effects of depression. The depressed Friend feels that the Light within has literally gone out, leaving in its place a painful, immobilizing inner blackness. One perhaps knows intellectually that the suffering can be a means for the growth of the soul and that hope is the capacity to wait for the time of ripening, but this knowledge barely touches the feelings of despair.

I have come to believe that Friends, if they are to speak to the condition of the depressed person from a religious perspective, must rest their case and caring more on the transcendent dimension of God, in contrast to God's indwelling nature, recognizing that this covenant-making and loving Person is bound to people in loyal ways for their well-being. This transcendent and immanent Lord of life is seeking out those who are in the pit. We must have faith that this is so.

Paul Tillich writes: "Providence means that there is a creative and saving possibility implied in every situation which cannot be destroyed by any event. Providence means that the demonic and destructive forces within ourselves and our world can never have an unbreakable grasp upon us, and that the bond which connects us with the fulfilling love can never be disrupted." I equate Tillich's "creative and saving possibility" with Penington's "Seed."

It is my conviction that a person suffering from depression must be experimental in seeking treatment. And try with earnest prayer and with all the will to live that can be mustered—I say "try" advisedly, knowing of the truly evil ways in which depression undercuts faith and hope—to join Howard Thurman in believing that "the roots are silently at work in the darkness of the earth against the time when there shall be new leaves, fresh blossoms, green fruit. Such is the growing edge." □

YOU CAN HELP TO PREVENT SUICIDE

Most suicides are due to an underlying depression. Depression is an illness and it is very common. It affects 10 to 15 percent of all men and 20 to 30 percent of all women at some time during their lives. Yet, surprisingly and sadly, most people fail to recognize it either in themselves or in their loved ones.

Many who suffer don't come to the doctor for an official diagnosis. They look quite normal and they walk about in public, among friends and family, displaying the classic signs of depression, but usually they meet no one who understands what the signs mean. Their illness remains unrecognized.

There is no reliable test for depression, so depression must be diagnosed by recognizing symptoms. Any symptom, by itself, may be normal; almost all of us have the blues now and then. However, when these symptoms occur in combinations and when they persist, depression may be indicated. These are the 12 signs of depressive illness:

1. Recurrent thoughts of death and suicide.
2. Mood is sad and unhappy; but sometimes irritable and anxious; and some deny mood change.
3. Feelings of hopelessness, of being worthless, and of self-reproach.
4. Crying, or inability to cry.
5. Withdrawn.

George Nichols is an internist in private practice in Appleton, Wis. He has training in psychiatry and has worked with a drug treatment hotline for youth. He has been committed to working for suicide prevention since his son, Bill, committed suicide in the summer of 1985.

by George Nichols

6. Loss of interest and of pleasure in things.
7. Neglect of personal appearance and of self care.
8. Trouble thinking and concentrating.
9. Difficulty with sleep: may have trouble falling asleep, but often awakening too early or sleeping too much.
10. Change in appetite or weight.
11. Physically: slow and tired, or may be agitated and restless.
12. Complaints of physical ill health: e.g. fast heartbeat, headache, constipation, chronic pain (Symptoms such as these are common but misleading, and disguise the underlying sadness; they probably mean that the person is worried about himself and is asking for help in approved, nonemotional words.)

Some depressed people, especially youths, may not appear sad and hopeless outwardly, but instead may act rebellious, become involved with alcohol or other drugs, may fail subjects in school, or stop going to school altogether.

Occasionally, your first suspicion that someone is seriously depressed occurs when you feel a little gloomy yourself after talking with the person. (It rubs off.) And it is always possible to ask a person directly how he or she feels—probably more directly than you realize.

For someone who is depressed, life's problems are especially difficult, so that depression can easily mimic a normal reaction to trouble.

Suicide becomes even more of a threat with these danger signs:

1. Increasing distance and withdrawal from family and friends.
2. Absence of hope.
3. Hearing voices and other disordered thinking.
4. Talking of suicide.
5. Giving away prized possessions: e.g., trophies, hi-fi, sports equipment, and baseball cards; "I won't be needing these anymore."
6. Putting affairs in order: returning long-borrowed items; final contact (unspoken goodbyes) with important friends and relatives.
7. Sudden improvement (no longer painfully undecided).

If you suspect depression, or if you are concerned that someone is suicidal, don't decide to watch and wait. We can't leave the treatment up to the one who is depressed, because the person's thinking and judgment are impaired. This is not the time for sympathizing, or just listening, or trying to restore hope. And don't just lecture and tell the person to "shape up"; this isn't possible. Delaying treatment is risky. The person needs your help.

So step in and take him or her to a doctor or to a psychiatrist, who can verify your amateur diagnosis, and who can prescribe the antidepressant medicines which are so often needed along with psychotherapy. Depressive illness usually responds well to medical treatment, although public recognition of the illness is almost nonexistent at present. Society has not failed these people. We just haven't seen them clearly before. □

I have nurtured a tall Norfolk Island house pine for three years. Last fall during a sudden strong wind, it blew over on the front porch. Desperately tugging to set it aright, fearing damage to its tender boughs, I saw a feathery branch lying on the steps and the jagged stem protruding from its parent bough. The branch looked alive lying there, yet totally cut off from its life line. I felt as if my arm had been ripped from my shoulder.

I picked up the green, half frond, took it over to its mother plant and told myself, "Maybe I can tape it back and it'll granulate like cut skin does in a human body as it heals." But I knew it wouldn't work. I took the broken piece to the woods in back of my house and brought the plant inside for the winter, placing it with its injured frond hidden from my view, directly facing a sunny east window. I had seen to its watering, but it had never occurred to me to check the maimed bough. Why should I? When I had ceremoniously placed the broken half on its bed of leaves in the woods, I knew that decomposition was natural and that the "nerve endings" were now sealed off on the parent plant. Now my thought urged me to look at the injured stem. Swiftly walking to the tree, I could not believe what I saw. Just barely to the right side of the stubby break was a new growth about three inches long, bright green, feathery leaf in the traditional "v" shape.

I gasped, seeing the unexpected happening to my pine. A regeneration! Nature had continued its work (although I didn't think to check on it) as nature does. Suddenly, I remembered another example. I had recently read about an experiment with insects placed on an uprooted rosebush set in the sun

to die. The wingless insects, getting no nourishment from the plant, sprouted wings and flew away!

And I remembered current examples of superhuman strength of "regular people" opening mangled metal doors of sealed burning vehicles and pulling the occupant to safety, or lifting the car to rescue the trapped person. I've heard that kind of energy referred to as "adrenalin-powered energy."

My thoughts shifted from broken plant boughs and mangled vehicles to saddened and anguished minds. And I wondered, can inner power regenerate a sealed-off mind to renewal? And I remembered the biblical scriptures of Saul of Tarsus, the persecutor, being transformed into Paul, a man of godly love. And in modern history, we know of Gandhi, the diligent lawyer, devoting his life to pacifism. Living in my neighborhood is a woman who was devastated with anger and resentment for months after her only son was killed in a flaming auto wreck on the eve of his high school graduation.

She wanted to be "involved in living again," she had told me. She volunteered to work with underprivileged children in a play therapy program. Working with them, her grief released. She saw her tragedy as a part of the human universal experience. She felt a deeper meaning of life beyond her struggle to accept her son's death. She had experienced a regeneration.

Once again I look at the new growth on the maimed bough now turned to my full view. Is there any connection, I wonder, to its regeneration and the renewal of the human mind? The answer floods over me—all energy comes from God.

As I watch the continued growth of the new "v" shaped leaf, my Norfolk Island pine is a faithful reminder that renewal can happen. As I grow in spiritual perception my once sealed-off mind opens toward love. □

Judith Holmes Settle is a part-time bookkeeper and poet in Mebane, N.C. She has three daughters, all grown. Her Norfolk Island pine lives in her bathroom.

by Judith Holmes Settle

Renewal



LOOKING INTO THE FUTURE WITH FRIENDS

by Elizabeth Watson

By the end of the 20th century, if not sooner, the majority of Friends will be those in the underdeveloped nations—people of color, poor, pastoral and programmed in their worship, and with theology that makes many of us in the unprogrammed tradition uncomfortable. Yet, as I read the Gospels with the lens of liberation theology, I see that Christianity is about these people. Christianity is “good news to the poor.” It is the announcement of God’s realm, where things are upside-down, and the last are first.

Numerically, at least, the future of Quakerism belongs to these people. Certainly they have much to teach us. But what of us?—we who come out of the geography, the history, the traditions of George Fox and John Woolman?—we who feel that our unprogrammed tradition is the “real” Quakerism? How can we help build a world family of Friends, and beyond that, how can we contribute to the growth of a world community?

