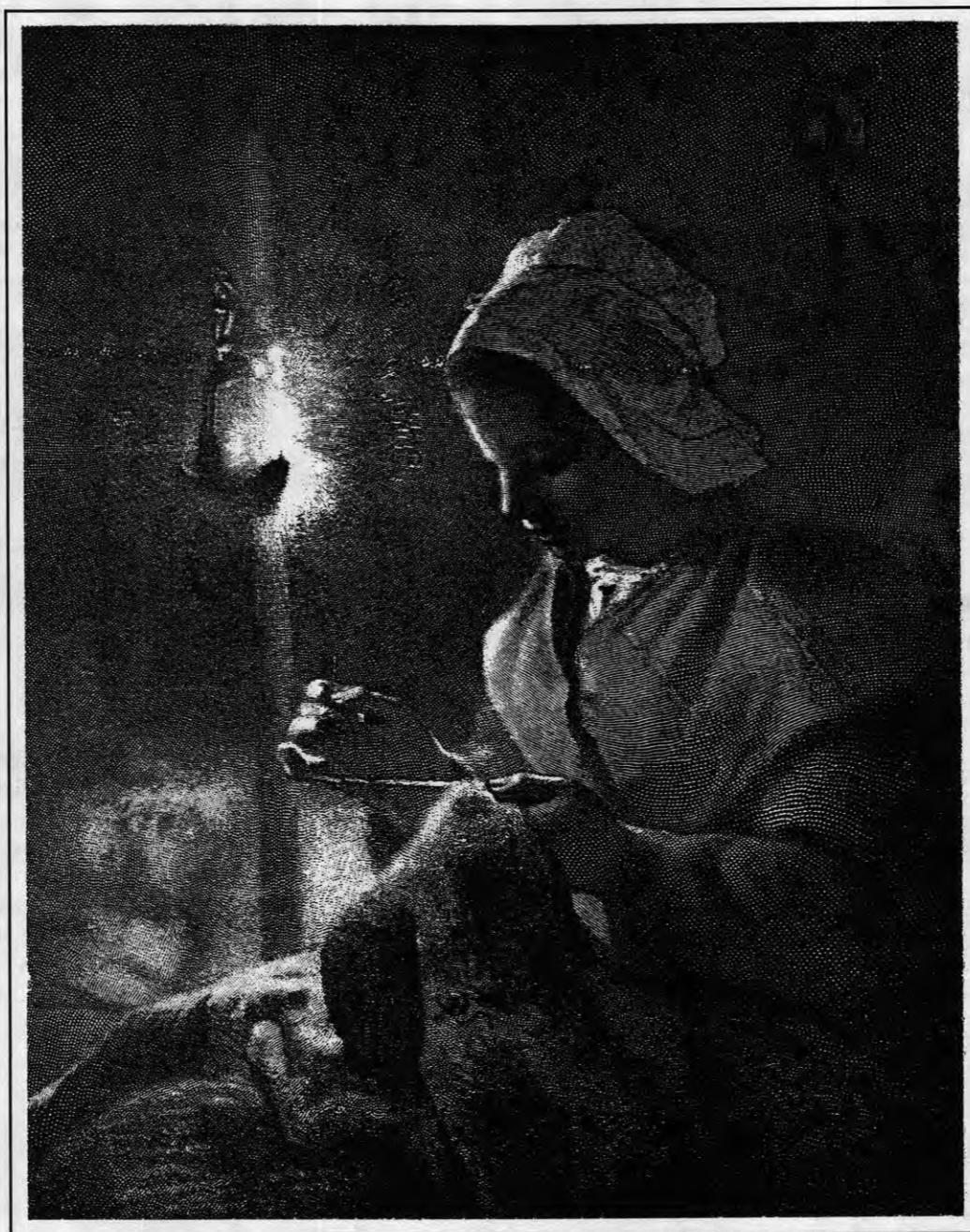


December 1991

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



MAKING ROOM IN MY INN
WORLD GATHERING OF FRIENDS: KENYA REPORT
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**Among Friends**

Finding the spirit

Surely, we think, we'll find inspiration here for this month's column, something to get the writing started: an essay, perhaps, by a Friend on "The Meaning of Christmas"; maybe a bit of verse describing a snowy scene outside the old meetinghouse, a new rendering of the babe in the manger story, some holiday message of peace.

Our search begins in a bound, dusty volume of the first issues of *The Friend*—not the current publication of the same name of London Yearly Meeting, but the Quaker weekly published in Philadelphia beginning Seventh Day, Tenth Month, 13, 1827. It resides on a shelf outside our office near the bound volumes of FRIENDS JOURNAL and issues of our other predecessor, *Friends' Intelligencer*.

But nothing seasonal catches our eye. In the Seventh Day, Twelfth Month, 22, 1827, issue, for instance, the best we can find is an article criticizing "the peculiar tenets of Elias Hicks." Another contribution cites "examples of disregard for the rules of good writing," and there's an accounting of the number of boat shipments of coal from Mauch Chunk to Philadelphia on the Schuylkill River (30,305 tons, actually).

A volume of the *Intelligencer* doesn't get our Christmas writing juices flowing either. Consider, if you will, this fare from Twelfth Month 21, 1861: the lead article is an "Account of the Last Journey of John Pemberton to the Highlands of Scotland" (continued from the previous issue); then a piece from *Scientific American* by Dr. Stephens, "The Geological History of North America (Third Lecture)"; finally, under a heading "Philadelphia Markets," a notation that "there has been a decided advance in the price of cattle over last quotation," and, "At H.G. Imhoff's Union Hog Yard, 6356 head of hogs were quoted as having been sold at from \$4.50 to \$5 per cwt., net."

Clearly, Philadelphia Friends of the mid-1800s had nothing to say about Christmas—at least not in their leading publications.

So we leap forward 99 years (just one shelf to the left) and find Christmas easily within reach (*FJ* 12/15/60): a Fritz Eichenberg engraving fills a full page; Christmas poetry appears throughout; William Hubben's editorial (we'd love to know what inspired him!) creates a mood for what follows. Then comes the main course: a wonderful article by Grace Yaukey, a Baltimore Yearly Meeting Friend.

Grace Yaukey suggests that "the night is deep again and endless . . .", yet, if we look carefully, the Star of Bethlehem is "still in its place." "Stand close," she says, "stand close, Spirit of Christmas Yet to Come. Keep pointing so that we shall never lose it again, never forget this day as the symbol of love and hope, never let mind take over soul."

May such spirit be with us all at this season.

Vinton Deming

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Cover: Timothy Cole's wood engraving from Jean Francois Millet's painting, *Woman with a Lamp*, courtesy of the Free Library of Philadelphia.

Terry Foss



Here's our annual FRIENDS JOURNAL staff portrait. Gathered around Mary Dyer's statue are (back row) Vinton Deming, Catherine Frost, Barbara Benton, Jim Rice, and Susan Jordhamo; and (front row) Melissa Kay Elliott, Nagendran Gulendran, Jim Neveil, and Edward Sargent.

Forum

Uplifted by the source

Thanks for the wonderfully wise "Reflections on Forgiveness" article by Rick Herrick (*FJ* August). I'm reminded of a banner with the message, "Only your love enables the poor to forgive you the bread you give them." The Lord's Prayer comes to mind with its request for the gift of our daily bread followed by an agreement to find forgiveness by being forgiving.

I've reread the article using a highlighter and find its essence in Herrick's statement, "The act of forgiving allows love to flow," but of major significance too is his decision "to work daily on the problem" with suitable techniques. His desired results came not dramatically but gradually as understanding grew and his view changed.

While I agree that a benefit accrues to us from our being forgiving, I'm convinced a benefit at least becomes available to the person forgiven. If the reaction is merely that nothing is needed to be forgiven, then that's just a lost chance of being aware of the flow of love and acceptance—uplifted by the source of a mystery commonly known as God.

Ruth W. Marsh
Houston, Tex.

Of the Spirit

The class self-portrait made by second graders in Boulder, Colo., on the cover (*FJ* October) is delightful and inspiring. There is one bewildering aspect: Why does the title of the portrait appear as written from left to right and the children's names from right to left? Is this one of the Spirit's unanswerable questions?

Collin Boyd
Ashland, Oreg.

(Why? Well, the children, in creating their self-portrait on material, chose to write their names on the other side, and they show through. As for the Spirit . . . well, it clearly shows through too, doesn't it! —Eds.)

Don't forget us

On behalf of the children of the Friends and Amari Refugee Play Centers, I would like to thank you for publishing May Munn's article "Suffer the Children" (*FJ* January), and for the kind



Violet Zarou

response of Friends. The play centers are the only place where the children find peace and safety on the West Bank away from the troubles and upheavals around them.

Property maintenance in these difficult times is an ongoing expense. We've had to put hardy mesh wire over all the windows to protect the glass from breakage, which has used up most of the money donated. And for the safety of the children we would like to rebuild the playground wall that tumbled down last winter.

Perhaps we cannot prevent the world from being a place in which children suffer, but we can reduce the number of suffering children. The children say, "Don't forget us!"

Violet Zarou
Ramallah Friends Meeting
Play Centers Project
Box 1325
Ramallah, W. Bank, via Israel

We and You, God

Since the beginning of Christianity, Christians have looked to Christ, the transformed Jesus, for spiritual guidance, comfort, and help—God's intermediary. Human beings seem to need God's spirit in the presence of a person.

I feel a need to speak for those who seek to be committed to the religion of Jesus (as it can be understood with the help of God's spirit) without "accepting Christ" as that necessary presence. This understanding makes it possible to share belief with the many who turn away—not because they don't want to turn to the Light but because they are unable to believe in Christ.

They acknowledge that the early Christians interpreted Jesus as the

prophesied Jewish messiah with a new meaning. But they don't understand why we today must make a leap beyond reason to accept without question what may well be a first-century "Christ legend."

Those who accept commitment to openness and obedience to God as Jesus taught are not, in truth, secular humanists, or eclectic universalists, or worshipers of the occult (convenient ways to dismiss them), and they seriously regard themselves as Christian, though often without the label. Orthodox Christians appear to ignore any faith in the religion of Jesus that does not say the right words, insisting that the name of God's spirit to which Jesus referred must be Christ. But today's message derived from Jesus' teachings is powerful and relevant in today's world, and it needs to be witnessed to in word and deed.

This witness says we rely on nothing done "for us" in the past; that Jesus lives in the scriptural record but that the living Spirit among us and within us is God's spirit, not the being envisioned by the early Christians to give hope to their anguish and despair. But experiencing the Spirit is not enough: each of us is called to be God's "real person," to be present to each other and to the stranger.

William Kriebel
N. Easton, Mass.

Support requested

I have been reading *FRIENDS JOURNAL* for the past year and have been impressed with its unequivocal support for an individual's right to conscience as well as its efforts to promote human dignity, integrity, and spirit through peaceful existence. Of special interest to

me was your unwavering support for Capt. David Wiggins, M.D. (Among Friends, *FJ* June) as he endeavored to obtain a C.O. discharge from the army. It is the result of my respect for FRIENDS JOURNAL that I write requesting your prayers and moral support in my own complex personal situation involving the right to conscience.

I am a physician, who, for the past 14 months, has been attempting to obtain a discharge from the U.S. Army Medical Corps based upon my opposition to all war. The military committee assigned to investigate my application found my beliefs sincere and well-grounded. Subsequently, they and my entire chain of command recommended approval of my C.O. application because each requirement was fulfilled in accordance with army regulations. Only at the final step in this lengthy process was my application denied. Review of the reasons given to deny my claim clearly demonstrate the military's ignorance of the legal precedents established to protect the rights of individuals. My case is now under review in federal court, as I have filed for a writ of habeas corpus requiring my release.

I feel tremendous frustration, having spent much of my entire adult life helping to preserve human life through the practice of medicine; yet I may very well be incarcerated for maintaining allegiance to religious and moral convictions that preclude me from being a part of an organization that exists

specifically to wage war.

I'd like to hear from JOURNAL readers. Perhaps others may realize from my experience that peace is never the product of military conquest or mandate but rather of a concerted effort dedicated toward mutual respect, cooperation, and understanding.

Apollo Leong, M.D.
14110 Chepstow Rd.
Midlothian, VA 23113

Lift the sanctions

In October, the International Study Team on the Gulf Crisis published an in-depth assessment entitled *Health and Welfare in Iraq After the Gulf Crisis*. Without Iraqi government interference or supervision, 87 researchers, drawn from a variety of disciplines, visited the length and breadth of Iraq. They reaffirm that unless Iraq quickly obtains food, medicine, and spare parts, millions of Iraqis will continue to experience malnutrition and disease. Children by the tens of thousands will remain in jeopardy. Thousands will die. Moreover, on the basis of in-depth interviews of over 200 Iraqi children of primary school age, two professional child psychologists report levels of anxiety and stress unprecedented in their experience.

Representative Meeting of Philadelphia Yearly Meeting (PYM) has just sent a letter to President Bush and all PYM-area members of Congress urging them to take steps to lift all non-military sanctions on Iraq, including the removal of limits on oil

sales. The sanctions keep Iraq from rebuilding its civilian infrastructure, the total cost of which the UN estimates will be over \$21 billion. Lifting the non-military sanctions would enable Iraq to rebuild its electric, water, and sewage systems, restore its agriculture and industry, provide jobs and income for its people and allow them to return to work and a life without physical deprivation. Mercifully, it might also allow the Iraqi people, especially the children—haunted by grief, sadness, and desperate fear—to begin the process of psychological healing.

Mary Arnett
Philadelphia, Pa.

Spiritual gifts

In his article "Being Present for Another" (*FJ* August), Ted Hoare says, "In the past it was recognized that many Friends had the gift of spiritual guidance." He then mentions several well-known early Friends who had this gift, and he closes the paragraph saying, "...and the Society today is the poorer because of our reluctance to recognize such a gift."

I believe the Society is actually richer today because of a recognition that all of God's children have such a gift. Friends today no longer need to look to a special person or substitute preacher for spiritual help. We accept the fact spiritual help comes through the chemistry between people and not from a special gift of

Correction:

By error we omitted a biographical note to accompany Phyllis Sanders's article in our November issue. Phyllis was FRIENDS JOURNAL's representative to this summer's Friends World Conference in Honduras. A member of Central Philadelphia (Pa.) Meeting, she is host and co-producer of the "Over-Fifty" TV show in Philadelphia.

Our printer apologizes for the incorrect placement of the mailing label on the November issue. We were outraged to see it placed over the photograph of Chester McCoy. —Eds.



© Bruce Stromberg/courtesy of Pendle Hill

certain select individuals. As an illustration of this attitude, note Friends' renewed interest in the use of clearness committees, where spiritual help comes from members of the meeting who are chosen because their gifts are appropriate to the question at hand rather than from someone recognized as having superior insight.

Several years ago at Unami (Pa.) Meeting our Religious Education Committee led us in a wonderful activity. We were each asked to choose a person in the meeting and prepare a short statement describing the spiritual gifts of that Friend to the meeting. In the preparation of these we all recognized anew our dependence upon one another in the meeting community. Also, in the sharing that followed, we each learned something new and deepened our appreciation of each other.