I believe we have a tool for doing this in our Friends schools. I want to share my dream of Quaker education in the future, and not the distant future, for the technology involved already exists today, though it is still prohibitive in cost.

Leap with me, then, into the future.

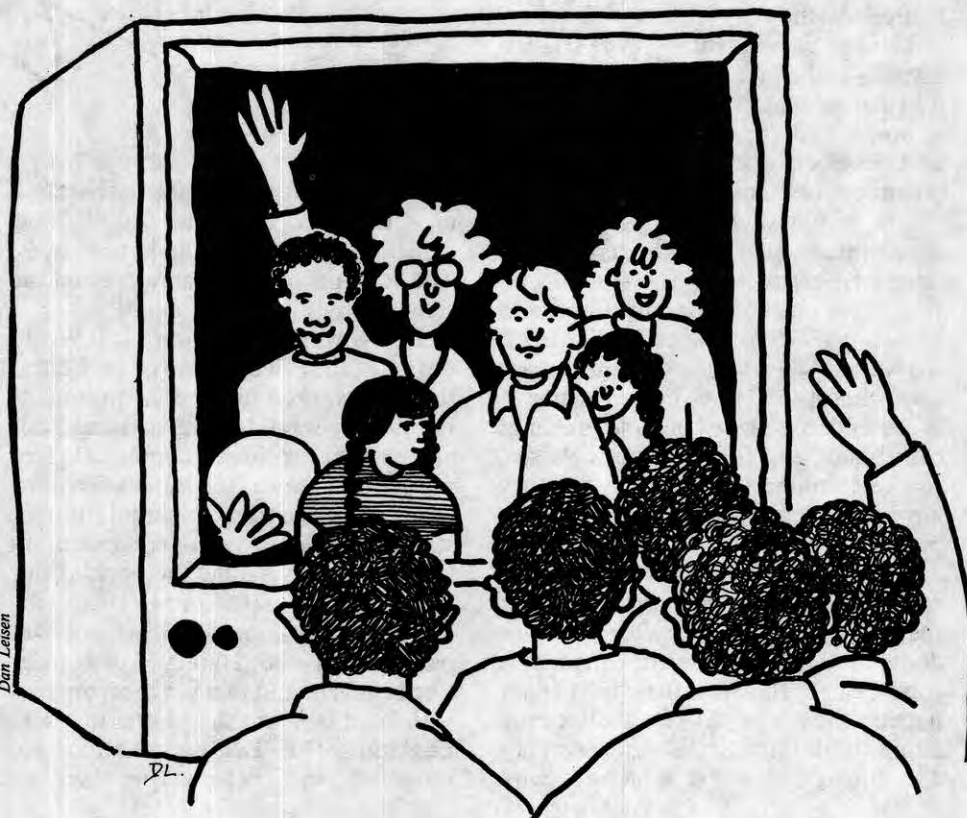
Elizabeth Watson is a member of North Easton (Mass.) Meeting and is on the FRIENDS JOURNAL Board of Managers. She has written two books and speaks widely on feminist theology, Quakerism, poetry and religion, and many other topics. She delivered this article as a talk at Quaker Pilgrimage in Reverse, a gathering of British and United States educators, at Pendle Hill on April 11.

It is the end of the century, the year 2000. We have made some progress toward disarmament, and children are no longer afraid that they have no future. World regulation of multinational corporations has begun, but there are still large discrepancies in standards of living in the world.

We are at a Quaker school in the neighborhood of Philadelphia, not far from Pendle Hill, visiting a class of young people 12 and 13 years of age.

Some were not born yet in 1987, the rest were just babies. Their large, attractive classroom has a wall of windows in which are sliding glass doors, opening out on the spacious grounds and the woods beyond. The room has comfortable, movable furniture. This morning the chairs and tables are all pushed against the wall. Large colorful cushions are scattered on the floor. Some students are already sitting on them.

This school is a sister school of one



in Kenya. It is the second year of a two-year arrangement. We had to get up early this morning, and it is now not quite 8 a.m. This is the day of the weekly simultaneous video communication between this class and its counterpart in Kenya. It is already 3 p.m. there.

The U.S. students are excited. Each has a Kenyan video-pal. Pairs keep in touch by letters as well as face-to-face contacts. At the end of the first year of being paired with this school, the U.S. class traveled to Kenya, saw the school and the villages where the students live, and visited the Friends headquarters in Kaimosi with them. Together the classes took a 10-day bus trip, visiting Kisumu on Lake Victoria; spending a few days in Nairobi, and then on to Mombasa on the Indian Ocean and Lamu, an island off the coast of Kenya which is a Muslim Sufi village, and home of the Swahili language. They visited a game park, and caught a glimpse of the snows of Kilimanjaro. The Kenyan students were proud of their beautiful country, and the U.S. students were enthusiastic about everything.

At the end of this year the Kenyan students will visit the United States. Our U.S. students are already planning this, and are not a little concerned as to what their Kenyan friends will think of their large comfortable homes and well-equipped school.

The U.S. students have studied Swahili and can converse quite well in it. Their Kenyan friends speak Luragoli at home, and are also fluent in Swahili and English, the second and third languages of Kenya.

One of our students is fiddling with the controls on the wide screen that covers an entire wall. The students all find their cushions on the floor and grow quiet. After what seems like ages, the Kenyan class appears on the screen. They almost seem to be in the room with us. Friends are picked out and greetings called back and forth. In both classes, teachers remind the students that they have only an hour and many things are planned.

Both classes have been studying alternative forms of energy. This is the week they will show each other what they have done. In Kenya, they describe the simple solar-heated showers they have built outside their school. The showers are dimly visible through the windows. They are simple cylindrical structures with

hoses bringing water up to a flat pan on the roof. Most of their homes do not have modern bathrooms, and some students are building these simple showers for their families. They have worked out a schedule at school so that those without facilities at home can have the luxury of a warm shower once a week.

Now they all join in singing, blending their voices around the world. They sing songs in both Swahili and English, ending with *Kum ba ya*. In both classrooms they settle in silence for a short meeting for worship. After a time

simultaneous video communication. The cost of these devices has come down dramatically in the last five years.

Ahead lies a sister relationship with the Friends School at Monteverde, Costa Rica, and two years after that with the Friends Schools in Ramallah on the West Bank. Our students will graduate before their school is paired with ones in Australia and Japan. A worldwide learning community is being created.

The U.S. students have learned much from their Kenyan friends. Over and over the Kenyans have challenged the af-

THE FUTURE BELONGS
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a Kenyan girl rises and gives a short talk on friendship, using the text, "I have called you Friends." The hour is over. The students call out farewells and the screen grows dark and empty.

This is world education. The World Office of the Friends Council on Education has worked out the arrangements for pairing schools on a rotating basis all over the world. A combination of foundation grants has underwritten the cost of the program, including the installation of the video equipment in Quaker schools around the world. Prior to this sister relationship with the Kenyan school, our U.S. school was paired with the Hanna-Skolen near Copenhagen, and two years before that with Bootham and the Mount in York, England. The English relationship, however, was before the days of

fluent standard of living in the United States. They do not understand why people need all the gadgets. They are good at improvising what they cannot afford.

"Why do there have to be poor people?" the U.S. students ask their teacher. Out of this question has grown the social studies program for these two years in the U.S. class. They have dug into the root causes of poverty, studying multinational corporations, U.S. industry in under-developed countries, protective tariffs, and much more. They went to Washington to talk to their representatives in Congress about trade barriers with East Africa and learned about the work of the Friends Committee on National Legislation. They are interested in worker-owned cooperatives, and have seen a film on

the Mondragon co-ops in Spain.

They went to New York and talked to the staffs of UNICEF and UNESCO about programs in East Africa. They had lunch at Quaker House with the Kenyan representatives to the United Nations. They can tell you about child care facilities in Kenya, about infant mortality rates, about per capita expenditures on health care and education in the United States and in Kenya. They have been learning how to do social research, and have the beginnings of a working knowledge of statistics. Moreover, they are full of ideas for solving the world's problems.

They are already concerned, responsible world citizens. It is hard for them to understand that only a dozen years ago, when they were born, their country was spending billions each year on a foolhardy arms race. They know that peace is the only real security, and that peace depends on economic justice. They see the world wholistically, not divided into enemy camps.

Their education is experiential. Their knowledge and curriculum, their concern and vision grow out of their experience of friendship with people in other parts of the world. They do not need exams to tell you what they know. They are full of it.

This is a Quaker school, concerned with the whole person. Each student is encouraged to keep a journal. They begin each day with a half-hour meeting for worship, usually in their own room. On occasion the whole school shares a longer period of worship. Our students settle into the silence willingly; they appreciate time to reflect on all they are learning. Some speak in the silence, out of the depth of their concern for their friends, and their growing awareness of their country's role in various parts of the world. They look unblinkingly at reality and are ready to go where truth leads them. Most are trying to persuade their families to move to a simpler lifestyle. At times their meeting becomes a gathered meeting as some student puts into words the love of God for the whole world.

They are curious about the programmed worship of their Kenyan friends. They love the way the Kenyans sing with the whole body, with complicated rhythms that make even simple hymns exciting. They too have begun to sing like that. They admire the articulate

way most of the Kenyans speak in their worship, their familiarity with scripture and their ability to cite chapter and verse. They asked if they might study the Gospels also and have begun to catch a vision of God's realm as the establishment on this earth of a just society, "without exploiters and without exploited." A new appreciation and love for Jesus has been growing in them as they begin to catch his vision.

Earlier this year they asked the Kenyan students about the religion of their ancestors before Christianity came. The Kenyans became curious too, and finally found some old people who remembered hearing their grandparents talk about the old ways of worship. Theirs was a religion rooted in the natural world. Each tree, plant, and animal had a spark of divinity. If one cut down a tree to build a house or for firewood, or if one killed an animal for food, one asked forgiveness of the spirit within it. One did not lightly take life. For the Kenyans this meant a new appreciation of their heritage.

The U.S. students listened thoughtfully, and one commented that everything has the Light of God within, that it is not limited to people. The U.S. teacher read them John Woolman's words about the principle which is pure, placed in the human mind, which in different places and times has had different names. Echoes of this whole experience surfaced again and again in the daily worship on both sides of the world.

The Kenyan students have begun to appreciate unprogrammed worship and to understand what is meant by "centering down." They have been having periods of silence in their worship. The U.S. students have discovered that singing can be worship, and they often sing hymns learned from their Kenyan friends in their meetings, swaying and clapping as they sing. All of them are growing in the knowledge and love of God.

The future belongs to the children. Can we help them be part of the solution of the world's problems by offering an education that is global, experiential, and rooted in our heritage and faith?

If we, their teachers, could see how much *they* have to teach *us*, we might find our way into the future with them. □

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"TO LISTEN, TO MINISTER, TO WITNESS"



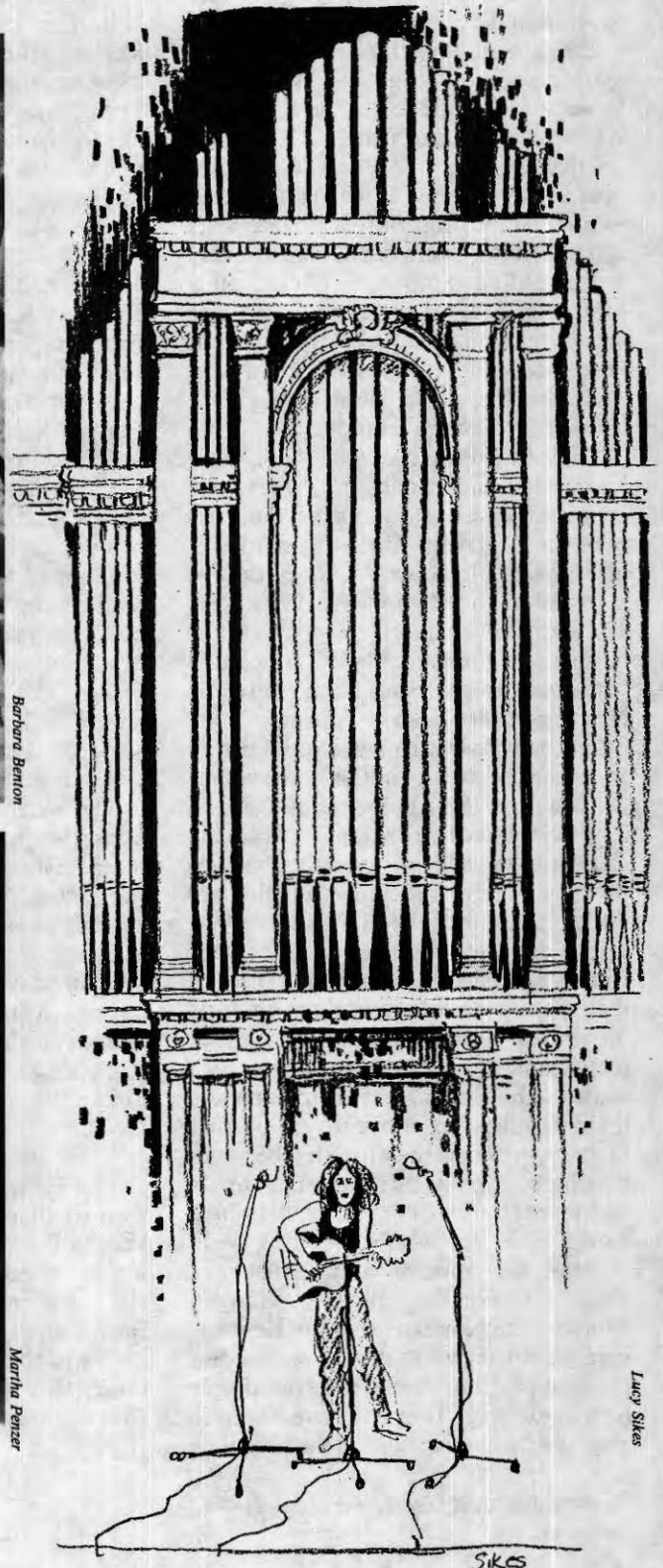
Barbara Benton



Patricia Pennell Gould



Martha Penner



Lucy Sikes



A call to conscience, a call to act on faith propelled by inner imperatives—this was the message at Friends General Conference 1987 Gathering at Oberlin College on July 4-11. The gathering's theme, "To Listen, To Minister, To Witness," became a spiritual command bolstered by prayer and shared in workshops, buoyed up with singing, laughter, and fellowship. We are not alone in our searches or in our commitment to move the world toward wholeness, Friends rediscovered in this time of renewal.

Fifty-seven workshops on subjects ranging from family relationships to spiritual life and social action gave Friends a chance to explore their concerns in depth with each other. Countless impromptu groups, singing, and meals eaten together offered more opportunities for visiting and affirmation. Field trips in the Oberlin and Cleveland areas provided chances to become acquainted with local history and industry, and opportunities to swim in the college's indoor pool and to play together on its green lawns afforded escapes to those who needed them.

Those who spoke at the plenary sessions braided together different aspects of the gathering's theme in one strong cord. Jan Hoffman, presiding clerk of New England Yearly Meeting and keynote speaker at the gathering, spoke of her personal experiences in living her faith.

She said the Quaker mandate is to listen to each other, to listen for that of God in people we may think we don't want to hear. "If our faith is secure, it's not going to be shattered by hearing someone else's beliefs. It's a truer love, knowing who people are and accepting them. . . . We need to be disillusioned. We need to have our illusions stripped away so we can see God," she said.

Ministering calls upon us to identify with other people, to lose ourselves in their pain, and thereby to know experientially the richness of the Spirit in its many forms. Our strength to live our faith in witnessing comes from realizing that we are all one, all part of the fabric of this earth, with each thread a part of the pattern and a part of that fabric's strength. In the tradition of Thomas Merton, who cautioned that a life lived in faith may bring no obvious results, prophets live so that their actions and lives witness the reality of God in the world. Jan added that she hopes Friends' witness will be similarly prophetic.

Later in the week, Marshall Massey, a young man with a prophetic message, called upon Friends everywhere to join other people of faith in establishing a covenant to save the earth's environment. Such a ministry would address damage to our planet as "a problem in moral awareness," rather than being limited to social and political solutions.