Clearly, early Friends recognized the special gifts of some members. They were trying to escape the tyranny of the established Church, but they could not step forward 300 years and create the Society of today. They needed the minister without calling him/her a minister. The "him/her" was a huge step forward in and of itself.

Today we see the feet of clay on everyone. I hope we can also see the glorious visions of all those heads in the clouds.

Irving Hollingshead
Boyertown, Pa.

Gulf War 101

I love the Gulf War 101 quiz (*FJ* October)! It's very thought-provoking, a wise and concise comment on the war.

Marjorie T. Schier
Levittown, Pa.

(We liked it too. However, one of its authors, Mike Byrd, from Madison Meeting in Wisconsin, called us to say that the first sentence in question 6 is in error due to a faulty source. In fact, 6,666,500 tons of bombs were dropped in Indochina—not 66,375 tons as written in the quiz. Our apologies for the mistake. —Eds.)

No thundering waves

Thanks for the small article "Working Man," by Donna Williams (*FJ* September). I admired her writing skill and was deeply moved by the love she

shared. She calls us all to remember that the ocean of light does not always come in with thundering waves or openings, but sometimes with the gentle, quiet thoughtfulness of everyday working people.

I believe Jesus may have been thinking the same thing when he told Matthew, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

George Edwards
Highland, Md.

Quaker cops

Something bothered me about the letter that questioned the possibility of "Quaker cops" (*FJ* June). I have worked in corrections and delinquency prevention programs since college and found it difficult to accept what was implied in the question—that Friends' values are incompatible with law enforcement.

It appears ironic to me that on the 200th anniversary of the first penitentiary, started by Friends in Philadelphia in 1790, we have forgotten the extent to which Friends were involved with creating and enforcing the law during the early stages of Pennsylvania's "Holy Experiment."

In our meeting library I came across an example of what Friends did when they were the majority in the government, before they could blame all problems on someone else in power: "...the home government had intimidated rather strongly to Penn that unless he suppressed piracy in the neighborhood of his province he might forfeit his charter. Penn went to work on them with a strong hand, pursuing and arresting in a way which they probably did not expect from a Quaker preacher. But the Quakers were very active, energetic people in those days...."

The True William Penn, by Sydney George Fisher, was published in 1899 and the author may have made a more favorable comparison with early Quakers had he been aware of the work that Quakers have done in the area of social justice in recent years. Compared to early Friends who tried to create and conduct a government, we are still, however, in the outsider role, only being able to "speak truth to power."

Until we can protect the innocent without the final threat of force, to assume that no Friend would be involved in law enforcement shows a lack of understanding of what motivates many men and women to become police officers. It also eliminates Friendly

influence in a job that needs the lesson of nonviolent conflict resolution more than any other job I can think of.

David Rose
Easton, Pa.

Rheta Molleran (*FJ* June) asked if there had ever been Quakers "who identified themselves as being part of the justice system." I am one Friend who has worked in the so-called "justice system." I spent four years working in corrections and for a large metropolitan sheriff's department.

During this time I deeply enriched my faith in the doctrine of the Inner Light. I found that if you treat the criminal, the murderer, the rapist as a fellow human being, and with dignity, they will almost always respond with appreciation. You do not forget who they are or why they are in prison or jail, but you do not brutalize them and treat them inhumanely. We are all children of the Light. God, love, and the ability to do good and be good exist in all people—even deep within the worst of us.

You cannot change people. You can be an example, though. Many times those who are confined in prisons and jails need to see a person in uniform who will give them self-worth and treat them differently than the ordinary officer. The system, and the people working within that system, can often be brutal and indifferent to human needs. We all know that power can very often be a corrupting influence.

Criminals should be punished for their offenses but sometimes our justice system dehumanizes them. I believe strongly that you can help these individuals by performing small acts, such as just talking to them, showing concern, showing an interest in them as people. Just by doing a few things, an officer can greatly influence the behavior of some individuals, and maybe—just maybe—an offender will change a pattern of behavior. If you treat people with dignity, it also makes the job easier for oneself.

I left this work because it takes a great amount of energy to remain a humanist and battle the system. I never carried weapons and never wanted to work the streets, where police need weapons. My interests were to remain working in the correctional area, yet I do not believe I could ever carry a gun. We need to work toward a society where guns are not the way to solve conflict.

Robert Koehler
Colorado Springs, Colo.



This is the second in a series of articles about the Fifth

World Conference of Friends. Articles about gatherings in the Netherlands and Honduras were published in November in FRIENDS JOURNAL.

You Can Get There From Here

by Melissa Kay Elliott

As the mystery of yet another sunset, yet another dusk enfolded the plane bound for Kenya for the Fifth World Conference of Friends, I settled back into my seat and breathed in the thought of it all. Before I left, a friend advised me, "A trip is always an odyssey, a question to be lived out and puzzled over." After dangling in the sky for hours on end, removed from reality and the touch of the earth, the one thing that seemed real was the sense of being borne up by the dreams of those who planned this gathering, the hopes of those who sent me, and my own wonder and apprehension. We traveled across the Earth to meet face to face people from other branches of the Religious Society of Friends. Joined by the name Quaker, we were looking for what might join us in spirit.

We would see many things in each other to puzzle over. The answers were often beneath the surface, sometimes out of reach. We came seeking unity in spirit; on the way, we stumbled over differences in culture that sometimes seemed insurmountable. We brought what we could to it, we did the best we knew how, and we carried away the imprint of faces and personalities and human warmth, rather than rumors and stereotypes about each other. Our theme, "In Spirit and in Truth: Faith in Action," would challenge us in many practical ways during our time together.

The night we arrived by bus in Chavakali for the conference (to be joined later by approximately 200 local Kenyans), we were greeted by a tropical rainstorm. Although considered to be a blessing for visitors (especially since it ended a drought), for us it meant jumping into brilliant, red, ankle-deep mud when we got off the bus and not shaking loose of it for the next ten days. In the dark, digging our bags out of the underbelly of the bus in the rain and dragging them

onto a concrete porch, we hoped there were beds for us somewhere—and a way to find them in the African night.

Our bewilderment was in stark contrast to those who greeted us. They didn't seem fazed by what we saw as mud and mess and no clear plan. "Mir-embe!" "Jambo!" they said, pumping our hands and giving us hugs before learning our names. "Glad you're here, we've been looking forward to meeting you," they told us, while we glanced about, trying to be polite, but wondering what came next. This was an early taste of Kenyan warmth in the face of whatever else was happening, in contrast to our Euro-American need to have everything orderly and laid out on paper. We each were issued a wool blanket and a roll of toilet paper, were told which dormitory we'd be sleeping in, and were shown a map of the campus, posted on the wall. It gave us hope that maybe things had a way of working out here, despite appearances.

Within the next three days, things looked a little unpromising. Several



Below: Daisy Westra (New York Yearly Meeting) on her bunk in the dormitory. Above: Derry Gordon (Aotearoa/New Zealand Yearly Meeting) helps wash dishes after a banquet.

hundred more people arrived, and the rains kept coming. In spite of the downpours, we ended up with no water for personal use because the local water department, which had folded a few days earlier, cut off the school's water supply. As a result, all the flush toilets plugged up. Then a hailstorm took out the electricity, and some of us discovered that it's a good deal harder to focus on either Spirit or Truth when we're separated from our creaturely comforts.

Under the guidance of the conference staff, we did what any good Quakers would do: we organized committees. The Mud Committee, using a load of gravel, created walkways. The Water Committee brought in bottled water and a tanker truck, and got a borrowed pump going. The Sanitation Committee made periodic sweeps through the campus to flush toilets with any waste water



Photos by Melissa Kay Elliott

FIFTH WORLD CONFERENCE OF FRIENDS

we could save. And the rest of us learned to use pit toilets, bathe in an inch of cold water in the bottom of a dishpan, and wash our clothes in rainwater caught in holding tanks. In the kitchen, volunteers helped staff members prepare and serve meals and organize lines of hungry people; so we could eat on time and get on with the day's activities.

Our first two plenary sessions, which might otherwise have involved discussions on theology or international issues, became a much earthier mix. We volunteered for committees and were schooled in the art of sponge bathing. As the pit toilets became messy with use by such a large number of people, a British Friend offered a helpful, if unforgettable, hint: "Your aim improves greatly if you squat, Friends." He was right, and things got better.

Would we ever, as a group, get past the grit and grime and wrestle with more substantive issues? Some of us wondered. Fortunately, we found that revelations appeared, if we kept our eyes open. Some of us faced the question, does our faithfulness depend on personal comfort?

One Kenyan said, "Now you know what it means to be poor," and I struggled with that idea, because I had naively always thought being poor meant being without things. Little did I realize it could also mean being without time to do anything other than take care of basic needs. When conveniences aren't available or don't work, plans can't happen on schedule. It began to occur to me that getting things done on time, being goal-oriented, and having everything laid out in advance may go deeper than mere cultural values. Maybe they're luxuries.

I also began to realize that as I rushed past African Friends to get to my next activity on time, they were stopping to greet people along the way, putting their emphasis on congeniality. For the first time, I began to consider that perhaps my own culture is a bit chilly. I also looked with envy and admiration at the African Friends, who appeared every day in immaculate clothes, good-natured smiles, and no mud on them anywhere. They were much better at this than I was. Although living habits of 40-plus years don't change drastically in a few days, I did learn to slow down a bit and

take things as they came. The pace of life in Africa makes its own rules.

This began to dawn on me one morning as I sat on the lawn in the warm African sunshine, scrubbing a basin of clothes. I was grateful to have water to scrub them in, and I put out of my mind the things I knew I should be reading, notes I should be taking, people I should be meeting. A few feet away from me sat my new British friend, Trinity Ann Fry. We settled in together, scrubbing and talking. Then with a sigh of contentment and camaraderie, Trinity said, "You know, I kind of like this." She dunked her muddy sneakers into a basin of water and added, with a mixture of puzzlement and perception, "Have you noticed that it's really hard to get anything accomplished around here?"

Some of us were beginning to catch on. At home we could toss dirty clothes in the washer and go on to other things. But here, washing socks in the sunshine or getting in a good visit while waiting in a meal line took on a beauty all its own. It was like learning to speak another language.

And sometimes the words were harsher than we meant them to be, coming, as they did, from our lack of understanding. Mostly, we danced around each other carefully, reluctant to open up differences, but under stress such things get blurted out. "How did you let your women get so much power?" one African man asked the Euro-American men in his worship group. That comment (with no names attached) made the rounds among some of us women afterward and was discussed with anger and incredulity. But it wasn't the most tactless thing that was said.

One Friend seemed to speak others' minds when he asked, with a hint of desperation, "Do evangelicals think since they've been saved they don't have to be considerate to people here on Earth?" You see, at first we didn't understand that standing in line without crowding is something people are taught in our part of the world, but not necessarily elsewhere. Africans make sure everyone gets plenty to eat, but don't care whether people are served by number. Similarly, we Anglo-types didn't understand why, after we agreed lights in the dormitories would go out at 10:30 p.m., a few African Friends (who don't wear



Melissa Kay Elliott

Trinity Ann Fry (London Yearly Meeting) squeezes the drips out of the day's laundry.

watches) would roll in after that time, carrying on noisy conversations, and sometimes even turning the lights back on. To those of us who were taught not to make noise when other people are sleeping and who believe that bedtime is a point on the clock, not a point in the conversation, it's a radical notion that the person who's trying to sleep may be the party-pooper.

Some of the questions were so direct, they could catch a person off guard and make you want to move on to something else—fast. "Is it true some Quakers where you come from haven't been saved by Jesus Christ?"

"Yes," said the person who fielded this one, as he hurried to get into a plenary session.

"And is it true that some men in your country make love to other men?"

"Yes." And gratefully, the conversation had run out of time, because they had to look for seats in a packed house.

Usually, our discoveries were more like finding treasure than like opening letter-bombs, though. For instance, some of us went expecting to meet Bible-thumping, hellfire-and-brimstone types among African Friends, and instead we found gentle, searching people, whose Christianity involves practical ways of caring for each other, improving personal relationships, and working together on economic solutions. In the United States, we have nothing that quite compares to it. I found, too, that most African Friends were curious about our

silent worship, longed for access to our printed material, wanted to know more about early Friends, and wanted to know about what we believe. Living together for a week, we had many chances to experience, rather than describe, what being a Friend meant to each of us.

Surely, one of the most moving days in my worship group was the day after we'd had a particularly Western-style argument that hadn't gotten us anywhere. After the argument, the leader asked, "How would Friends like to structure this tomorrow?" In a touchingly quiet voice, a Kenyan woman said, "I would like an evangelical one." The next day, we sang several hymns together, picking out tunes tentatively,

hearing each other's voices, as we tried to blend into something that sounded like music. Then we took turns reading the Book of James in our different voices, accents, and languages. As we read, a remarkable thing happened. It had something to do with the way those words can take us outside ourselves and center us on what really counts. Somewhere in there, we also began to hear each other in different ways, as we laid aside our opinions and let those timeless words wash over us. Looking back I think that was one of the golden moments of the conference for me, and I'll haul it out every once in a while and enjoy it with a cup of tea or a glance out the window. Little glimpses of Truth, I call them. Maybe someday I'll have a big

enough collection to make a complete picture.

Today, though, I look back at my photos and see the people we were during that week: There are the ever-gracious African Friends handsomely dressed in suits and bright dresses, proud and joyful smiles on their faces, always pleasant, no matter what shocking things the rest of us brought up. There are the rest of us, bedraggled with

Programmed Worship in Nairobi

Beads on a Necklace

Before I got to the world conference at Chavakali, I got a few glimpses of how I see things, where I come from, and how the way I interpret things has more to do with background and upbringing than truth with a capital "T." Other people may act differently, and—surprise of surprises—things are likely to come out just as well or better.

For example, let me take you with me to my first programmed worship service in Kenya. It took place in Nairobi at Friends International Center, where I was part of a preconference work camp. I stayed with a host family, Timothy and Julia Makunda and their seven children and two nephews. My roommate, Linda Jenkins, was a Quaker lawyer and mother of two from New Hampshire. Linda and I understood that meeting for worship on Sunday would start at 8:30 a.m. Convinced it was written in stone—or at least on a photocopied schedule of events, as it would be back home—we passed along the information to Julia. She poo-pooed it and, with a flip of her hand, said, "That's too early. We'll go when we get up."

So, closer to 9:30 we arrived at the meetinghouse and joined the crush of people who were just getting there—a

glimpse of a culture where people don't live by watches and don't even own them. Ushered firmly but with great welcome to our seats, we squeezed together on backless wooden benches, like beads on a necklace, while others poured in behind us and did likewise. In all the activity, it took me at least 20 minutes to realize everyone on our side of the room was female, everyone on the other side was male, and just about everyone but four or five of us was black. However, just like Quaker meeting at home, a little kid kept crawling over our laps to get from one person to another, while everyone patiently helped him get there. Unlike meeting at home, every seat was filled, and we were constantly being asked to squeeze tighter together to make room. Within a few minutes, there was an overflow of faces in the doorway behind us, with more arriving all the time and trying to fit inside.