And Charlie Clements, author of *Witness to War*, called upon Friends to

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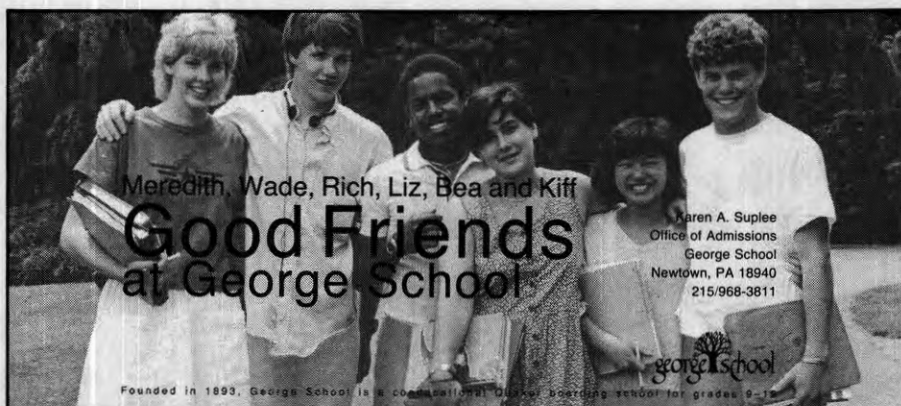
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“redefine the language in the practice of democracy.” His vision of this nation’s calling is not to patriotism in the sense of military competitiveness, but to patriotism in openness and struggle for ideas and humane conditions for all. “The American Revolution did not end 200 years ago. It’s a continual struggle for the minds and hearts of the American people. What has allowed this nation a measure of greatness is that courageous Americans have kept it on a self-correcting course.”

As he called Friends to direct that course toward stopping U.S. intervention in Central America, he placed such efforts within a framework of religious commitment. “I believe there can be no higher vocation than that of trying to create conditions of life which enable men and women to be more fully human. It’s not a political goal. It has profound religious significance. Everything which we do that makes it easier for men and women to show love towards one another, however imperfectly, enables them to share the life which is God.”

In the Spirit that challenges us to listen to ideas that we don’t want to hear and to act with our hearts to save ourselves and each other, Friends left the gathering bonded and reminded that our journey together is a joyful one.

Melissa Kay Elliott



Reports

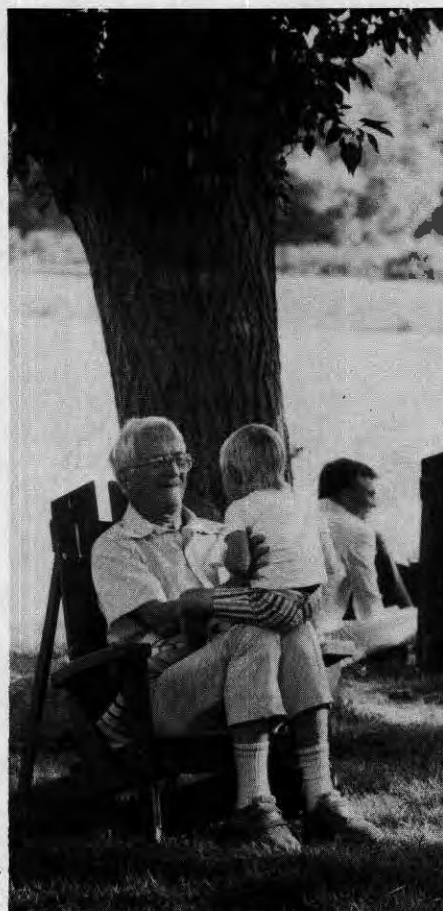
Intermountain YM Explores Bridge-Building

"I found a bridge! I found another bridge!" A child's excitement rang out from somewhere near the meeting hall on the first day of Intermountain Yearly Meeting, held June 9-14. Looking for, finding, and building bridges seemed to be the central occupation during the many activities that followed, starting with Wilmer Cooper's keynote address on integrity.

He spoke of the "tragic and ironic fact" that although we Quakers are well known for our testimonies of peace, simplicity, etc., we are divided among ourselves. He wondered whether we need to put more attention on Quaker values, especially integrity, and the need for wholeness in our lives—probably what George Fox had in mind when he inveighed against "steeple houses." Friends prefer meetinghouses as less pretentious, more relevant places in which to work at unifying our inner and outer lives. "Today the world hungers—even dies—for lack of integrity. Friends try to transform the world, yet are often victims and sometimes perpetrators of the very evils we struggle against (e.g. IRS problems, family violence, etc.). We need to be role models—to live as we want the world to be or to become, not the way the world is."

The relationship of Friends with the American Friends Service Committee was a focus of attention at IMYM. A number of Friends spoke of how much they value their close ties with the AFSC. Stephen Cary, chairperson of the AFSC board of directors, told of ways in which the AFSC is trying to meet the changing needs of a changing world. He stated his belief that ties with Friends are absolutely central to the service committee. There were also a number of candid, forthright expressions of perceived differences in philosophy, objectives, needs, and methods of the Society of Friends and of the AFSC. A tentative suggestion was made that perhaps it was time each organization go its own way. This was followed by eloquent expressions of the conviction that Friends need the service committee; that without it Friends are likely to become more self-satisfied, inner directed, and uninvolved in the real world. The AFSC has taken risks—and has undoubtedly made mistakes while trying to mend the world. The upshot was a decision to try again, by way of a committee headed by Elise Boulding. The committee will work toward a clarification of Friends objectives, wants, and needs—then

Kathryn Davis-Vrba



labor with the AFSC to attempt to arrive at a more mutually satisfactory relationship.

It is obvious from the statistics that IMYM plays a very important role in the life of Friends in this five-state area. The number of Friends in this area is reported to be 1,055. There were 477 participants at the yearly meeting at Ghost Ranch in northern New Mexico, of which 188 were young people 18 years of age or younger. The bridging between people of different ages seemed particularly skillful and caring this year. It was fascinating to watch the younger ones, taking part perhaps for the first time, tentatively and gradually becoming more independent and comfortable with their peers and with the meeting as a whole. Older youngsters helped younger ones with plans and organization, and it was good to see Young Friends teaching the littler ones how to play Frisbee. A memorable part of the whole IMYM experience was the intergenerational discussion of sexual morality. The sharing in smaller groups, which followed listening to a tape by Eric Johnson, was intense, deep and meaningful.

As one Friend put it, "We enjoyed a spiritual smorgasbord which refreshed us so that we can go back to our day-to-day lives with renewed energy."

Marian Davis

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Forum

Giving Life Meaning

I read with interest Arthur Rifkin's article on death and eternal life, "The Healing of Death" (FJ 6/1-15). I liked most of it, but I must disagree with a few of his assertions. I do not believe in life after death—or at least, I feel that what happens after death is a mystery we can never solve and might as well not try to figure out. For me the question ranks with others such as how many stars there are in the heavens or what the ultimate beginning of all existence was. I can never fathom them and would just as soon be satisfied feeling awe at how mysterious and miraculous life is.

I don't feel the despair that Arthur Rifkin says I ought to be feeling (at least, not too much of the time in spite of this era of increased cold war tensions). Nor do I feel too much loss as I begin to get into middle age—my 20s were exciting but so are my 40s. I find plenty of meaning in life from working to make the present world a better place to live in. I hope I will go on doing that as long as I live. I can't take Arthur Rifkin's "leap of faith" and subscribe to any one concrete conception of an afterlife. I don't feel a need for a promise that I will be rewarded after I die; I get rewards in this current life from other people's good will and from within myself.

Jeff Keith
Philadelphia, Pa.

Clearness Lacking

It is clear from Janet Hemphill Minshall's article, "A Clearness" (FJ 7/1-15), that she is highly attuned to discrimination, which she feels to be or to have been around her. Could she therefore perhaps accept that certain statements in her article are discriminatory to me? When she says that "the laws of the world, and the police who enforce them, are regularly used as instruments of oppression against the poor and the powerless, people of color, women and religious, political and tribal minorities" the breadth of her condemnation is a bit strong for me. However, when she reproduces one of the canards of Christian theological "thinking" and dismisses the God of many people with similar broad abandon in "The Old Testament God of wrathful judgment, vengeance, and petty jealousies . . ." I would like to register my lack of unity with her statements.

Greet Kershaw
Los Alamitos, Calif.

Gay Commitments

I've just read Estelle Ciccone's letter of response (*FJ* 7/1-15) to Stephen Finn's article, "My Father's Blessing" (*FJ* 3/15). She shows a remarkable lack of compassion and understanding for one who is involved enough with Quakerism to read *FRIENDS JOURNAL*. As a gay man who is neither "ill" nor a "problem to society," I feel very resentful when I read letters such as hers. I expect these diatribes from my Bible-thumping, born-again neighbors. However, I don't appreciate such denunciations from my Quaker brethren.

I'm sincerely glad that Estelle Ciccone's family members are "normal and like the opposite sex." It's easy to imagine the scorn and shame they would feel if they were lesbian or gay.

As for me, I would like to see the *JOURNAL* continue its positive and life-affirming coverage of gay and lesbian concerns. In a vehemently hostile world, it is vital that each of us finds sanctuary. Friends offer me such a safe refuge.

I honestly hope Estelle Ciccone can let go of some of her antipathy and try to understand the true Quaker message.

Alan M. Hamm
Searsport, Maine

In response to Estelle Ciccone's letter we wish to say that all the members of our immediate family are heterosexual and like members of both sexes. They love their spouses. We are happy that this is so, but not proud of it, because we did nothing to make them heterosexual. That's just how they are, and we love them.

Some members of our extended family are homosexual, and like members of both sexes. They love members of their own sex. We are content that this is so, and are not ashamed, because no one did anything to make them homosexual. That's just how they are, and we love them. They are not ill, and like anyone else they "need" acceptance.

The heterosexual and homosexual members of our extended family all are fine people who like and respect each other—nay, love each other—and we are proud of that. None of them are making any problems for our society.

We like to think that, had one of Estelle Ciccone's children turned out to be homosexual, she would by now have accepted the fact with love for her son or daughter. She would be thankful that the *JOURNAL* is making it possible for Friends to understand and care about each other.

Sally and Norman Dewees
Mars, Pa.

The Lake Forest Friends Meeting has been considering the concerns of homosexuals and the role of Quakers in those concerns.

From September to June a group met

monthly to discuss and to be educated. At one of these meetings a member of our meeting, who is an AIDS counselor, addressed us regarding the disease and the effect on the homosexual community. At another meeting we had a speaker who is homosexual and another speaker whose child is homosexual.

We labored long with the various concerns people in the meeting brought to the group. After loving and prayerful thought, we prepared the following minute, which we brought to the meeting for business: "We prize loving relationships more according to the measure of tenderness, caring, and responsibility they show, than the sex of the individual participants, and in doing so regard homosexual and heterosexual relationships in the same Light."

At the meeting for business in June we came to consensus, and the meeting approved the minute.

We want to share this with other meetings because we know many meetings are concerned with the subject of homosexuality and Quaker response.

Lyn Cima
Waukegan, Ill.

We attended the ceremony of commitment of Bruce Grimes and Geoffrey Kaiser primarily out of a sense of duty. We have long believed that the Society of Friends should be in the forefront of a movement to uphold the rights of those of a different sexual orientation, as it had worked for the rights of blacks, women, Native Americans, and other minorities, and that this demands full equality within the Society of Friends. In speaking out on this issue, we came to know Bruce and Geoffrey, but not well.

We did not, therefore, expect to be overwhelmed with the deep sense of joy that permeated the ceremony. Judging from the size of the gathering, and the diversity and "weightiness" of those present, a large portion of Philadelphia Yearly Meeting had come together in spirit, if not in letter, to make this giant step forward. For those of us who are older, for those of us to whom it was a struggle, our reward was present. We have never been to a Philadelphia Quaker gathering in recent years where there were quite so many young couples and their babies. By moving forward on an issue that is important to the younger generation, we had assured the continuity of the Society, it seemed.

Joy came from these considerations, but it was also a product of a deep moving of the Spirit that seized this meeting, and brought us together in tears, and laughter, and song. Was Philadelphia Yearly Meeting similarly seized by the spirit when it moved forward on ridding its members of slaveholding at John Woolman's urging? When women were given full equality in Representative Meeting and in the exercise of the

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discipline? When Arch Street and Race Street came together? The yearly meeting has not yet officially moved on this issue, but the ceremony of commitment at Gwynedd Meeting felt like such a milestone.

Margaret and Allen Bacon
Philadelphia, Pa.

Learning is True Faith

The cover of the May 1/15 issue horrified me. "... courage to be naive"? "... Faith to be ignorant"? No! And again, no! God gave us brains with which to learn and the faith with which to go beyond.

It is that which is beyond learning that is true faith. What lies before is emptiness and fear: fear of God, fear of the many faces of God. God is complete and can only be found within the full extension of ourselves, which is a valued receptacle of God.

In the middle ages, the dark ages, the church tried to keep the people in ignorance. Do Quakers believe that ignorance is bliss? Is God and his creation something that does not bear close scrutiny? What about Quaker high schools and colleges that have helped develop brilliant and inspiring minds?

Do not call us back to darkness. As Friends we should seek to walk in the Light.

Lisa G. Janicker
Mt. Airy, Md.



Printer's Error

Some of our subscribers have informed us that a few copies of the August 1-15 issue of FRIENDS JOURNAL were delivered with eight blank pages. Our printer apologizes for this error and offers to replace any poorly printed copies at once. Please inform us if you have received an issue with blank pages, and you will be sent a new copy by return mail. (Yes, George, there really are answers to the Quaker Crostic!) -Ed.

Environmental Note:

Ruth L. Ewers, author of "Cleaning Without the Use of Poisons" (FJ 8/1-15), informs us that her supply has been exhausted of charts outlining alternative cleaning substances. Donations (\$.50 to \$1.00) will be appreciated to help her reprint the charts. Her address is Rt. 1, Box 38, Wingina VA 24599. -Ed.

Books

The Faces of Homelessness

By Marjorie Hope and James Young;
Lexington Books, Lexington, MA, 1986.
318 pages. \$25, \$15.95/paperback.

The Faces of Homelessness is a highly informative and provocative book by two sociology professors from Wilmington College of Ohio. Through photographs and vivid descriptions we see the faces and conditions of the homeless, especially in two American cities: Cincinnati and Washington, D.C. Even more important, however, the authors put together a clear picture of the causes and workable solutions to this tragic phenomenon, based on their ten years of study and travel in the United States, Europe, and Japan.

First in New York, then other cities, the reader is introduced to the homeless: the mentally ill who used to inhabit the hospitals, the chronic alcoholics, the men released from prison with no place to go and no skills to sell, the rapidly growing newly unemployed whose jobs have left them, and, finally, the families, mostly without men, whose marginal employment or welfare grants leave them so far below the poverty level that even bad private housing is unaffordable and public housing unavailable. Homeless families are often called the invisible homeless. Having lost their house through eviction or to escape abuse, the mothers stay with relatives and friends until they "run out of them." Then when they hit the streets and the city shelters, the children are frequently taken into protective custody, at considerable expense to the government, while the mother is left to fend for herself.

In the two study cities, the authors describe the many efforts being made by public and private groups and individuals to help, often in the face of shocking public indifference or opposition, and always with inadequate resources. The authors examine carefully and candidly the causes of homelessness and the conflicting ideologies that make solutions difficult. In the concluding chapters, they suggest the political, economic, and social strategies that can help in the short run, and the more profound changes in national priorities and policies that can prevent homelessness in the long run, and provide a better environment for all of us.

It is a carefully researched, well-reasoned, and highly readable book that anyone will

find rewarding who is concerned with homelessness or welfare reform.

S. Allen Bacon

Gleanings: A Random Harvest

By Douglas V. Steere. *The Upper Room*, Nashville, Tenn. 1986. 140 pages. \$6.95/paperback.

The implications of the word "gleanings" are all good. At harvest time, first come the reapers with their great machines. Then the gleaners gather up what is left, a special grace for those in need. This slim volume of Douglas Steere's unpublished and out-of-print writings contains a half-dozen of what Ben Jonson called "gleanings in Divinity."

It is composed of six essays and an introduction in which Douglas Steere gives us a brief preview of the essays and their provenance. The title of the first essay, "Mind Your Call, That's All in All," is taken from Augustine Baker, the 17th century English mystic. In this we learn more about Douglas Steere's own spiritual journey than in any of his other books. Most of us have known that he came originally from Michigan and returns to Michigan in the summers; that he met Rufus Jones at an early age and subsequently became his assistant in the department of philosophy at Haverford College. But the steps that led him from Michigan Agricultural College to Haverford to Oxford to Haverford have been less clear. Now we are told of the road along which he has come. When he was studying at Oriel College, Oxford, he met Dr. Henry Gillett, a well-known Quaker and friend of Rufus Jones, and through him discovered Old Jordans Hostel and first experienced a "gathered" Friends meeting for worship. His path led him next to the work of Baron von Hugel, about whom he wrote his doctoral dissertation, and to Evelyn Underhill, the English mystic, author of the great modern work on mysticism.

In 1928 he came to Haverford as an assistant to Rufus Jones in the Philosophy Department, and there spent the rest of his teaching life. Though he was involved in the establishing of Pendle Hill, in the American Friends Service Committee work in the coal fields of Pennsylvania and West Virginia, and in the reopening of Radnor Meeting, which had been closed for some 50 years, he and his wife Dorothy did not actually join the meeting until the reading of John Woolman's *Journal* precipitated the final plunge in 1934.