I couldn't understand a word that was said in the Kiswahili service, but the spirit was beyond belief. The room rapidly became warm, I could feel the people beside me breathing in and out against my ribs, and Julia would nudge me periodically to point out the Bible verse being read or to tell me, "Pray,"



Friends and their luggage gather at Friends International Center in Nairobi.

or "Stand up." I was sure at least one of the men up front was the pastor, but instead of his giving a single sermon, several people took turns telling their stories of faith. In between testimonies and Bible readings, we sang hymns that sounded vaguely familiar, and I discovered a convenient thing: Kiswahili has a bouncy pronunciation one can imitate, as long as no one else is trying to understand you.

I was also surprised to find myself fighting off tears throughout the entire service. I was surrounded by awareness of all the people from home who were there with me in spirit, and how very much I wanted them to know and see and feel and hear the people who were with me in that room. I couldn't have explained our amazing family of Quakers to anyone at that moment, except to say there is a place where faith comes from that words don't reach very well, and I believe that is our common ground.

—Melissa Kay Elliott

mud, in clothes we would probably never wear in such combination at home, the stress and strangeness of our living situation written all over us. There's a funny thing about those photos, though. It's as though the faces are separate from the dirty or clean clothes, the fuzzy background of rainy windows and dimly lit rooms. I see radiant smiles and determination, a spirit of adventure and eagerness, a tenacious kind of reaching out.

Those photos tell me worlds about our belief in finding that of God in each other, and in the power of love and acceptance. Gifts of the spirit aren't as obvious as red mud; it takes love and confidence in the other person to find common ground. But, then, that's what we Quakers believe in, isn't it? One ten-day conference can't teach us everything we need to know about getting along with each other, but it does give us a glimpse into each other's souls. □

A member of Corvallis (Oreg.) Meeting, Melissa Kay Elliott is associate editor of FRIENDS JOURNAL.

Kenyan Quakers in Search of Peace

by Joram M. Amadi

Inspired by the Holy Spirit, ignited at the Fifth World Conference of Friends at Chavakali, Kenyan Quakers vowed to come together, to reconcile, and bring about peace and understanding, which has long evaded them. As the delegates hugged one another in farewell after the ten-day conference came to an end, the Kenyan Friends said, "Let's come together and work in unity."

What touched the Kenyan Friends most at Chavakali was the speech by Miriam Were on "Faith in Action," when she dramatically broke down in

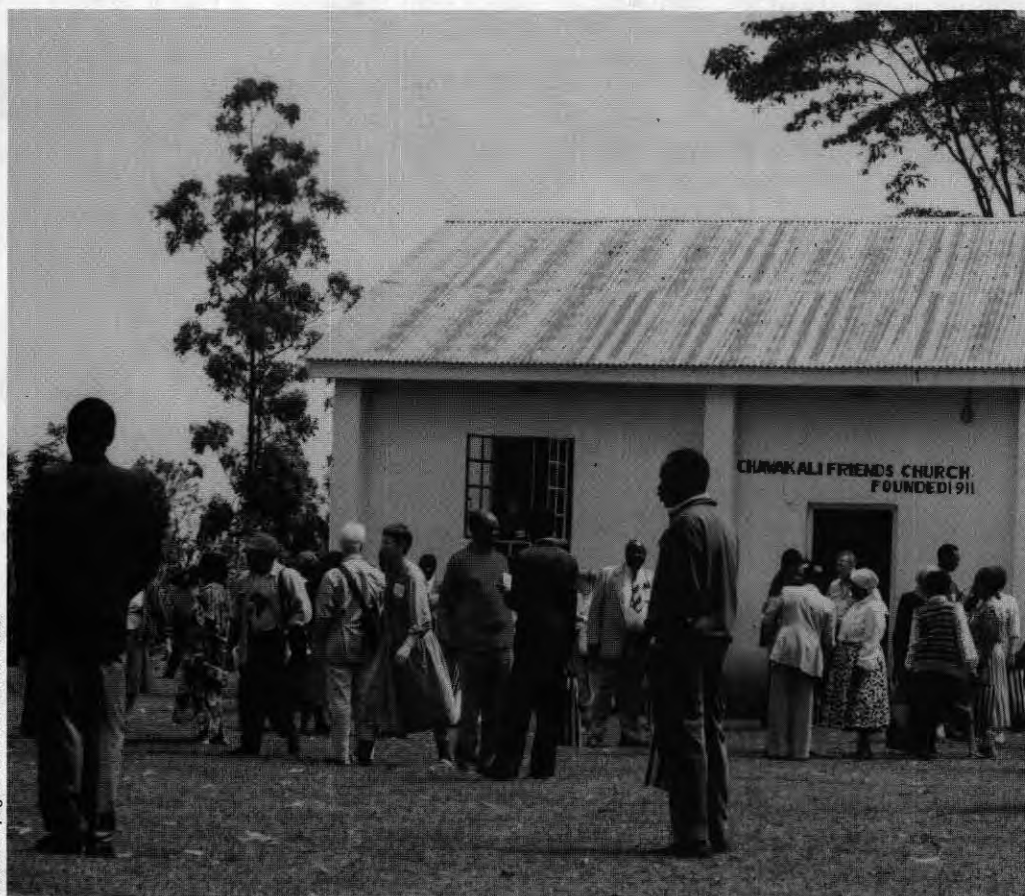
tears and said, "There is not one yearly meeting in Kenya that has been established in peace and joy." Miriam, who is the World Health Organization representative in Addis Ababa, was raised in a Quaker family, her father having been one of the earlier converts to Friends Church in Kenya.

There are five yearly meetings recognized by the Friends World Committee for Consultation in Kenya. There is mounting pressure to establish a sixth one. The present five are East Africa Yearly Meeting, based at Kaimosi; East Africa Yearly Meeting (South), operating from Vihiga; Elgon Religious Society of Friends, operating from Lugulu; East Africa Yearly Meeting of Friends (North), operating from Kitale; and Nairobi Yearly Meeting. Pressure is building to set up Central Yearly Meeting, to be based at Lirhandia.

Miriam Were is aware of the split among Kenyan Quakers, and that is why she challenged them to come together. She said: "Let there be love and caring among us. We in Kenya must introduce a new type of Quakerism. Friends who came to us brought love, training, corporate responsibility, and peace in our community. We need to re-establish that community."

She went further and said: "What are we doing in our churches? We are killing the fellowship of Christ! We are so much occupied with power politics that nobody cares about proper church leadership. We are getting into a muddle and do not know what to do with Christ."

These were strong words for Quakers



Left: Friends visit outside Chavakali Friends Church after a plenary session.

Page 11: A night of singing and feasting ends a day of performances by African Friends.



in Kenya, coming from one of them. They suddenly realized that the split among them was causing untold harm.

The Fifth World Conference of Friends at Chavakali brought together more than 200 Kenyan Friends who had not met for some years. The Friends Church in Kenya, established in 1984, was supposed to bring together all the yearly meetings and coordinate all the Quaker activities in Kenya. The executive secretary, who was supposed to be appointed by the Central Council, has not been named, and a proper secretariat has not been set up at Kaimosi. The Central Council of the Friends Church in Kenya is supposed to coordinate links between all the yearly meetings and approve all requests for new yearly meetings. The final authority of the Friends Church in Kenya is vested in its triennial meeting of representatives from all constituent yearly meetings.

Some concerned Friends even think that the name "East Africa Yearly Meeting" is a misnomer and rather ludicrous. East Africa covers Kenya, Uganda, and Tanzania. Both Tanzanian and Ugandan Quakers have their own yearly meetings, affiliated with Friends World Committee for Consultation, Africa Section. They do not operate under the Kenyan yearly meetings. So it seems unwise for Kenyan Friends to cling to the original name, "East Africa Yearly Meeting," when Tanzania and Uganda are separate entities.

The appointment of a new clerk of the

Africa Section caused some anxious moments during the Chavakali conference. At the first meeting, Friends expressed reservation about the suggested nominee and asked the Nomination Committee to think again. Finally, Joyce Duduzile Mtshazo, from Central and Southern Africa Yearly Meeting, was appointed, and, at a second meeting, her

name was unanimously accepted. She will take over from Filemona Indire at the end of the year. Joyce is from Soweto, South Africa. A dedicated Quaker, she created a very positive impression at the Chavakali conference. In a brief speech after her election, Joyce read a verse from Isaiah 6:8, which says: "Then I heard the Lord say, 'Whom shall I send, and who will be our messenger?' Then I said, 'Here am I! Send me.'" □

(As a result of the spirit of peace and unity at the Chavakali gathering, Kenyan Friends decided to hold a peace conference among themselves on Oct. 12. FRIENDS JOURNAL has received word that the event was canceled, due to difficulties. We hope that such efforts will continue, and we will publish word if we receive it. —Eds.)

Joram Amadi is a journalist in Kenya. He was managing editor of The Standard, one of the three national newspapers in Kenya. He was born of a Quaker family and is a member of East Africa Yearly Meeting (South). He worked for 35 years before he retired to his present home at Chango, in Margoli, Kenya.

Reflections on Togetherness

Challenged by Truth

The World Conference at Chavakali is a blessing to the Quakers of Africa. The gathering showed great joy. One long-time Quaker stated at the meeting for worship that he had met his friend he last saw years ago. The two old friends expressed their happiness even after the worship outside the church by shaking hands for about three minutes. I was convinced that it was very important for the Quakers to meet at Chavakali.

I also observed mutual listening and understanding among participants. The respect toward one another was encouraging. Race or color was not important. I noticed that in spite of the conference's common language being English, Friends from outside Africa worked hard to learn and speak some words in African languages, especially Kiswahili and Ki-

luhya. Some women moved on to wear African clothes and covered their heads with pieces of cloth. On a deeper level, Africans appreciated the absence of discrimination and the interest Friends showed in one another. At this time I was reminded of the issue of Jesus and the Samaritan woman at the well. Jesus set an example of breaking the racial barriers between the Jews and the Samaritans by interacting with the Samaritan woman.

It is my conviction that the good relationships among the participants were guided in spirit and in truth. Dear Friends, we are challenged to maintain the practice.

*Joram A. Avugo,
East Africa Yearly Meeting*

continued

Reflections

continued

Staying in Kenyan Homes

[Most participants at the World Conference in Kenya stayed in the homes of Kenyan Friends either during work camps preceding the conference or two days during the conference when home-stays were part of the program. The following are two Friends' reflections on that experience.—Eds.]

The force of Kenyan Quaker simplicity emerged most clearly through homestays. We were met with great and winning hospitality by hosts who were glad to share what they had, and proud of the bounty of the gorgeous,



A ride on someone's back is a way of life for small Kenyan Friends.

Kenyan hosts enacted daily the precepts of a faith that appeared to my northern eyes to be as simple and profound, as demanding and fulfilling, as the material conditions of their lives. A Quaker from the United States such as myself, coming out of a computer-programmed worship, had all the world to learn from the faith and practice I was privileged to share in Kenyan homes.

*Herbert Tucker,
Baltimore Yearly Meeting*

Kaimosi is the village in which I spent a weekend with a simple farming family, living in a typical Kenyan house they made from mud and cow dung. One of the highlights of my visit was when they showed me "The Hill of Vision," where the two original U.S. Quakers, who had just arrived in that area, mounted the hill and had a vision that they could build a Quaker community in the area. I was shown the original church they had built and the home they built and lived in.

From those two Quakers who arrived in 1902 have arisen a Bible college, a number of Quaker schools, and a Quaker hospital, as well as the thousands of Quakers all over Kenya now, with hundreds of churches and schools. In my view, the vision has turned into a miracle. This will be my lasting impression of Kenya.

*Edward S. Natrass,
London Yearly Meeting*

Epistle from the

Dear Friends Everywhere,
*Mirembe Avalina!** Greetings in Spirit and in Truth. As we meet for the third and final gathering of the Fifth World Conference of Friends at Chavakali near Kaimosi, the birthplace of Quakerism in Kenya, we are conscious of the prayers and preparatory study of Friends around the world. We give thanks for the gatherings at Elspeet, the Netherlands, and Tela, Honduras, the accompanying gatherings of Young Friends, and the work camps that preceded our present gathering. Nearly 400 Friends are gathered here from 29 countries. We rejoice that for the first time at a World Conference, so many Friends from Africa have been able to participate.

We arrived in this beautiful place in the midst of heavy downpours. Kenyan Friends assured us that this was God's blessing, ending a two-month local drought just in time for the second planting season. We were also faced with water shortages, electricity failures, and rich, red mud. Many of us were at first uncomfortable, apprehensive, and thrown off balance, but these problems became opportunities for service to each other. We appreciate the efforts that Kenyan Friends have made to have such a large gathering in a rural area, rather than in a city. As we lived simply, many of us learned how few material comforts we need in order to praise God and be happy. For it is in the intimate sharing and love experienced in the community of the Holy Spirit that Friends know unity.

The Spirit moved powerfully among us as we praised God in worship, song, and fellowship. As we met in various forms of worship, we experienced the same divine fellowship in other Quaker worship traditions as we experienced in our own. The enthusiasm and depth of insight of the many Young Friends among us enhanced our time together. Weekend home visits provided a rich opportunity for hosts and visiting Friends alike to share together



*Ronis Chapman (Australia Yearly Meeting)
with Kenyan Friends at a work camp*

fertile red earth from which they literally draw their livelihood. Sharing with host families the produce of their own *shamba* gardens, around plain tables on earth floors, in unelectrified and unplumbed homes, seemed uncannily like reliving the experience of early Friends in the Northern Hemisphere. . . .

It may have been because the religious spirit of the Kenyan Quakers who honored me in their homes was so completely knit with the physical texture and ground of their lives that I could know that spirit best in their homes. With solemnity and joy, my

Betty Hurst

Third Gathering

in the life of the community. The conference became host to local Friends who met with us to praise Jesus in gospel singing and traditional entertainments, followed by a lavish African banquet, provided by the Kenyan United Society of Friends Women. All through the gathering, whether in unprogrammed ministry or gospel singing, we experienced times when, in the words of George Fox, "The power of the Lord was over all."

In worship and celebration, we have felt the power of the Spirit. Yet we have many different understandings of the source of the Spirit and of the ways in which it works in our lives. Some Friends find a welcome richness in this diversity of faith, while others are anguished that we do not share a common religious understanding. We pray for reconciliation among Friends. We

have been challenged to be more coherent about our faith, and more charitable in our serving and in our leading. And we must be more informed in our attempts to do God's will on Earth as we reach across cultural differences. We are called to transcend our divisions, be they local, theological, cultural or international, so we can be a beacon of compassion in our ravaged world.

We stand at a turning point in human development. The dignity of human life and the sustainability of all life forms on the planet are at stake. We are troubled by the oppression of women, the sufferings of people all over the world, and the violation of Mother Earth. We are urged to turn away from weapons and toward the wisdom of women. We call upon Friends to intensify our campaign to end the arms

trade, to remove the causes of war, and to achieve a right distribution of the Earth's scarce resources.

The young tree that was planted and tended in the Netherlands and Honduras has deepened its roots and has been nourished by living water. As we return to our communities, we pray that this tree will grow, blossom, and produce the fruits of the Spirit: love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control (Gal. 5:22-23). We urge Friends to seek the deepening of our faith, which is the only true basis for effective action.

Signed on behalf of the gathered Friends,

Dan Seeger, Clerk

*"Greetings Friends!" in Luhya, the language of Western Kenya.



*World
Conference
delegates
in Kenya*

One Body, Many Parts

by Peter Hancock

Immediately following the world conference at Chavakali High School was the third of the Young Friends follow-up gatherings. Four new faces from overseas joined 20 or so people who stayed on from the main conference, together with about 40 new Kenyans, almost exclusively male. Many of the Kenyans also rather stretched the definition of *young*; although one member of my sharing group was 16, three were in their 40s. I was further struck by the number of assorted clerks present. Indeed, the first Kenyan to admit to being just an ordinary member in the introductory session got a round of applause.

The timetable was rather ambitiously packed, with plenary sessions, worship-sharing groups, Bible studies, interest groups, and alternating programmed

and unprogrammed worship. The latter, though tending to be rather filled with Bible readings, worked surprisingly well, given the number of those present who were wholly unused to the format. The singing tended to be faster than in the main conference: after one slow opening verse, we were urged to sing the rest at "young Friends speed." The tight timetable resulted in everything starting late, which unfortunately resulted for me in a general feeling that nothing was very important. Worship-sharing groups came at the end of the morning and suffered most from the sliding timetable. As a result, ours only rarely achieved much depth, though we learned quite a lot about the way things are done in our various yearly meetings. The Bible studies had a positive effect on at least one

Friend from the United States, who said she had purchased a Bible, intending to leave it in Kenya, but now planned to take it back with her for further study.

The plethora of clerks led me to suggest an interest group on the Quaker business method, which was well-attended. Kenyan yearly meetings use the method common in the United States of having separate recording and presiding clerks and presenting minutes at a later session or subsequent meeting. If the membership of the subsequent meeting differed from the original, minutes might be reviewed in the light of new opinions, a concept that caused London Yearly Meeting Friends to boggle somewhat. However, on the whole I got the impression that at least the theory of what we think of as the Quaker business method is quite widely understood. How well it fares in practice is open to question (including within London Yearly Meeting). I was most impressed by an intervention during a difficult period in our open epistle drafting session. We weren't getting anywhere, and it was a Friend from Burundi who suggested that we needed a period of silence, which in his experience allowed the Holy Spirit to be heard.

Part of the problem with the epistle was wondering whether we had anything much to say. We agreed that most of the challenges had come from the interest groups, which sadly had a rather European/North American agenda, with only the problem of enthusing Young Friends groups being suggested by a Kenyan. One of the best-attended groups was on AIDS, a subject particularly terrifying for Kenyan Quakers, given its alarming prevalence in the country and its association with "unChristian" activities.

Was it all worth it? Despite the rather negative tenor of this report, I have to say yes. Such contacts allow us all to become clearer on what being Quaker means for us. The answers will differ widely between cultures, but the younger this happens, the better. Many of those present will doubtless go on to be "leaders," as the Kenyans would put it, in their meetings.

Peter Hancock and his wife Laura live in Stirling, Great Britain, and are members of London Yearly Meeting.

Paul Niebanck, Jr., (North Pacific Yearly Meeting), paints a chair at a preconference work camp.



Melissa Kay Elliott



Making Room in My Inn

by Helen Weaver Horn

I unwrapped each member of the Holy Family, the shepherd, and the King, and set them on the rock as they had been on the mantelpiece.

I accumulate images. They nourish me. My garret hideaway is a museum crowded with sculptures, collages, paper cuts, and paintings I have made, and pictures that have spoken to my condition. Although new urgencies breed new symbols and new hungers clamor to be fed, the old images still glow with power for me. They spill out all over the house. As an advocate of Quaker simplicity, I am a laughingstock.

This summer, simplification became essential. My parents sold their summer cottage, and my sister and I cleared it out, bringing home heirlooms for ourselves and our children. My 23-year-old daughter moved back in with all her accumulation while she made a transition from school to job. I bulldozed through the attic beforehand, trying to make room. Among the Christmas things were creche figures I had sculpted out of clay from our own stream bank here on the farm. We have my parents' beautifully carved nativity figures now, so they were

Helen Weaver Horn is a member of Athens (Ohio) Meeting.

superfluous. I strode with the boxful down to our workshop and flung open the back door to chuck them into the pasture where the cows would trample them and they would go back to the soil. Clean sweep.

There was a large flat rock just beyond the doorjamb. (Had my Shadow known that all along?) I unwrapped each member of the Holy Family, the

shepherd, and the king, and set them on the rock as they had been on our mantelpiece. Just one last celebration of that Amazing Grace before the cows nosed them off and ground them under hoof. Firmly, I closed the door and braced against it the 4 x 4 David uses to keep sou'westers from blowing it open. I went back to the attic to burrow further.

But as I consolidated boxes and stacked up old camping gear, I got to thinking. That big-breasted Earthmother Mary, lying on her side propped up on her elbow so she can see her kicking new baby Jesus—isn't she the Goddess I need right now in my first efforts at professional counseling with hard pressed Appalachian women? A hill country mother, broad shouldered, big footed, rough, tender, genuine to the core. I need her right in front of me now to love me into powerful authenticity beyond all my book learning.

What a babe I am at the diagnoses and treatment plans and split second, life-and-death decisions! But following a real leading from the Holy Child in-

side me, for sure. Don't I need that Jesus with his kicking feet at the end of my days to revive the sweet vigor of my new calling? I clatter down the stairs. Has the herd come up from the water trough yet? Are the figures smashed? I heave aside the 4 x 4 and pull open the door. There they sit in the quiet sunlight, Mary and Jesus, my own dear Parent and Child. I take them back up to the house and settle them on the ledge between the windowsill and the screen in front of my desk. I can't close the window with them there, of course, but it's summer, and the porch roof keeps out the rain.

Cutting up carrot sticks and cukes for lunch, I think about the inner parenting I need these days to keep me steady and help me sort through doubts. I think of bearded Joseph, leaning on his stick, his big clay work shoes, the loving tilt to his head as he stands over Jesus, protecting him from harm, feeding the donkey faithfully through all the hullabaloo, paying heed to disturbing dreams, saddling up when they need to move on. My feminist iconoclasm has mellowed, I realize. That most human father who is loyal to Mary in the face of her mystery fills me with gratitude. His rod and his staff, they comfort me. It would be good to have Joseph parenting that child self of mine too. I go back down to the shop before calling David for lunch, move aside the 4 x 4, and reopen the door. Joseph's stick has rolled off into the grass, but he is there, smiling to himself as though he knew I would come.

I crouch down. My clay cow has lost a horn, but she still speaks to me, lying down, ruminating, breathing out great warm hay-smelling breaths, lowing. She gave Jesus her manger for a bed. I think

of the cow I drew a decade ago to invoke healing when I felt stressed enough to get an ulcer. "Drink my milk and chew your food slowly as I do, child," that cow seemed to say. "Rest in the long grass and let those flies do their buzzing. Smell the flowers." Like the understanding mother of *Ferdinand the Bull*. I called that cow picture "Easy Does It." She helped breathe peace into me then. This cow could do it now. I pick her up along with Joseph and carry them both back to my window ledge. I even go, as though in a dream, to the shed and fetch back hay to tuck under her and cushion the baby Jesus.

Later that afternoon, I read in Gerald May's *Addiction and Grace* about a retarded person who had a palpable sense of reverence. "He had room for Him in his inn," May wrote. My mind flashes on the kneeling clay shepherd I had made for our crèche, with big blunt hands and a gaping mouth, bringing the Holy Family fruits in a bowl. He really didn't look all there, and yet all of him there was *was* there, bringing the best he had, not standing on ceremony, given. He was like the Latin round, *Ego sum pauper, nihil habeo, cor meum dabo* ("I am poor. I have nothing. I will give my heart").

I bolt out of my chair and run to the workshop, shove aside the 4 x 4 and fling open the door again. As I feared, the cows are grazing just beyond the flat rock, but they haven't nosed up against

There they sit in
the quiet sunlight,
Mary and Jesus,
my own dear parent
and child.



Ann Blackwell

the shepherd yet, nor the king. I kneel down. I don't even know what it is about the shepherd that makes me want him close to me in this needy season. Something about the limits of my brainpower to respond effectively to the victimized women I am confronted with. Something about knowing I have to be more fully available, with whatever powers of the Spirit I've got, making room in my inn. I realize suddenly that my mouth is gaping open at the shepherd just as his own is gaping at the now transported baby Jesus. I pick him up tenderly and stand.

Before I turn, though, I look down at the lone king I made to represent all principalities and powers, all prognosticators and wise men. He was my least favorite figure. Creek bank clay wasn't right for the likes of him. I had tried to decorate his robe with royal stripes and give him a treasure box to carry, but his train stuck out awkwardly behind like some old walrus flipper, his hands and feet were ignoble blobs, his golden casket looked more like a lump of dross. Stiff old battered royalty, creaking its way toward a new Coming. He even had a bad crack in his side. It wouldn't take much of a cow swipe to do him in. Good riddance to the *ancien regime*! But then, I thought, he did come. Twelve days late, but he finally heeded, and gathered his forces and came. The crack in his heavy robe might even make it easier for him to get down off his high horse and kneel. He knows he needs the Simple One. He is there without a retinue, himself attending. Don't I know that stiffness, starting a new career at almost 60, stripped of my old certainties, confronting woundedness that confounds my theories and makes all the labels libelous. Forced to be swift when I ache to be deliberate and weigh everything. Forced to think fast, pray, trust and let go. No wonder I want to leave him out in the cold to be trampled. He can barely make it, dragging that train of thought and patterned action behind him. But he needs to be with the others. He is part of the Mystery, dross and all.

Yes, they are all reassembled here before me where I write in my journal this morning. Joseph has a new staff. Cow ruminates. King waits his turn. When the cold weather comes, I'll have to close the window. But there is an old table out on the porch, just beyond my screen. And Christmas will be coming—the one that isn't each naked new day of my life. □

VILLAGE CHRISTMAS

Staff members at the Children's Village in Bad Aibling paint clothespin toys for the children.



by Natalie Pierce Kent

Even the policemen at the gate had a little tree attached to the red and white railroad-like barrier he raised each time a car came or went from this former Luftwaffe camp.

At Christmas in 1949 my husband and I were working in Germany with the American Friends Service Committee, living in the International Refugee Organization's Children's Village in Bad Aibling, between Munich and Salzburg. The Village was, in the time of which I write, the stopping place for 500 displaced boys and girls, month-old babies to 21-year-old youths.

The stores in Germany that year were not filled with ornaments and toys, so we could not shop. Nor could we climb to any attic to fetch the treasured boxes holding the accumulation of Christmas-es gone by. Christmas began in August for those of us who started then to write letters to all the people we had ever known and even ones we scarcely knew, asking for the makings of a holiday.

As December came to the Village, there was still no snow except on the highest slopes of the Alps, where it had been all summer and all fall. Everywhere in the bleak, echoing corridors, in the bare bedrooms with their narrow cots and wooden stools, it was looking more like Christmas. In every bedroom stood a Christmas tree, sometimes small, some-

Natalie Pierce Kent's article appeared in the December 13, 1958, issue of FRIENDS JOURNAL. At the time it was written, the Kent family were members of Ithaca (N.Y.) Meeting.

times up to the ceiling. One and all had been chopped down by the boys and dragged there from the woods outside the Village fence. Every tree hung heavy with handmade ornaments, colored chains, and shiny bells cut from aluminum foil sent from U.S. grocery stores. Packaged icicles from the States had been carefully counted and divided so that each child had four strands for his or her Christmas tree.

Sorka, the Kalmuk boy who had lived six years in refugee camps and had still no hope of moving on because his skin was dark, his features Asian, and his religion Buddhist, painted a head of Santa Claus for the door of the room he shared with the Russian, Niki. A friendly Santa it was, too, with round face, red hat, and thick white beard, but a Santa without mirth, without, one was certain, the kind of laughter that was belly-shaking.

The dining halls were crisscrossed with red streamers and camouflaged with branches of green. Even the policeman at the gate had a little tree attached to the red and white railroad-like barrier he raised each time a car came or went from this former Luftwaffe camp. In the middle of the great field, visible to all the barracks, including the nursery (once the Nazi officers' quarters) stood the biggest tree of all, resplendent in each night's darkness, boasting the only string of electric Christmas tree lights in the Village.

One damp Thursday in this holiday time, several grammar school classes from a school for U.S. occupation children arrived in buses to visit. They came to hear our children sing "Silent Night" in English and to themselves sing "O Christmas Tree" in German. The visitors, though self-assured, seemed uneasy in their performance, perhaps feeling the intent gazes with which they were being watched. There had always been Americans in the Village, but rarely an American child. Now here were whole rows of them, alive and singing. Whispers about the "amerikanische Kinder" raced through the rooms. To be an American child, or at least to be a child in America, was the dream of many in those days of waiting.

At lunch the American children filled

nearly two of the dining rooms, our refugee children eating in hurried shifts around them. The Village fare that day was good: There was meat, usually found only in soup as a taste, not a substance. There was also gravy, potatoes, cabbage, black bread, and ersatz coffee with powdered milk. All was served as usual in the tin, partitioned eating trays and eaten with the familiar utensil, a fork at one end and a spoon at the other. The guests busied themselves opening metal lunch boxes, spreading the contents on the tables. They drank orange juice from glass jars, ate ham between thin slices of buttered white bread, and finished up with oranges or bananas and cookies. Most Village children under ten had never, except in pictures, seen a banana, and white bread was a novelty to all. Some visitors shared cookies or fruit with their hosts, and more of them would undoubtedly have done so had it occurred to them that such everyday lunch-box fare could have interest.

We, the grown-up ones, who stood along the sidelines among the children awaiting a place to eat, were questioned: "Are they all American?" "Do they all speak English?" "Will they go back to America?" Henry, 17 and Polish, stood quietly watching; then he quietly asked, "Do they all have mothers and fathers?"

A great shyness overcame our little girls, usually so full of talk. Malvina, a Rumanian girl who could speak fluently four languages, including Hebrew, resolved to converse in her fifth language, English. Carefully she rehearsed what she would say and then approached a girl her own size. Her words were spoken with a voice so small that she was either not heard or not understood, and the strange little girl moved on, never knowing that Malvina was there.

From the dining room the American teachers led their charges by twos in columns to inspect the Village. These stylishly slim teachers aroused the interest of the displaced adults here, where one ate bread and potatoes and became fat but never full, where dieting was unheard of, and to be well fed was of great importance. At lunch Mama Anna whispered, "American women really are as thin as in the magazines. Some look as though they have the great hunger!"

The Village children, even the oldest boys, gathered in subdued groups around the grounds, just looking, as the guests strode confidently along the sidewalks. I joined three small girls standing at the edge of a walk, eyes wide with staring.