The rest of Douglas Steere's life and service is better known to most of us and is only briefly described: the work for the AFSC in Germany and Finland, the friendships with

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Roman Catholic priests, the attendance at Vatican Council II, the colloquiums of Christians, Buddhists and Hindus in Japan and India, his and Dorothy Steere's many visits in the ministry to friends and Friends in Europe, Asia and Africa, and the flow of widely read books that has come from his pen through the years. As in all of his writings, he shows a particular gift for the illustrative and interpretive incident. He has, furthermore—not the least of his gifts—an irrepressible sense of humor. And he has a knowledge and understanding of mystical writings through the ages second only to that of Rufus Jones.

The next two essays—"On the Power of Sustained Attention" and "Evelyn Underhill and the Mid-Life Transformation"—are rich in references to Simone Weil, Baron von Hugel, Pascal, and others. Chapters four and five consist of "On Listening to Another," which has been out of print.

The sixth essay is about the Twenty-third Psalm. So much has been written and said about this best-loved of the 150 psalms that it seems impossible that new insights could be found or fresh comments made about it. Douglas Steere chooses two of its six verses to illuminate with his own thought. Verse two, "He maketh me to lie down in green pastures," has, for me at least, summoned up mental pictures of a lush countryside, comfortable turf and pleasant dreams. Omit "in green pastures" and another picture emerges. We lie down, Douglas Steere says, because "life compels us to come to the end of ourselves and to stop, often to be shattered, to be searched in our most mysterious depths, even to be taken beyond the possibility of coming to terms with our new situation by our own means." After the experience of lying down, then comes, "He restoreth my soul." We are given a new angle of vision.

This final piece was originally given as a sermon in Bayview, Michigan. It brings the reader back to the part of the country where Douglas Steere's pilgrimage began. It assures us that, as this short but significant book has shown, "when all else is swept away . . . , God remains, Christ remains."

Elizabeth Gray Vining

Sophia: The Future of Feminist Spirituality

Susan Cady, Marian Ronan, and Hal Taussig. Harper & Row, 1986, 103 pages/\$14.95.

The authors offer us Sophia, a mythic figure who can be built upon to express feminist spirituality and who can respond to the problems of our day. "Until a just and

inclusive society is established, women (as well as other marginal people) need to identify and foster distinct aspects of feminist awareness which are central for human transformation." Sophia is a real biblical person, part of Jewish and Christian tradition, whose attributes can help us revitalize these traditions. The fundamental attribute of Sophia is connectedness with all of creation, symbolizing the radical equality of all human beings.

Feminist spirituality and patriarchal spirituality are defined and contrasted at the outset. The writers review biblical and non-biblical references to Sophia, translating from Jungian psychology. The book provides honest enumeration of the drawbacks to Sophia as potentially reinforcing sex role stereotyping, promoting biblical apologetics, or deifying a "white goddess." It is claimed that the silence and suppression of Sophia throughout history mirrors the experiences of many women. As an unfinished symbol, Sophia allows for further development in the present.

After reading this book, I remain unconvinced about the promising future of Sophia for feminist spirituality. The nature of Sophia is ambiguous, and so many machinations are necessary to derive meaning from her that I wonder if it is worth the effort. The book also presupposes that changes in symbol systems are the major source of transformation. As a Friend, I find myself with a different orientation and a need to stress inward transformation. I ask the questions: How does Sophia call us to everyday faithfulness? Couldn't we just make up her attributes to serve our own needs? On the other hand, I know many women and some men who have found female images of the Divine to be transformational. I feel it is important in our meetings to encourage full expression of the experience of the Divine, including the Divine as woman. *Sophia* is revealing of the process and struggle of this journey.

Kathryn Damiano



Poets and Reviewers

Elizabeth Gray Vining is the author of *Windows for the Crown Prince*, *The Biography of Rufus Jones*, and many other books. She is retired and is a member of Kendall (Pa.) Meeting. Kathryn Damiano is a graduate student in theology and is a member of Chester (Pa.) Meeting. S. Allen Bacon is the retired director of the Greater Philadelphia Federation of Settlements and is a member of Central Philadelphia Meeting.



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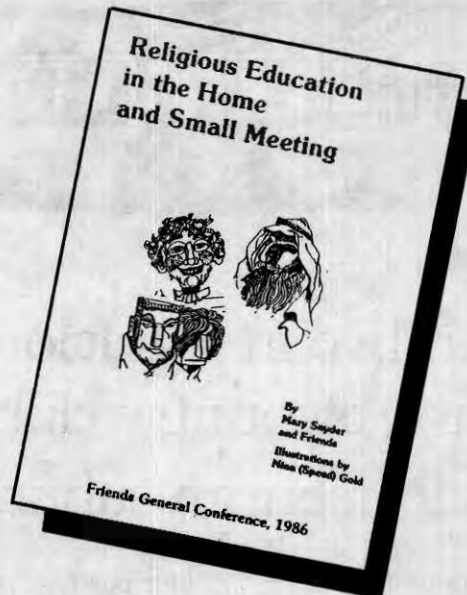


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Falls—*Michael Jonathan Falls* on June 16 to David and Sabrina Sigal Falls, both members of Central Philadelphia (Pa.) Meeting.

Marriages

Ware-Allenson—*Robert Durham Allenson* and *Dorothy Ann Ware* on May 3 under the care of Clearwater (Fla.) Meeting. Dorothy is a member of Clearwater Meeting; Robert is a member of Gainesville (Fla.) Meeting.

Stenmark-Erickson—*John Gustav Erickson* and *Jane Leslie Stenmark* on June 27 under the care of Somerset Hills (N.J.) Meeting. John and his parents, Joan and Kent Erickson, are members of Somerset Hills Meeting.

Deaths

Bliss—*Anna G. Bliss*, on November 11, 1986, her 82nd birthday. Born in Brooklyn, N.Y., she graduated magna cum laude and a member of Phi Beta Kappa from Middlebury College. In 1949 she joined Montclair (N.J.) Meeting, of which her late husband, Ernest, was a charter member. She is particularly remembered for her work on the hospitality committee, where she did floral arrangements for the mantle. As a member of Quaker Ladies, she spent many hours knitting and sewing for the American Friends Service Committee and for the Red Cross. She was devoted to her family, nursing both her father and mother, as well as her husband until his death in 1978. She is survived by a son, Harvey L., and two daughters, Shirley McLellan and Margaret Wilhelm.

Collett—*Carrie Hudson Collett*, 72, on March 3, a member of Community Friends (Ohio) Meeting. She was born in Blanchester, Ohio, the daughter of Howard and Opal Dowden Hudson. After graduation from Wilmington College she taught school in Clinton County until her marriage. She was known for her support of Friends concerns through the American Friends Service Committee and other Quaker projects worldwide. Besides her husband, Wallace, she is survived by two sons, Jonathan H. and Stephen W., a daughter, Jane Collett Moeller, and eleven grandchildren.

Masland—*William M. Masland*, 79, on February 20. A member and trustee of Manhasset (N.Y.) Meeting and of Friends Academy, he shared spiritual insights with generations of Friends Academy students at Thursday morning worship. He was a former captain pilot with Pan American Airlines, and, as a member of the International Air Lines Pilots Association, worked to improve air safety. He is survived by his wife, Sara Fairchild Masland, three daughters, Susan, Becky, and Mary Masland Adams, and six grandchildren.

Wilson—*E. Raymond Wilson*, 90, on June 27 in Sandy Spring, Md. Sixty years of one man's traveling, persuading, organizing, talking, and writing for peace ended with the death of Raymond Wilson. Born in Iowa, he served in the U.S. Navy during World War I and studied animal husbandry at Iowa State University in preparation for a career as a missionary. He later studied at Columbia

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University and in Geneva, Switzerland, and Japan. He came to the American Friends Service Committee as a peace education secretary in 1931 and left AFSC in 1943 to help found the Friends Committee on National Legislation, where he worked as executive secretary until his retirement in 1962 and afterward continued working full-time in an emeritus capacity. It is impossible to measure his full impact on Congress; his way was to influence, not create. He helped organize seven national conferences on disarmament, which influenced federal policy and led to creation of the U.S. Arms Control and Disarmament Agency. He tried always to enlist other organizations in his programs. Where necessary he formed new groups to help in special areas, such as the National Council Against Conscription, the National Civil Liberties Clearing House, Disarmament Information Service, and several others. He urged other religious denominations to make stronger efforts with the government to work toward peace, suggesting that they declare Washington, D.C., a "foreign mission field." He led the National Council of Churches of Christ in the United States in early opposition to the Vietnam War, opening the way for other church organizations. He spent much time, too, lobbying his often-controversial positions among Friends. He was possibly the most traveled Friend of his time, seeming to live on the road for 12 years with AFSC and for more than 40 for FCNL. His retirement in 1962 meant little cutback in his activities, and he continued to work full-time for FCNL as executive secretary emeritus. Raymond Wilson's faith was firmly rooted in Christianity; he was convinced that war was totally inconsistent with the life of Jesus. And he expressed his faith in terms that made him acceptable as a leader to other religions, as well as to people with no religion. In the midst of Washington, D.C.'s, maelstrom of power, compromise, and corruption, Raymond Wilson, in his life and in his work, faithfully represented the Quaker peace testimony in spirit and in truth. His wife, Miriam Davidson Wilson, died in 1965. He is survived by two sons, Kent Wilson of Del Mar, Calif., and Lee Wilson of Washington, D.C., and four grandchildren.