All three were Polish girls, all yellow-haired, all blue-eyed, all wearing—and this I had scarcely noticed before that day—long brown stockings, wrinkled at the knees, and thick, ill-fitting coats made from U.S. Army uniforms. We walked together, the girls pointing out cowboy boots, bright plaid skirts, colored socks, and shiny patent leather shoes. "American children are so pretty," whispered Ursula, lovely in her olive drab. "And all the girls have curly hair!"

As we neared the sleeping quarters,

**It was not having
permanently waved
hair and bananas
that mattered.
What mattered was
having someone
who cared whether
those things were
had or not had.**

the girls, flattered that their rooms would be visited, ran in ahead of the guests, certain that now at last they had something wonderful to show. These girls were part of the smallest Village group, the Six-to-Teners—smallest because Six-to-Teners were the children born in wartime when births were few and survivors fewer. These were the children who, lost, abandoned, surviving in the ruins of war, had at last been found. Now, four years after war's end, for the first time in their lives they were settled where there was the certainty of heat in winter and beds for sleeping. Always proud of their bedrooms, they were especially so at this time, when they had displayed with such care their four strands of tinfoil, had made angels for their evergreen branches, and tiny paper crèches for their radiator tops.

The well-disciplined columns of school children filed in and out of buildings and bedrooms, orderly and politely curious. The teachers' high-heeled shoes



Bad Aibling

Below:
*Mealtime at Bad Aibling
or one of the other Children's
Villages in Bavaria.*

*All photos were taken
in 1948 and 1949.*

clicked and clacked and echoed through the halls; the teachers' voices told the children to stop pushing or they would have to return to the buses.

One cannot know what these groups of children, separated by barriers of language and experience, communicated to one another that day. The American children, it seemed, had no idea of what this place with the stone buildings, as long as a city block and three stories high, and the many children, quiet and staring, were all about. The Village children were at least as boggled by these outsiders, about whose coming they had been so excited, in whose presence they suffered such agonies of shyness and unsatisfied curiosity. All sensed, no doubt, some distance, some difference, but what and how great that distance was, they had no way of knowing.

A few of us there knew, at least a little. We were the ones who had started as one of these carefully dressed, well-chaperoned children. We had filed in



and out of neat, red-brick school buildings, had been well nourished, prudently trained, secure in the rightness of our way, unmindful there could be another. We had slept at night in rooms with curtains at the windows and had been tucked comfortably into beds made with sheets. Now we were here, too. Not that we could ever comprehend what being a child here could mean. But we had lived awhile in this place, where 500 children were termed by the books at headquarters, the rules of the United Nations, "Unaccompanied." These few syllables signified that they had come here alone and would have no one to go with them whenever and wherever they might go. We were the ones who could see, as some few like Henry saw, or almost saw, that it was not having permanently waved hair and bananas that mattered. What mattered was having someone who cared whether these things were had or not had.

In the weeks of December, as gifts poured in from America, predictions spread that the children would be spoiled, that they would, after all, receive more for Christmas than they had thought of wishing for, than they needed or even wanted. I listened to these warnings, half believing, but Christmas night the fear of the children's having too much gave way to the aching knowledge that there could never be enough, not if the gifts were piled to the sky, to make up for the lack of love that is the precious part of Christmas and of life. These children could have all the chocolates and toys a child could dream of and still be left forever wanting.

Late in the night of Christmas Eve, when all was still, we found Eugeneusz carefully packing a shoe box with oranges, a washcloth, and candy for the mother who lived in a distant refugee camp. She, who had borne him out of wedlock, was mentally incompetent and therefore ineligible for immigration. He was the privileged one, for there was someone who would care above all to receive a gift from him.

Months after Christmas, in June, I went the last time down the long stone halls, saying good-bye, or rather, *Auf-Wiedersehen*, since it was the intention that all would meet again sometime, somewhere, in America perhaps. The Santa Claus head still smiled from Sorka's door, a reminder of the Christmas which, like this Santa Claus, was bright and friendly, yet lacking, too, in some quality of joy. □



On Worship After the Mar

by Jay C. Rochelle

The following is an attempted summary of the thoughts and words of 15 Friends of 57th Street Meeting, Chicago, Illinois, in conversation or on retreat 11 and 12 May 1990. Since this time, the meeting has moved ahead in adult forums and evening classes to deepen our understanding of worship, oversight, eldering, and vocal ministry.

Quaker meeting for worship requires a communal setting in which to flower. With nothing visible or audible in the way of structure, with an almost total absence of spiritual symbols among us, assembly itself becomes a principal sign of the Spirit's presence. If the meeting is not community, then we devolve to individual meditation, which quickly becomes isolated and disconnected. We seek that connectedness in the Spirit which has been a hallmark of the Friends since the 1660s.

We often lack community-building among us, either before or after meetings. We need to sense our belonging in order to attain the level of trust and sensitivity with one another that marks deep commonality and serves as a threshold to spiritual community. The meeting-house should be inviting and offer a setting in which our inner violence may be healed, allowing us to minister to one another in a spirit of love and kindness. We also seek calmness to take time to be with one another. Too much rush among friends means little time to sink deep with another into spiritual conversation and common knowledge.

In meeting for worship, community is built as we hold one another in the Light. For some this takes the form of prayer; for others it takes the form of

contemplating other faces in the meeting. For all it takes form when we consider the effect of our life on others and their effect on and contribution to ours. In some meetings, people feel free to ask Friends to hold them in the Light for that day. We encourage, among us, such a beseeching of the prayers and meditations of others.

In meeting for worship, memory is a major quality of meditation. We are reminded of aspects of our personal histories that hold meaning for us. These aspects may bring pain as well as pleasures, sorrow as well as support. It is important to offer these memories into the sense of the meeting to be healed, since denial of the past is not good for us psychologically or spiritually. In memory as in other mental activities, we know ourselves to be—at least as interpreters—the creators of our own world; the creative force of life may be known and acknowledged and thanked in these moments of recollection.

Images and symbols and words arise in the silence and must be fit into a history of signs, whether personal or corporate. Historic roots assist us with the interpretation of our experience in the present. Good literature, Quaker and otherwise, can prepare us for life among Friends.

Worship among Friends has been understood as a submission to the Spirit. Worship has been called a yielding of the self into the hands of God. In the language of some contemporary psychologies, there must be a grounding for there to be a surrender. Put another way, we must know the self before we are free to render it up to the Self of God. At the same time, we need a context for submission, an environment of trust and concern, or else we cannot and will not submit.

The body must be healthy for submission to make spiritual sense to people. Women today understand only too well that submission was required of them but not of men, and the idea can be frightening for this reason alone. We need to affirm that, in the mythology of biblical religion, God submits into human life, affirming humanity through

Jesus' birth. God submits to violence to raise up nonviolence, hope, and peacefulness through the cross of Christ. We do not need elaborate theories of divinity to encourage submission; we can yield to the sense of the meeting, if the meeting is a matrix of love and trust.

Things that hinder worship

The latecomer poses a problem; Friends want to incorporate all who are present, but worship cannot center down and fully gather when others drift in throughout the appointed time. Friends who come to meeting later and who then, only moments after arrival, breathlessly offer vocal ministry are under suspicion of having outrun their Guide before they even arrived. Friends do well to come to worship having brought the affairs of the week into the realm of meditation and prayer and having read classic devotional writings of Quakers and of others.

Previously planned vocal ministry can be a burden hard to tolerate among Friends. Those who plan such ministry may have the advantage of forethought, but suffer from the disadvantage of offering too many points or confusing the spiritual with the solely political. Further, there is often a surfeit of notional speech, in which the Friend who ministers rambles on about a topic (or several) rather than speaking from the spirit-filled heart. Some Friends seem to repeat the same message often in different words; these Friends might do well to wait further guidance.

Messages that extol the virtue and value of the meeting itself may well be left at the door; Friends suffer embarrassment and confusion when told how good they are in the context of a meeting for worship, as many may be at that moment dwelling on their unworthiness to sit in the silence. Affirmation and support is crucial to the life of the meeting but might better be delivered outside worship where such affirmation can bond one friend to another.

Those who must hear such messages are also perplexed because we currently have few means by which to elder people in their ministry. The lack of centering

Jay C. Rochelle is associate professor of worship and dean of the chapel at the Lutheran School of Theology in Chicago.

ner of Friends

The old Quaker admonition to yield to the Spirit in meeting cuts both ways: one may yield to the spiritual urge either to speak or to remain silent.

Lucy Sikes

among contemporary Friends makes it hard to say, "This is not helpful vocal ministry." We do not wish to presume we know what is right. Yet if we do not begin again to risk such statements, how will we discern our center for a new age?

We confess our failure to orient newcomers about clear traditions of worship and vocal ministry among Friends. We need constantly to learn about the setting and the specifics of meeting for worship as these have been understood across our history. If people do not know what they want or what to expect from worship, then meeting will not center down. When people come among Friends seeking refuge from other traditions in which they felt oppressed, a burden is placed upon Quakerism that it cannot bear. Too many folks may come to Quakerism on the rebound, escaping words, hiding in silence, fleeing fundamentalism.

The early flowering of Spirit among Friends brought a freedom for ministry and not a freedom from it. There is no place for anger and abuse and animosity. Friends who hold such feelings in their hearts need help to overcome such feelings and find healing, but not in the meeting for worship, which is not set up to address such concerns and ought not be burdened by them.

Friends have been admonished, in the past, to minimize the use of the personal pronoun in speaking out in worship. This is due not to a false sense of humility but rather to the genuine belief that mes-

sages offered as ministry in worship are offered best when people move from their particularities to a universal setting. To refer to yourself a lot when you speak may block hearers from finding the universal tone in your personal melody.

We need a common narrative of freedom and growth for our time. The movement of Friends was characterized by the unleashing of the power of the Spirit, which was perceived to be stifled under organization, institution, and professional clergy. Yet if this Spirit is not present among us today, of what use is the protest against these external forms, which often lead others to renewal of other forms of faith? In times past, Quakerism was not an ideology or a program or even so much a protest as it was a way of life that engendered a people with a language and a culture of their own, a "third force" in spirituality. This gentle but forceful culture was, and may still be, acquired among us.

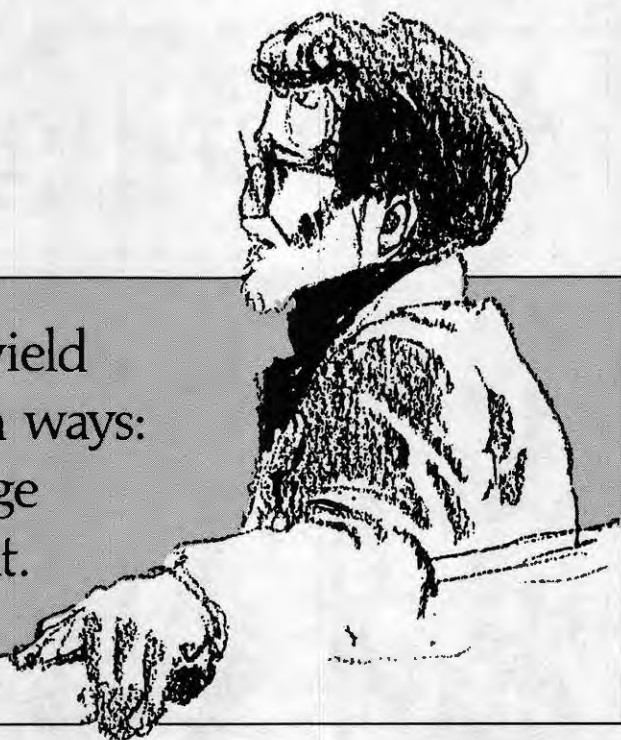
Things that foster worship

Silence that is full and vital fosters worship. We cannot blank out the rest of the world as we enter into the silence of meeting for worship. In a sense, we ought not blank it out. This is the world of our livelihood, where joys and sorrows are experienced as the ground of our faith and our faithfulness. Yet unnecessary noise and fidgeting can disturb us as well. Children have a place in worship, but it is the place of the learner. Since our attention is so easily drawn to

the cuteness of children, we need to seek earnestly to know how to minister to children and how to include them in worship in ways that are beneficial to the whole meeting community.

Often a flow develops in meeting, and a theme may emerge in vocal ministries that is summed up by a Friend called to the ministry of summarizing. In such a setting people's hearts are strangely warmed. It is a covered meeting. Messages that sense the flow of the meeting are especially welcome, and messages that move from the personal to the universal are best received. When we sense in the words that the speaker is searching and open to the Spirit and the message is fervently felt, our inner receptivity interacts with the speaker to bring forth more and more Light. Friends are urged to come to meeting for worship without deciding in advance either to speak or not to speak. The old Quaker admonition, "Did thee yield?" cuts both ways: one may yield to the spiritual urge either to speak or to remain silent.

There is tension in the delicate balance between introspection and social application in vocal ministry. The Spirit alone guides us into voice, but we can remind ourselves of this tension from time to time, so we do not unwittingly lose our balance and resolve the tension in favor of either side. Self-revelation is not enough; only as the revelation of our selves is bound up in and amplified by the revelation of Spirit will ministry come to fruition among us. □



A Sharing of Silence

by Claire Gerber

My appreciation of the meditative quiet of Friends meeting was augmented by a stay in an Episcopal monastery. I attended an Elder Hostel there for a week of learning about birds, flowers, and rocks of the Hudson River Valley. And I learned more about silence.

I was the only Quaker-oriented member of the group of senior citizens and, therefore, adapted more easily to the morning silence than the others, who were experiencing communal silence for the first time.

However, two of the three daily meals were eaten wordlessly by all 25 of us, along with the ten monks who were in charge of the monastery. Eating without speaking took some getting used to for me, as well. This led to introspection on my part, and I should like to share some of my further realizations.

All too often, quietness is a social hole that people feel they must fill with mindless conversation. Silence has become a rare and even paradoxical condition, a presence known mostly by its absence, like the *w* in *answer*. Yet silence is potentially in every midst. Friendship and love may deepen in a rapport that does not depend on the spoken word. There are ways of saying nothing and meaning everything.

Personal pursuits are often enhanced by quiet: reading, fishing, painting, just sitting outdoors. The natural world has constant reminders of soundless beauty, an endless wealth for the perceptive, such as flowers, butterflies, underwater motion, frost, fog, clouds, the stars.

How to explain the common fear of silence, the need for noise? Is it an effort to blot out harsh reality or self-confrontation? For some, silence is no longer than a held breath, no more welcome than a restraining hand over a mouth.

But it can be a beckoning world, the only place where truth is to be found. □

Claire Gerber enjoys bicycle riding and being a hospice volunteer. She attends Atlantic City Area (N.J.) Meeting.



D. B. Perry

Starting First-day Schools in Small Meetings

by Michelle O'Kane

When I first became a convinced member of my meeting, I was filled with new perspectives on ministry and the guiding Light that shines within us all. I looked about the meeting with joy-filled eyes. However, coming from a Methodist background, where Sunday school was an absolute given, I was shocked at what I felt was a lackadaisical attitude toward First-day school. But with greater knowledge and a little thoughtful prayer I began to comprehend the special problems innate in a small Quaker meeting.

First, some members had in the past tried valiantly to start a First-day program. After a few committee meetings, a sign-up sheet was produced. The idea was that adults should volunteer a Sunday or two at a time so that no one would be burdened excessively with the "chore" of teaching First-day school. Adults could bring literature and make up a lesson for all the children. While this was a noble idea, volunteers were few. There were so few children it was difficult to work up any enthusiasm. Soon only two children ever came to meeting—both of them mine. They were relegated to a quiet room with a few old toys and some coloring books while adults had silent worship and group discussion. This did not happen from lack of caring. It happened because of frustration with a program that did not work.

Second, along with the decline in child attendance came a decline in weekly adult attendance at silent worship. The meeting hit an all-time low. I am told by other Friends that this is a common scenario among small meetings. Along with low attendance came some financial concerns. From an older long-time member of the meeting came the com-

ment that money spent on First-day school was wasted, as "the children wouldn't come anyway." Given the past experience of the meeting, this comment may have been justified.

But an inner voice called to me that this was all wrong and that First-day school was not a lost cause. Our meeting (what was left of it) used a lot of energy for the very important cause of racial unity. Various members have been involved in community projects ranging from child abuse, to tax reform, to peace. All of these things are important, but so are our children. These important causes might well be lost if we could not reach our own children so they could continue after we were gone.

To state the problem is often easy; to find a solution is more difficult and requires time. I do not pretend to have the ultimate solution to First-day school in small Quaker meetings, but perhaps the following points can serve to clarify and to guide:

Attitude

In a meeting that had tried and failed to establish a First-day school, this was a potential brick wall in the way of another attempt. A positive attitude and encouraging feedback can make a difficult task seem much easier.

Fortunately, this turned out to be an exceedingly low wall and one quickly overcome in our case. Without the support of the meeting, any attempt at the sometimes awesome job of teaching children is doomed to failure. When a few of us attempted to turn First-day school around, we had tremendous support from the meeting clerk, his wife, our treasurer, and tacit approval to "give it a go" from nearly all the other members of the meeting. Whenever the situation looked hopeless, Mary Lou—one of the long-time members of the meeting—used to give me a hug and tell



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me how much the meeting appreciated my efforts. I don't know how she knew I needed that so much.

Priorities

How important are the children? We are always able to make time and money available for those things that are the most important to us.

Our meeting had only five to ten members who attended regularly. Donations were low and therefore money was tight. How could we possibly justify spending money for children who weren't even there? I cheekily told Bill, the treasurer, that children brought their parents and parents brought checkbooks. We did find (eventually) that with an active First-day school, regular attendance grew—and with it donations. In fact, monthly receipts increased by far more than the amount spent on First-day materials.

Michelle O'Kane is First-day school coordinator at Winchester Centre (Va.) Meeting.



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Accountability

If something is everyone's job, it is in effect no one's. Just as with any other administrative function, coordinating religious education by committee or group is virtually impossible. For example, picture one person buying a box of crayons and then picture a group of five people trying to buy that same box of crayons. I'm sure you can imagine the long, involved discussions about price, type of crayons, how many, where and when to get everyone all together to buy them. A single person will simply pick up a box at the store.

Through my "Methodist eyes" I saw disarray and dysfunction in our meeting. How could one possibly hope to run a responsible First-day school by committee, and one day at a time? No one in the meeting seemed to have time, energy, or expertise in religious education. With careful inner inspection, I looked at the

problem with my new "Quaker eyes." This was an opportunity to minister to some very important people. As we say, "the Way opened," and I was presented with a possibility I never would have had in church. As I began to teach "lessons" each week to our haphazard group, I was lovingly allowed to bungle my enthusiastic way through a learning period. I am sure most of the time I received more in terms of ministry than did the children in our meeting.

Quaker organization, though loose, is flexible. Much work is done in committees but the responsibilities of clerk and treasurer are normally invested in a single person at a time. Perhaps the responsibilities of religious education should be vested in a single person as well. In a large organization a religious education coordinator would be fired if the program did not proceed satisfactorily. One of the advantages to meeting

organization is that if the person who coordinates First-day school follows a wrong path, there is room for change that does not humiliate or deprive someone of their means of living. There are other ways in which this person can minister.

Consistency

Many childhood experts will tell you that the one essential to raising children is consistency. It is no less important in First-day school.

It is virtually impossible to have consistency when adult leadership changes from week to week. Ideally, adults should commit themselves to one year, six months at the least. Our meeting saw no growth in First-day attendance until an adult became committed to the program. Others in the meeting help for various lengths of time, usually an entire month. In this way, children who come infrequently have someone they know will be there for them. Children who come regularly have a chance to be close to another adult within the meeting.

Persistence

This sometimes gets the job done when nothing else will. It took months before children other than my own came to First-day school. Week after discouraging week, a lesson was prepared with no one to receive it. Notices were sent to past members and long-lost attenders announcing First-day school had arrived. Children were contacted by phone. It was nearly a year before the meeting saw a significant change. But change did come. With slow and faltering steps, our First-day school has grown from one student and no classes to as many as 14 in three classes. Just wait till next year!

Simplicity

It's an old Quaker tradition and a practical idea. We found through heavy trial, and much error, that the simplest lessons and First-day materials worked best. In a world with little time left over, adults responded the best to teaching lessons that were prepackaged with simple craft ideas and low preparation time. Reviving a tired old brain each week to prepare a lesson is dreaded drudgery. Talking over a story and helping children cut out a pattern for 30 to 45 minutes, however, is easy and fun. Children will respond to a happy adult while being cold or rude to a hassled one.

Isabel, who thought she could not relate well to children, nevertheless agreed cheerfully to take over a class for one day. She had long been interested in history—in particular, Quaker history. On First-day morning, I put out a pictorial history of Philadelphia Quakers and a storybook on William Penn. She began to tell about the different Philadelphia meetinghouses and their histories and what she knew about William Penn. My own class overheard and became so enthralled with what she was doing, they ended up in her classroom!

I feel that these are some of the keys to a successful First-day program. Most other things a program ends up with are the tricks that work for a particular meeting and the people involved. Literature, crayons, and modeling clay do not work magic all by themselves. A caring adult who is familiar with the kids and can read a Bible story and talk to them is far more important. A consistent, supportive, and loving meeting will make that teacher's work easier and more rewarding. □

Resources for First-day Schools

For catalogs or other information, contact:

- Friends General Conference Publications
1216 Arch St., 2B
Philadelphia, PA 19107
Telephone: (215) 561-1700

- Friends United Meeting
101 Quaker Hill Dr.
Richmond, IN 47374
Telephone: (317) 962-7573

- Philadelphia Yearly Meeting Library
1515 Cherry St.
Philadelphia, PA 19102
Telephone: (215) 241-7220.

The library includes many books about religious education and curriculum materials for all ages. Monthly meetings may request assistance in choosing and borrowing books, and materials will be mailed upon request. Membership for non-members of Philadelphia Yearly Meeting is \$25 per year. For more information, contact Rita Varley at the library.

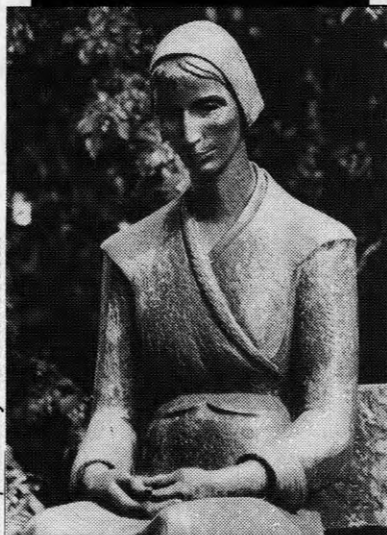
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Reports

George Fox puppetry dazzles Lake Erie YM

Lake Erie Yearly Meeting gathered on Sixth Month 13-16 at Olney Friends School in Barnesville, Ohio. The highlight came Saturday evening as the group sat on a steep hillside overlooking a pond. Young Friends presented a pageant of episodes from Quaker history. Out of the woods on the far side of the pond solemnly came George Fox—a giant puppet with five pairs of small legs supporting his massive head and hands. He was followed by a single-file line of more than 40 children, wearing bonnets and broad-brimmed hats, carrying pennants and banners reading “peace,” “justice,” “love.”

The program was restructured this year, an experiment to provide more time for workshops, discussions, and worship sharing, with less time for business sessions. The ambiance of the old Stillwater meetinghouse helped center Friends for making several important decisions in a short amount of time. We approved a clearness committee for a Friend who feels a leading to become a secretary of nurture, and an oversight committee for a modest experiment in funding a meeting nurturer. We reaffirmed our commitment to Friends education by approving financial support for the Friends School in Detroit, under the care of Green Pastures Quarterly Meeting, and we also affirmed Olney Friends School. We rejoiced at the approval of monthly meeting status for the Mid-Ohio Valley Worship Group (meeting in Marietta, Ohio) and the revival of Delaware (Ohio) Meeting.

Geoffrey Kaiser’s marvelously humorous but well-aimed overview of North American Quaker history and theology, “15 Propositions and the Beanite Revelation,” focused on our theme, “Perspectives of Quakerism: Past and Present.” A variety of worship-sharing groups and workshops helped us reflect on Geoff’s insights and to share our historical and current Quaker witness. Representatives described the ministries of their Friends organizations. Johan Maurer of Right Sharing of World Resources reflected on the past and present of FWCC, this year’s featured Friends organization.

There is an undercurrent of concern for deepening the life of the Spirit in our yearly meeting. As we explored this in the opening session, we realized it must begin with the inner work of each individual. We must continually pay attention to the Light as it shows us things inside that do not conform to the Light. We must then ask God to transform those parts so we are better able to hear and obey God. As we commit ourselves to this individual process, we as a group will be

enabled to hear and obey God. We cannot expect the yearly meeting to be a shining example of a faith community under the direct guidance of the Spirit unless a solid core of members are seriously engaged in living into the Truth, as we are challenged to do by our history and faith.

Marty Grundy

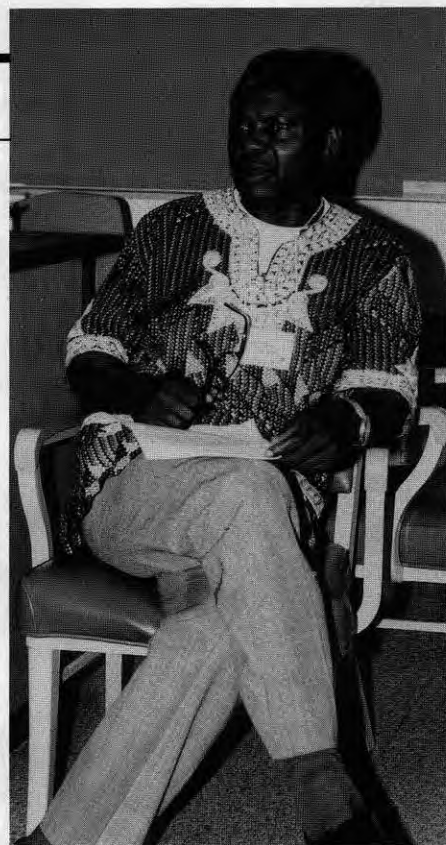
North Pacific YM

North Pacific Yearly Meeting convened July 25-29 in Dillon, Montana, at Western Montana College. Because the annual session had never been held so far away from the west coast of Washington and Oregon, those who gathered were amazed to learn they numbered 389 persons. Friends asked themselves: Was it the distance traveled that augmented the sense of community? Or was it the presence of 49 Junior Friends, who had a lively group of their own? No one was certain. At meeting for worship on Sunday morning, the Junior Friends led in the very young Friends to sit in silence on the floor in the center of the huge circle of worshipers. Many present felt moved by this community, which encompassed infants and the very old alike in a spiritual bonding many had not sensed before.

Junior Friends throughout annual session were involved with adults in a new way. At the final plenary session, a group of teenagers read their epistle, with its inclusion of a loving letter of strength and support addressed to the yearly meeting’s lesbian and gay people.

Simeon Shitemi, from Nairobi Yearly Meeting in Kenya, was Friend in Residence. His presence deepened the spiritual experience of those in attendance and broadened international awareness. Simeon also led several lively small groups, giving Friends a sense of the complexities of being a delegate of his government to the United Nations, while at the same time being a Quaker who eschews violence. He met with children, ages five through eight, who were particularly excited when, after he told them about Kenya, invited them to feel his hair. That “touch” of Africa will stick with them, possibly longer than anything he might have said.

Plenary sessions dealt with three seasoned concerns. Salem (Oreg.) Meeting challenged other meetings to look at the effects of racism as it affects Friends’ lives at both national and personal levels. Eugene (Oreg.) Meeting challenged Friends to affirm their solidarity with native peoples of this hemisphere, on the occasion of the 1992 quinquennial of Columbus’s arrival in North America. Eugene Friends encouraged others to join with the American Friends Service



Kenyan Friend Simeon Shitemi, Friend in Residence at North Pacific Yearly Meeting

Committee and other such organizations to make these celebrations a time for gaining fuller understanding about both unfortunate and healthy interactions between native peoples and Europeans.

Eastside (Wash.) Meeting asked other meetings in NPYM to consider the Beyond War Resolution, which condemns the worldwide arms trade as a violation of universal human rights. The resolution was to be considered at the Conference on Security and Cooperation in September.

There were no central and conflicting issues at this annual session to give plenary sessions intensity. In fact, some Friends found them dull. The theme of the Fifth World Conference of Friends, “Faith in Action: In Spirit and in Truth,” became a reality for many at this gathering, who found their faith turned into at least some limited action, with the hope that those actions will, in turn, augment their faith.

Judith Brown

Illinois Yearly Meeting

Illinois Yearly Meeting met July 24-28 in McNabb, Illinois, in the same rural setting, amidst corn and soybeans, as it has for more than a century. Fortunately, the weather turned cool and crisp as the sessions started and Friends considered the theme “Walking Cheerfully Over All the Earth.”

Evening events helped Friends focus and

share together. Judy Gottlieb led a threshing session on goals and aspirations for the yearly meeting while in the middle of many changes. On Thursday, representatives of four Quaker organizations led discussions about their work. On Friday, Friends helped Clear Creek (Ill.) Meeting celebrate its 150th birthday as a monthly meeting in Indiana Yearly Meeting. Many descendants of the original Quakers were present, and events included skits about the life of founder and Quaker abolitionist Benjamin Lundy and the dramatic events leading to organizing Clear Creek Meeting. Homemade ice cream and folk dancing completed the birthday party.

Saturday evening the keynote speaker, Muriel Bishop, called on Friends to "Be Patterns, Be Examples . . .," and to be mindful of all, especially the poor, to question comfortable lifestyles, and to be careful of burnout. Sunday morning Eldora Spiegelberg, a Friend from St. Louis, presented the Jonathan Plummer Lecture, in which she traced the spiritual lives of Marcus Aurelius and Julian of Norwich, as well as experiences from her own life. Her message was: each of us as ordinary Quakers can have direct experiences of the mystical God.