Calendar

SEPTEMBER

12—Single Friends in the Philadelphia Yearly Meeting area meet for fun, sharing, and potluck. 5 p.m. at Plymouth (Pa.) Meeting. For information call Amy Traganza at (609) 235-0013 or John Bieniek at (215) 783-0867. All welcome.

19-20—Sixth annual Market Fair at Pennsbury Manor, William Penn's country home, 400 Pennsbury Memorial Lane, Morrisville, Pa. Craft demonstrations, jugglers, musicians and Morris dancers. Open noon to 6 p.m. Admission charged.

25-27—Missouri Valley Conference at Camp Chihowa, north of Lawrence, KS. For more information, write Steve Lyrene, 644 Randolph, Topeka, KS 66606.

OCTOBER

3—Single Friends group meets at Haverford (Pa.) Meeting. (See September 12 above.)

3—Annual fair from 10 a.m. to 4 p.m. at the McCutchen, New York Yearly Meeting's Friends Home, at 112 Linden Ave., Plainfield, N.J. Handiwork, gift items and snack bar.

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Conferences



Couples Retreats

Cape May, N.J.
Sept. 25-27
Oct. 2-5
Call Brad Sheeks at (215) 349-6959

For Sale

Russian-English postcards by Tolstoy and Penn. 5 for \$1; 100 for \$17.50. Quaker US/USSR Committee (FJ 12/15/86), 1515 Cherry St., Philadelphia, PA 19102.

Mayan handmade cotton clothes, accessories, and unique gifts. Free color catalogues: One World Trading Co., P.O. Box 310, Dept. A4, Summertown, TN 38483. (615) 964-2334.

Join the Towhee (Quaker) Community in the Sierra foothills. 2000 sq. ft. house: 2 bedrooms, 2 baths, den, on 5 acres of undeveloped land. 60 miles north of Sacramento, 60 miles west of Lake Tahoe. Outstanding views all sides. \$150,000. Miriam Swift, 15834 Sunnyvale Lane, Grass Valley, CA 95949; phone (916) 272-2017.

Peace Fleece—The Soviet American Wool—skeins and kits. Our own Corriedale yarn, Bartlett yarn, Nature Spun Yarn, quality wooden needles, buttons, washable sheepskins. Price list and yarn samples, \$2. Yarn Shop on the Farm, RD 2, Box 291, Stevens, PA 15758.

Rabbits for Russia. Quaker farmer selling pedigree Angora rabbits (\$35) to finance USSR peace pilgrimage. John Van Tine, Penobscot, ME 04476.

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.

Pure Water—Everyone needs it! Solid earning investment while providing a valuable service to others. No inventory, tiny investment. Please write for details: Pure Water Products, Box 2783-F, Denton, TX 76201.

Personal

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

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

Concerned Singles Newsletter links compatible singles concerned about peace, justice, environment. Free sample: Box 555-F, Stockbridge, MA 01262.

Positions Vacant

Maintenance Person/Work Coordinator, full-time, for Pendle Hill, an adult Quaker study center. Candidates should have significant hands-on experience in the trades—plumbing, heating, electrical/electronic systems, carpentry, preventive maintenance—and strong organizational skills; interest and/or experience in community living; familiarity and agreement with the principles of the Society of Friends. Position includes 1/3 organizing and prioritizing and 2/3 hands-on maintenance work. For information contact: Eve Beehler, Pendle Hill, Wallingford, PA 19086. (215) 566-4507.

Military Counselor/Peace Educator to live at Quaker House of Fayetteville, North Carolina. Person familiar with Quakerism. Two-year, renewable commitment. Lodging, car, health insurance, and \$8,400/year. Send resume and inquiries to: John Cardarelli, 1014 Lakewood Ave., Durham, NC 27707. (919) 489-4561.

Penington Friends House, a Quaker community residence, is looking to fill the following positions: Breakfast and Dinner Chef: A creative person with interest in natural foods, nutrition and beautiful presentation needed for 5 day per week position. Experience a must. Starts Sept. 1. Room, board, and a stipend of \$7.50 per hour. Also: Assistant Manager wanted starting Oct. 1, 1987. Knowledge of Quaker procedure, ability to get along well with people, plus the ability to fix things and do general handy work and odd jobs. Room, board, and stipend. Please send resumes to: Penington Friends House, 215 East 15th St., New York, NY 10003.

Center For Teaching Non-Violence seeks full-time staff with a minimum one-year commitment. Lodging and \$8,000/yr. We do public interest activism, research publishing on aggression, work against war toys, and operate the National Coalition on Television Violence (TV and film violence, war toys, sports violence, pornography, etc.). We are located three blocks from the Univ. of Illinois and Quaker Meeting. (217) 384-1920. Resume to Thomas Radecki. M.D., Box 2157, Champaign IL 61820.

Couples: Live in as house parents in therapeutic community. Provide care to parents and supervision of mental health workers. Excellent salary, 4 months vacation during the year. Wonderful opportunity for couples to work and have time off together. Contact Alexandria Schnarr, D.V.M.H.F. (215)345-0444.

Fundraiser with American Friends Service Committee, international organization for nonviolent social change. Chicago-based, to interpret Quaker values and programs to donors in MI-QH-KY area, promote deferred giving, seek foundation grants. Strong interpersonal and writing skills, ability to travel, and fundraising experience preferred. Applicants considered without regard to race, sex, religion, sexual orientation, or disability. Resumes to: Ellen Youniss, AFSC, 59 E. Van Buren, Suite 1400, Chicago, IL 60605, by Sept. 30.

Virginia Beach Friends Meeting seeks Quaker couple that feels led to be foster parents to four or five children. Free home. Live-in aid. Other volunteer help available. Father willing to work, mother willing to stay home with children. For more information call Julie Shubert, (804) 481-1300 or Louise Wilson, (804) 425-1000.

Philadelphia Yearly Meeting seeks full-time computer systems operator for multi-user/multi-tasking microcomputer. Requires knowledge of one operating system (MS-DOS preferred), one programming language (BASIC preferred). Minimal programming: mostly helping people with computer problems, including trouble-shooting, dealing with vendor, training new staff in computer, doing standard disk housekeeping. Word processing, general ledger, membership records. Salary \$15,000-20,000 depending on experience. Generous benefits. Inquiries to Elizabeth Cunningham, PYM, 1515 Cherry St., Philadelphia, PA 19102. Phone: (215) 241-7205. Application deadline September 21.

Wanted: a Director, Oakwood School, to begin July 1, 1988. We are seeking an individual who has shown creative leadership in education, consistent with Friends' principles. Oakwood School is a 170 student coeducational secondary boarding and day school under the care of New York Yearly Meeting of the Religious Society of Friends. Please send resumes and applications to: Joan Oltman, Clerk, Search Committee, 157 Mercer Ave., Hartsdale, NY 10530.

 **Executive Secretary, Friends World Council for Consultation, Section of the Americas.** Administer programs of the section; articulate a vision of the world Society of Friends; participate in fund raising; based in Philadelphia. For application information, write to: Clerk, Search Committee, PO Box 194-H, Scarsdale, NY 10583. Closing date for receipt of applications: September 30, 1987. Position begins August 1988.

Schools

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

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

Services Offered

Frustrated by paper clutter? Office and household records custom organized. Filing systems designed, work spaces planned. Horwitz Information Services, (215) 544-8376.

Invest ethically because peace, social justice and a clean environment matter. Free information: Skip Londres, A.G. Edwards & Sons, Inc. (Member, SIPC), 4800 Lakewood, Waco, TX 76710. 800-777-8410 or (817) 776-8410. Thanks for your interest!

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

Wedding certificates, birth testimonials, invitations, announcements, addressing, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Write or call Leslie Mitchell, 2840 Bristol Rd., Bensalem, PA 19020. (215) 752-5554.

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

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

Vacation Opportunities

Maine island vacation rental: Mostly off-season openings. \$500/week negotiable. 8 bedrooms, 3 baths, fully equipped on 14 acre peninsula, Vinalhaven. Phone (215) 843-4034.