Business sessions focused on the yearly meeting's struggle to adjust the expanding activities and goals to match the time and energy of the people available. Friends agreed for the first time in 40 years to consider developing Illinois Yearly Meeting's own *Faith and Practice*, with the first step of exploring the yearly meeting's needs. Also, Friends decided on several structural changes, including addition of a part-time, paid field secretary to minister to the needs of meetings and members. Again, Friends struggled to find unity on a minute on reproductive rights, but finally reached consensus.

Children were ever-present, giggling and enjoying one another. The youngest Friends were explorers, investigating such realms as Native American culture, Quaker process, and the railroad tracks near the meeting-house. Junior high school Friends grew closer by making paper cranes and learning of the meaning behind them, by interviewing older Friends, and by videotaping their own activities. High school Friends learned about the peace movement through hearing the experiences of Chicago Friend David Finke. They also explored through dialogue with one another their perceptions of gender roles in today's society. Long walks also helped strengthen their friendships. A new group of adult young Friends, Quakers Anonymous, held a workshop on the biblical origins of Quaker testimonies and shared a hike through Starved Rock State Park.

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A Photo Essay

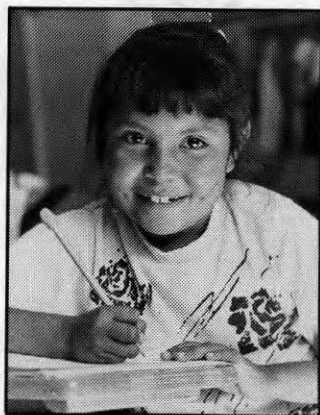
This book, with its combination of stirring photos and extensive interviews with correctional officers and inmates, makes for an unforgettable journey to the Lebanon Correctional Institution in Ohio. Every facet of prison life, from its daily routines to poignant family visits, come alive in this vivid portrayal. The collection of over 70 photographs by Grace Wojda, an award-winning photographer, were originally taken as part of the 200th Anniversary Celebration of Quaker involvement in prisons.

See them displayed at the prison museum opening at Wilmington College in Wilmington, Ohio later this year, and also at the Smithsonian Museum of American History in Washington, D.C. from April 7 to July 26, 1992.

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Reports *continued*

stress, the environment, and religious education strengthened Friends' searching together. Sharing chores such as dishwashing, serving food, or cleaning, as well as daily worship, gave opportunities for fellowship. In this rural and historic setting, many felt the presence of those who came before and had planned well for the future, giving present-day Friends a feeling of being part of a chain, as they left to "walk cheerfully over all the earth."

Roy C. Treadway, Don Smith,
Jeanette Baker, and Becky Westling

Pacific Yearly Meeting

The 45th annual session of Pacific Yearly Meeting took place at Chico in northern California on Aug. 5-10 under the clerkship of Jane Peers. There were 445 Friends in attendance.

The world came into our meeting room as our representatives to the Netherlands and Honduras gatherings of the FWCC Fifth World Conference of Friends told of their experiences. They told of the feeling of unity and the sense of really hearing each other, and of the satisfaction in Honduras of sharing in building a church as part of a work project.

From other Friends, we heard of the work and concerns of Friends World Committee for Consultation, the Quaker United Nations Office, of Friends Committee on National Legislation, and of our own environmental group, Friends in Unity with Nature. From the East-West Committee came word of a work camp in the Soviet Union and of a worship group after the manner of Friends in Moscow. Southern California Friends told of the work of the Border Peace Patrol between Tijuana, Mexico, and San Diego, Calif., where as many as 1,500 Central Americans try to cross into California every night. We heard of vigils at the Nevada Test Site and the Concord Naval Weapons Station, and we held our own vigil of remembrance on Hiroshima Day, Aug. 6.

Another concern dealt with ongoing differences with the American Friends Service Committee. There was an excellent discussion, characterized by one Friend as "most heartening," which considered shortcomings of both Friends and the AFSC, including possible steps each group could take toward re-establishing the effective union of former days.

Friends also asked themselves whether the volume of business at yearly meeting is stressing us out and detracting from all-important spiritual sharing. Some changes were made this year, such as putting meeting for worship at the start of each day and shortening the routine parts of our sessions.

Some of the most significant and difficult work of this time together happened when the focus turned to personal and immediate problems. Despite a large Junior Yearly Meeting attendance, we continue to receive few requests for membership from young Friends. Why? This year we sought to draw young folks into the adult program where appropriate, giving them chances to become apprentices on yearly meeting committees. Some of our worship-sharing groups, always a memorable part of yearly meeting, were made intergenerational. And, of course, we played together! All comers were welcomed to the Junior Yearly Meeting's barn dance, and younger Friends provided some delightful skits on family night.

Perhaps the deepest personal work came when we had the courage to peer into the dark, mostly in sharing groups after the evening plenary. Here, after recognizing that domestic violence, sexual abuse, and lesbian-gay harassment are known among us, there could be frank sharing of experiences and looking toward healing. In another vein, what can we do to help, in love, about mental illness in our meetings?

Important and helpful information came out of these sessions. Grief: how can we handle it when it overwhelms us? With whom can we share or to whom can we talk? Prayer, personal spiritual experience: can this part of our lives, which should be the living water nourishing all the rest, be drawn into our sharing, with new insights and greater richness? After the experiences of this week, many agreed with one Friend, who said, "The dark side—Friends need not walk it alone, and when they come through the darkness into the Light, joy is born."

We left for home with a sense of a deeply shared week, and we were grateful for this time together.

Mary Mikesell

Ohio Valley YM

About 160 Friends gathered at Wilmington College on Aug. 7-11 for the 171st session of Ohio Valley Yearly Meeting. This year's theme, "Answering that of God," reverberated throughout worship, business sessions, workshops, and presentations.

Friends who attended the FWCC Fifth World Conference gatherings in The Netherlands and Honduras spoke movingly of their experiences. They reported on the excitement of being part of a large, international group of Quakers and on the difficulties of communicating across cultural barriers. All reported that their small worship-sharing groups became close families in which personal sharing was deep and rich. Each came

away with a fresh perspective on their place within the world movement of Friends.

The clerk opened one business session with a reading from the Epistle of the World Conference in The Netherlands: "God is love; love accepts us where we are and transforms us to what we must become." She noted, "I have experienced this power. The evidence is around us. Look for it. Believe it."

Marlene Pedigo, visiting from the Chicago Fellowship of Friends, challenged us to think deeply about our theme, to seek the cheerfulness of which George Fox spoke, and to be especially concerned about ministry to our children. She contrasted her childhood in rural Iowa with her experiences in Chicago's Cabrini Green housing complex, where most of the children and young adults to whom she ministers bear the scars of poverty and abuse. In their 15 years there, Marlene and Steve Pedigo have found that the Quaker faith transcends cultural barriers.

Patty Brown, of Philadelphia Yearly Meeting, led a well-attended, two-day workshop on pastoral care, which she defined as "knowing God is real and alive and that we can touch that of God in another." In its listening, laughing, and leveling, pastoral care can include a touching of soul-to-soul that goes beyond words.

Matt Drake, of Wilmington (Ohio) Meeting and currently attending meeting in Chapel Hill, N.C., presented a workshop about Quaker meetings for worship for business. He stressed that the difference between our process and that of consensus is that consensus does not have a spiritual dimension and simply seeks to find the best accommodation. Not only is it important for our clerks to learn clerking skills, but practices for business meeting need to be taught to those attending.

The yearly meeting continues to consider hiring a field secretary for our monthly meetings and particularly for our young people. Discussions in the coming months will explore a number of issues: how a field secretary can be helpful, the financial responsibility of supporting a staff person, and how we can augment the work of a staff person.

A creative Junior Yearly Meeting program drew a large number of young people. They took field trips to the Free Black School Museum and Quaker Heights Nursing Home, a canoe trip, and an overnight stay at Quaker Knoll Camp.

During closing worship, a Friend shared his joy that our yearly meeting is entering a new era, invigorated by the active involvement of a number of new, younger members and a growing Junior Yearly Meeting.

Betsy Neale

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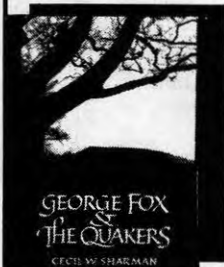
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QUNO Notes

Uprooted and U

This is her story: "My name is Amelia, and I live here at Coacra in Angola. Many of us settled here when our villages were attacked by UNITA rebels. They killed people and took some of our children as hostages. I have spent all the money I brought with me, and there is not enough rain to make a proper farm. I really want to go back to my village in the hills."

Nobody knows exactly how many people are displaced within their own country. There is no intergovernmental agency to provide protection and assistance, and there are few international agreements to govern their treatment. As a result, internally displaced persons are extremely vulnerable to human rights violations and often live in conditions of insecurity.

It was against this background that the Quaker United Nations Office in Geneva (QUNO), in cooperation with the World Council of Churches (WCC), decided to draw the United Nations' attention to the plight of persons who are internally displaced.

In 1990, QUNO and the WCC invited Roberta Cohen from the Refugee Policy Group to address a gathering of senior diplomats and UN officials in Geneva. Following this successful meeting, Quakers and the WCC submitted a joint written statement to the UN Commission on Human Rights, which urged the commission to give attention to the human rights of internally displaced persons.

At this year's UN Commission on Human Rights, QUNO urged government delegations to adopt a resolution that would study the protection needs of this vulnerable group. On introducing the resolution, the delegate of Austria expressed his appreciation to the Quakers for their work in this matter. The resolution, adopted by consensus, expresses concern about "... the high numbers of internally displaced persons suffering throughout the world" and "... the serious problems encountered by internally displaced persons and the lack of humanitarian assistance." The resolution ends by requesting the UN secretary-general to take into account the protection needs of internally displaced persons and to submit a report to the UN Commission on Human Rights in 1992.

Voluntary agencies estimate there may be as many as 20 million people who are uprooted within their own country—substantially more than the worldwide refugee population. The number of people internally displaced is larger still, if one includes those who are uprooted because of environmental disasters,

nprotected

economic deprivation, and forced resettlement projects.

In Africa alone there are an estimated ten million internally displaced persons. The countries most affected are Angola, Ethiopia, Liberia, Mozambique, Somalia, and the Sudan. Large numbers of displaced persons are also to be found in other regions of the world, including Afghanistan, El Salvador, Lebanon, and Sri Lanka.

United Nations resolutions have been a major tool in changing government policy,

and the Commission on Human Rights' resolution on internally displaced persons is an encouraging sign that the international community is prepared to assume greater responsibility for protecting this vulnerable group. It is hoped that the UN secretary-general's report will make recommendations that will contribute to the safeguarding of people without protection.

Martin Macpherson

Martin Macpherson is responsible for the human rights program at the Quaker United Nations Office in Geneva. He is willing to provide more information on internally displaced persons; address inquiries to him at QUNO, Quaker House, Avenue du Mervelet 13, 1209 Geneva, Switzerland.

Parents' Corner

Swords into Plowshares

by Harriet Heath

Somehow the box of Legos included three plastic toothpicks shaped as swords. My three-and-a-half-year-old grandson immediately latched onto them and invited me to a fighting game. My usual response is something like, "We don't play war games," or "It hurts to be killed," or "I don't want to play that kind of game," or some such comment.

Maybe it was the Legos lying around and the tractor and cart we'd constructed earlier. Maybe it was the toy farm animals nearby, with barn and silo. Something inspired me to suggest that we go with the swords and cut hay for silage to feed the cows. Ben had no difficulty changing the direction of his play. As we cut the long grass, we did the same slashing movements that a fight would have demanded. He loved imagining our taking the hay to the silo, and no one has pitched the hay so high as we pretended to do—it got in to the top with one throw!

Reflecting on this play with Ben the next Sunday in meeting, I thought again how often we say "no" to children or "don't," without telling them or helping them figure out what they can do. Ben's readiness to change the direction of his play gave me the feeling that for him what was important was to play vigorously with the swords. The imaginary content of the game was of second importance. At his age he needed ideas for alternative themes.

Children, from my point of view, learn how to relate, what to do, what is expected, from the culture in which they are growing up. Interpreted, this means children who are living in a culture that accepts violence as a way of life will use any toy or make-believe instrument in violent play. Their imaginations will be well-stocked with themes of violence. To counter the cultural input, we must give them ideas for using their toys and tools in other ways—harvesting make-believe hay, in this case.

And I wonder, as I drive home, if he would have been so easily redirected if his buddies had been there. Would older children have been willing to take suggestions so readily, even if the ideas were age-appropriate?

I find it difficult to think of ways to redirect Ben's play. Trucks and guns, even barns and tractors, were not part of my three-year-old feminine world. Each time when I drive to visit Ben, I brainstorm with myself, thinking of alternative uses of sticks and swords. I have come to view this kind of guiding as an important component of the parenting/caregiving role.

This is the third in a series of articles by Harriet Heath on the role of Quaker values in parenting. FRIENDS JOURNAL invites readers to share letters, comments, and articles on their experiences in parenting.



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Bulletin Board

• "Healing the Earth, Healing Ourselves" is the theme of the 1992 Lenten Desert Experience. Participants will express prayerful protest at the Nevada Test Site. The schedule begins March 4 and continues through April 19. For information, contact Nevada Desert Experience, P.O. Box 4487, Las Vegas, NV 89127, telephone (702) 646-4814.

• A Christmas peace pilgrimage from Nazareth to Bethlehem (in Pennsylvania) will be held Dec. 14. The ten-mile walk will begin at 12:30 p.m. There will be rest stops, and pilgrims are welcome to join along the way. In Bethlehem, Marian Franz, executive director of the National Campaign for a Peace Tax Fund, will speak on "Praying for Peace, Paying for War." An offering will be collected, and there will be a candlelight procession following the program. For information, contact Robert Euler, Hibernia Peace Plantation, Wellsville, PA 17365, telephone (717) 292-2832.

• Applications for the 1992-93 Peace Fellowship Program of Radcliffe College are due Jan. 15. Only women are eligible; involvement with peace issues may be activist or scholarly. For information and application materials, contact the Fellowships Office, The Bunting Institute of Radcliffe College, 34 Concord Ave., Cambridge, MA 02138, telephone (617) 495-8212.

• Photos and other memorabilia from Homewood (Md.) and Stony Run (Md.) Meetings are sought for a bicentennial exhibit in 1992. Items may be sent to Sally Murray, Stony Run Friends Meeting, 5116 N. Charles St., Baltimore, MD 21210, or Miriam Green, Homewood Friends Meeting, 3107 N. Charles St., Baltimore, MD 21218.

• The diversity of beliefs among Friends will be explored at a conference to be held Jan. 11, from 9:30 a.m. to 4 p.m., at Woodstown (N.J.) Meeting. Sponsored by the Quaker Universalist Fellowship and the Philadelphia Yearly Meeting Religious Education Committee, the conference will include worship, panel presentations, and group discussion. Child care will be available. Registration is requested by Dec. 27. The cost is \$7 per adult. For information, contact the Religious Education Committee, Philadelphia Yearly Meeting, 1515 Cherry St., Philadelphia, PA 19102, telephone (215) 241-7221.