Rent furnished, 3 bedrooms, 1½ baths, by month. No smoking or pets. Stuart, Florida. (305) 692-9514.

New Hampshire farmhouse with view, privacy, birds, hiking, fishing, water sports nearby. Sunapee-Monadnock region. Sleeps 12. Four bedrooms, electricity, indoor plumbing. \$225/week; monthly or out of season discount, Shaw, (814) 238-0009.

Cuernavaca, Mexico: Small seminars, large families, or friends find "Casa Rose" a delightful place for study, reunions, or holidays. Our staff provides friendly Mexican spirit, concern for guests, excellent meals. Seven double bedrooms with baths and small single; large dining and living rooms with fireplaces; long verandah for outdoor living, quiet porch and upstairs terrace; large garden, garage and parking area: 40' X 25' heated filtered pool; mountain views; near central plaza, buses and taxis. Good language schools available in Cuernavaca; day excursions to archaeological sites, colonial conventos, haciendas, attractive villages and much natural beauty, including the great volcanoes of Ixpacchiuatl and Popocatepetl. Cuernavaca is an hour from Mexico City; a good base for Mexican travels. Inquiries: Chule Rose Nicholson, 506 Oakley Rd., Haverford, PA 19041. (215) 642-3595.

Wanted

Book storage space in Philadelphia area needed immediately. Friends schools need space to store, sort and pack books which will be donated to libraries, schools worldwide. Tax deduction possible. Please leave message for Jeanne Boardman, Friends Select School, Philadelphia, PA (215) 561-5900.

Meetings

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

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

CANADA

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

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

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

COSTA RICA

MONTEVERDE—Phone 61-09-53.

SAN JOSE—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 (Gemeindeaal). Call Sander 629057 or Wolckenhaar 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, 2020 11th Ave. S., 35205. (205) 849-9202

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, 7 1/2 miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3729.

PHOENIX—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85020. 433-1814 or 955-1878.

TEMPE—Unprogrammed, First Days, 10 a.m., child care provided. Danforth Chapel, ASU campus, 85281. Phone: 968-3966.

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, 1600 Sacramento. P.O. Box 5065. Unprogrammed worship 10 a.m.

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

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

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

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

GRASS VALLEY—Singing 9:30 a.m., meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12565 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 10 a.m. 43480 Cedar Ave. Visitors call (714) 927-7678 or 925-2818.

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

LONG BEACH—10 a.m. Orizaba at Spaulding. 434-1004.

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

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

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

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

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

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

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. Knolls Way, at Pacific, (209) 478-8423. Jackson, first Sunday (209) 223-0843, Modesto, first Sunday (209) 874-2498.

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, 667 Winthrop Ave., New Haven, CT 06511. (203) 777-4628.

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

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

STAMFORD-GREENWICH—Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 325-2834 or 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. 462-3201.

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

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

LAKE WORTH—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: 585-8060 or 586-2008.

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

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

ORLANDO—Meeting 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: Sumner Passmore. 371-7845 or 955-9589.

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

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



Attach the label for your old address here.

Name _____

New Address _____

City _____

State _____ Zip _____

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) 878-3620.

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.

GWINNETT 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.

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, 263-8038. Call for summer schedule.

Illinois

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

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

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

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

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

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For location call (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.

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

OAK PARK—Worship 10:30 a.m. Hephzibah House, 946 North Blvd. Phone: 388-5150.

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 1/4 mi. S., 1 mi. W. 478-4218.

INDIANAPOLIS—Lantern 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. Talbot. Unprogrammed, "silent" worship 10 a.m. Children welcome. 926-5614.

MARION—Unprogrammed 11 a.m. Call 662-0403, 674-6623.

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 Metzertott, near U. MD. 445-1114.

ANNAPOLIS—Worship 11 a.m. Educational Bldg., First Baptist Church of Eastport, 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. 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: Martha G. Werle, RD 4, Box 555, Chestertown, MD 21620. (301) 778-2916.

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.

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.

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 10:30 a.m. First Days, Queset House, 51 Main St., North Easton. (617) 238-2282 or 1171 or 2682.

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

MOOREHEAD—Red River Friends Meeting, United Campus Ministries, 1239-12th St. N., Fargo, N.D. Unprogrammed worship 2 p.m. 236-1662.

NORTHFIELD-SOIGN-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) 778-0571.

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: 962-3081.

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.

GORIC—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.

CAMDEN—Newton Friends Meeting. Worship First Day 10:30 a.m. Cooper & 8th Sts. (by Haddon Ave.). Information: (609) 966-7149.

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

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

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

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

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

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

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

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

MARLTON—See CROPWELL.

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

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

MONTCLAIR—Meeting and First-day school 11 a.m., except July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (201) 746-0940. Visitors welcome.

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

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

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

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

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

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

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

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

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

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

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

SHREWSBURY—Meeting for worship and First-day school 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

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—Worship 10:30 a.m. Plutarch Church. First-day school 10:15 a.m. every other Sunday, Sept.-June. (914) 255-5678 or 5528.

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) 374-0369.

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

North Carolina

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

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

BREVARD—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) 489-6652.

FAYETTEVILLE—Unprogrammed. Phone 323-3912.

GREENSBORO—Friendship Meeting (unprogrammed) 1103 New Garden Rd. 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.

WILMINGTON—10 a.m., 313 Castle St. 762-9799

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. 571-0335.

WOODLAND—Cedar Grove Meeting. Sabbath school 10 a.m., meeting for worship 11 a.m. Bill Remmes, clerk. (919) 587-9981.

Ohio

AKRON—Unprogrammed worship and First-day 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.

DEFANCE—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 10 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, 11 a.m. BYF room, First Baptist Church. Charlie Swank, clerk, (614) 455-3841.

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.

OBERLIN—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) 368-4057.

Oregon

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

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

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

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

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

Pennsylvania

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

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

BUCKINGHAM—Meeting for worship 11 a.m.-12. First-day school, beginning with worship at 11 a.m. Lahaska, Rtes. 202-263

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

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

CHELTENHAM—See Philadelphia listing.

CHESTER—Meeting for worship 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, ½ mile east of town). 269-2899.

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

ELKLANDS—Meeting for worship 11 a.m. May through Oct. Rte. 154 between 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 Pennsbury reconstructed manor home of William Penn.

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

GYWNEDO—First-day school 10 a.m., except summer. Worship 11:15 a.m. Sumneytown 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 669-4038.

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, 1½ miles west of Lancaster.

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

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

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

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

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

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

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 Gilton, (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: Clifford R. Gillam, Jr., 539-1361.

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 Waln Sts., 11 a.m.

GERMANTOWN MEETING—Coulter St. and Germantown Ave.

GREEN STREET MEETING—45 W. School House Lane.

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

PITTSBURGH—Meeting for worship and school 10:30 a.m., adult class 9:30 a.m. 4836 Ellsworth Ave., (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 Marple Rd. 544-3624.

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

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

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

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

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

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

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

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

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

WRIGHTSTOWN—Rte. 413. Gathering 9:30 a.m. Meeting for Worship 10 a.m. First-day school, children 10:15 a.m., adults 11 a.m.

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. 128) 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 Wahrmond (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., 256-2249; 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.

dishes  salads and salad dressings  relishes and side

vegetable
seafoods
main dishes
breads
soups
appetizers

What is black and white and read all over?



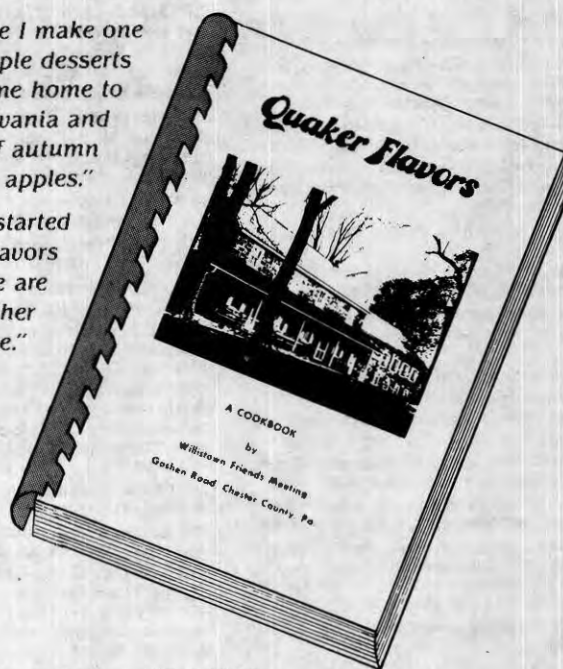
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