• Woolman Hill Quaker Center will offer a silent retreat Dec. 27-29. The intention of the center is to provide an opportunity for quiet sharing and worship throughout the weekend. The cost is \$70. For information and regis-



Lenten Desert Experience

tration, contact Woolman Hill, Keets Rd., Deerfield, MA 01342, telephone (413) 774-3431.

• Kids Care for Everything and Everyone began during the Gulf War. It seeks to promote caring and friendship among children. The organization has collected and sent drawings and letters from children in the United States to children in a hospital in Iraq. It welcomes contributions to send to other children in the Middle East and elsewhere. For information, contact Jean Nicholson, 1268 Sunny Oaks Circle, Altadena, CA 91001, telephone (818) 794-2756.

• Ugandan Friends could use books and magazines on Quakerism, says Peter Kutosi, youth director at a meeting in Mbale. He would be delighted to receive things and pass them around. Of particular interest would be material on Quaker history, silent worship, social activities and games, comparisons between Quakerism and other denominations, material for children, and Bible study. Send contributions to Peter Kutosi, P.O. Box 129, Mbale, Uganda.

• Peace Brigades International will hold an orientation and training program Jan. 17-24 in the San Francisco bay area. PBI volunteers serve as international observers and provide accompaniment in areas of conflict. Orientation will begin Jan. 17 at 6 p.m. and will end Jan. 19 at noon. Training for PBI applicants will continue through Jan. 24. The fee for orientation is \$50; the fee for orientation and training is \$100. For registration information, contact Peace Brigades International, 333 Valencia St., Suite 330, San Francisco, CA 94103, telephone (415) 864-7242.

• Your black-and-white photos or slides from the 1991 FWCC World Conference of Friends (all sites) may be just what's needed to help illustrate a book of reports and reflections on the gatherings. Particularly useful would be shots illustrating the sites in the Netherlands, Honduras, and Kenya; pictures of plenary speakers and conference activities, such as people participating in faith-in-action groups, "nonverbal activities," conversations with each other, day-to-day tasks, or

performances. (Shots of people are generally more effective if they are taken close in.) Photos will be in use for several months, during the planning, selection, and publishing process. If you would be willing to share some of your work, call Melissa Elliott, (215) 241-7281, or (215) 843-4827, for more specific information.

• *Toward Racial Justice* is a series of three slide shows about indigenous people, African Americans, and South African Friends, compiled by Skip Shiel of Friends Meeting of Cambridge, Mass. The names of the shows are "The Big Foot Memorial Ride" (to Wounded Knee), "The Chicago Fellowship of Friends," and "Sojourn to Apartheid." Development of the slide shows grew out of Cambridge Meeting's work on racial and social issues. Skip would like opportunities to present the slide shows at other Friends meetings or related organizations, and would be willing to do so if travel money could be provided for him. For information, contact him at 9 Sacramento St., Cambridge, MA 02138, or call (617) 354-0257.

Calendar

DECEMBER

4-6—Guatemala and El Salvador Yearly Meeting, at Tabernaculo Amigos, Chiquimula, Guatemala. Contact Luis Espino Martinez, Apartado 8, Chiquimula, Guatemala, telephone 42-01-49.

14—Christmas Peace Pilgrimage, a ten-mile hike from Nazareth to Bethlehem, Pa. (See description in Bulletin Board.)

25—Pemba Yearly Meeting, at Chake Chake, Tanzania. Contact Thobious B. Bwerre, P.O. Box 100, Chake Chake, Pemba, Tanzania, Africa.

26-30—Burundi Yearly Meeting, at Kibimba, Africa. Contact Nduwimana Masasse, B.P. 120, Gitega, Burundi.

27-29—Silent retreat at Woolman Hill Quaker Center. (See details in Bulletin Board.)

27-Jan. 1, 1992—Youthquake! To be held at Burlington, Vt. Speakers will be Tony Campolo, Jane Smith, George Verwer, and Buster Soaries. Also included: daily Bible study, music, ski trips, a visit to Old Montreal, and a New Year's Eve celebration. Cost: \$325, including lodging, food, insurance, and registration. Contact Youthquake!, P.O. Box 31081, Des Moines, IA 50310, or call Tom Klaus at (515) 279-8604.

JANUARY

11—Conference on diversity of beliefs among Friends, to be held in Woodstown, N.J. (See details in Bulletin Board.)



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Books

Vale of Tears

By Nicolai Leskov. Translated by James Muckle. Bramcote Press, Nottingham, United Kingdom, 1991. 126 pages. \$12. (Available from AFSC Bookstore, 980 North Fair Oaks Ave., Pasadena, CA 91103; or from Pendle Hill Bookstore, Pendle Hill, Wallingford, PA 19086. Add \$2 for shipping and handling on orders from either bookstore.)

A curious and captivating work, this novel was brought to my attention as appealing to those interested in Russian history and the role of Quakers in it. Written in 1892 and now translated for the first time, it portrays the life of a small village in the province of Orel during the famine of 1840. Perhaps the fiction has a firm basis in historical fact. The village may have been Leskov's home; he was nine years old at the time, and the story is narrated in the first person.

It is a good story, well told. Leskov would no doubt be a much better-known figure if he had not lived among the giants of Russian literature. Like Turgenev, he captures the flavor of country life and shares the love of the common people, an attribute praised by Maxim Gorky. Famine conditions were horrible. Suffering drove mothers to desperate acts of dramatic courage and self-sacrifice. Others succeeded in fleeing. The neglect of the authorities was nearly total.

Into this scene arrived the practical Aunt Polly and her English Quaker friend Hildeward. They care. They bring hope and respect. Leskov felt moved to write a postscript "On Quakeresses," in which he argues that at that time there were women Friends active in Russia on missions of mercy, as there were in later periods. Some were exiled to Siberia as dangerous heretics.

George Peck

George Peck is clerk of Quakers Uniting in Publishing and past clerk of the Pendle Hill Board of Directors.

A Thirteen Moon Journal

By Christian Hageseth III, M.D. Berwick Publishing Co., Fort Collins, Colo., 1991. 320 pages. \$13.95/paperback. (Available from Pendle Hill Bookstore, Pendle Hill, Wallingford, PA 19086. Include \$2 for postage and handling.)

Journal writing is a time-honored Quaker tradition. This journal, written by a psychiatrist, joins the best in a line going all the way back to George Fox. Such journals describe the author's journey to self-discovery in the midst of the inner and outer

realities of a unique life. When written clearly and sensitively, as this one is, journals speak to us of our own journeys. Here is a caring, Quaker psychiatrist trying to find time for more silence in a life often flooded with the suffering of his patients. Here he wonders, in mid-career, if he is being called to use his gifts in new directions. Here is a busy lecturer and author (*A Laughing Place*, 1988), observing the changing seasons and feeling concerned for the natural world.

Some of the most lyrical passages in Christian Hageseth's journal are descriptions of nature, especially of the moon, as he is a lover of the moon:

I have come to the conclusion that my favorite moon phase is the waxing gibbous moon. Its light fills the early night time sky when I am most in the mood for moon watching. It's bright enough to illumine the landscape, etching sharply defined shadows. It lasts so much longer than the full moon, which is really only present for one night. It offers promise of more to come. It gradually reveals itself to us. It unfolds like the unconscious mind, slowly but steadily illuminating more and promising more to come.

Just so do the chapters of this journal slowly reveal more. Christian Hageseth reflects, in meeting for worship or in his silent times, on the messages revealed to him by

his interaction with nature. Some of his teachers are bunnies, birds, wolves, flowers, trees, sky, and clouds. He says he differs from Thoreau: "I love nature and solitude, and I seek ever-increasing simplicity. But I have friends, family, patients, and co-workers whom I love. I have obligations to them, which I will honor." These obligations and persons are ever-present in the journal, woven into the author's consideration of deeply difficult areas of life. Thoughts about death often surface. "Thinking of death causes me to savor all aspects of living—most especially love, contemplation, and the marvels of our Mother Earth."

Friends may be surprised by discourse on hunting and shock treatment, but they will know intimately other moments described. "In my morning silence, a recurring phrase repeats in my head, 'I pray for peace of the world.'"

Love and mystery are dominant notes in Christian Hageseth's journal. He shares openheartedly these aspects of his life and search. In reading this book, we can come to know more about our world and our journeys.

One word of advice: Friends who know they want to explore a new method of journal writing should skim over the introduction and move quickly into the journal. Later they may want to study the explanations and instructions found in the introduction and the italicized comments scattered throughout the journal. Certainly readers will return to this book to reread and mark passages reflecting light on the journey toward inner peace.

Mary Wood

Mary Wood is a member of Media (Pa.) Meeting and a former member of the FRIENDS JOURNAL Board of Managers.

Realizing Peace: An Introduction to Peace Studies

By Thomas Keefe and Ron Roberts. Iowa State University Press, Ames, Iowa, 1991. 225 pages. \$19.95/paperback.

This book looks at war and tries to make sense of something that makes no sense. Why is there war? Why is there violence and aggression? How can there be peace? Divided into three sections, *Realizing Peace* examines psychosocial perspectives, social forces in war and peace, and skills of conflict resolution.

A highlight of the book is the discussion on empathy. Empathy, or the humanization of "the other," is contrary to the teachings




Bonnie Acker



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Books *continued*

of war. People can be trained to kill through use of feared authority, the de-individualization of a group of "the enemy," and a distancing from victims of violence. The crucial role of the economics of warring and weaponry is not overlooked by these authors.

Two sections of special interest are the chapter on bureaucratic euphemisms that conceal the cruelty of war, and the discussion "Welfare on Welfare." This is a timely offering that should be of interest to Friends, and for those not of this bent, it should be required reading.

Katherine Van Wormer

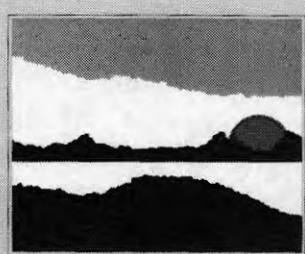
Katherine Van Wormer is an assistant professor in the Department of Social Work at the University of Northern Iowa. She is a member of Kent (Ohio) Meeting.

Global Dumping Grounds

By the Center for Investigative Reporting and Bill Moyers. Seven Locks Press, Wash., D.C., 1990. 152 pages. \$11.95/paperback.

This book's style—a short rewrite of a public television documentary project with some blurry photographs from a video—does not promise excitement. But its content on the incredible journeys and tragic effects on poorer countries of our wastes is dramatic. Its account of global dumping nudges us from naive innocence into a more mature recognition of ecological truths, such as Barry Commoner's adage, "everything is connected." For example, we may feel virtuous as we recycle our car batteries. But last year, half the workers at a Taiwanese lead smelting plant, a major importer of used batteries from the United States and Japan, were found to have lead poisoning. Two-thirds of the children at the kindergarten next door to the plant had elevated lead levels. As tempting as it is to think that your throw-away telephone will really be reused, or that excess paint will be disposed of properly, this short book will jolt you into reality with its photo of a heap of discarded U.S. phones in Taiwan and accounts of how burnable chemical wastes, some laced with PCBs, have been hidden as contaminants in diesel oil tankers driven into Canada and sold there as cheap fuel.

The book could be grasped by high school-age readers, as well as adults. For Friends, it could inspire urgent queries, such as the following: While doing all you can to recycle and reuse the earth's resources, do you refrain from purchasing over-packaged, un-



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Ruth Yarrow

Ruth Yarrow has taught environmental education to elementary, high school, and college students, and adults for more than a dozen years. She is a member of Ithaca (N.Y.) Meeting.

In Brief

Feminist Theology: A Reader

Edited by Ann Loades. Westminster/John Knox Press, Louisville, Ky., 1990. 340 pages. \$16.95/paperback. This diverse selection of essays on feminist theology contains examples of powerful holy women of medieval Christianity, criticism of Christianity's male symbolism, and many other thought-provoking topics. Editor Ann Loades introduces each section and follows each with a brief commentary giving the book continuity and readability. Phyllis Trible, Mary Daly, and Rosemary Radford Ruether are a few of the authors represented here.

Is War Okay?

By Teddy Milne. Pittenbruach Press, 15 Walnut St., P.O. Box 553, Northampton, MA 01060. 1991. 100 pages. \$9.95/paperback. (Include \$2 for shipping and handling, if ordered from Pittenbruach Press.) Although many North Americans have long been against the horrors of nuclear war, the question of whether a conventional war is "okay" seems less clear. This book, inspired by the Gulf War, attempts to place conventional warfare in perspective and suggests answers to some of the questions. It is presented in easy-to-read format, appropriate for young people as well as adults.

Penn on Religion and Ethics: The Forming of a Protestant Liberal as Shown in His Writings.

By Hugh Barbour. Edwin Mellen Press, P.O. Box 450, Lewiston, N.Y., 1991. 675 pages. \$109.95. The author, a noted Quaker scholar and professor emeritus of religion at Earlham College, presents here selections of central parts of important writings by William Penn that deal with religion and ethics. The volume is chronological and topical, closely examining Penn's writings to trace his development as a religious thinker. The volume is the result of two decades of work by the author, who used original materials at the libraries of Haverford College and the University of Pennsylvania.

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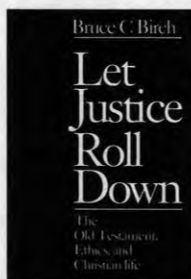
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• *The Cocaine Connection: Drug Trafficking and Inter-American Relations* is written by Merrill Collett, whose writing on the drug problem has appeared in *The Nation*, *Newsweek*, and other publications. In this 72-page booklet, he looks at the history of the drug industry and the U.S. government's failure to win the "war on drugs." His thought-provoking recommendations include legalizing marijuana, using less force, and developing more productive relationships with Latin America.

• The conference on Quaker Studies on Human Betterment that gathered at Swarthmore College in 1988 has published its proceedings. The papers include the keynote address by Kenneth Boulding, a multi-disciplinary approach to John Woolman, a Quaker model of human development, and observations of nonviolent action in the Philippines and Haiti. For a copy, send \$7, payable to FAHE, to Jim Nichols, Watson Library, Wilmington College, Wilmington, OH 45177.

• The *Vegetarian Journal* is a bimonthly publication of The Vegetarian Resource Group, a nonprofit organization seeking to educate the public on vegetarianism and the inter-related issues of health, nutrition, ecology, animal rights, and world hunger. Each issue of the *Journal* is filled with new recipes, ideas, and resources. The *Vegetarian Journal* accepts no advertising and has a radical approach to health, ethics, and ecology. The subscription is free with a \$20 membership to The Vegetarian Resource Group, P.O. Box 1463, Baltimore, MD 21203.

• Genealogical Publishing Company has re-issued Volume I of the *Encyclopedia of American Quaker Genealogy*. The 1,185-page book contains extensive lists of Quaker births, marriages, and deaths for meetings in the Carolinas and Tennessee, dating from 1680 through the early 1930s. Copies are \$75 each, plus \$2.50 handling. Call 1-800-727-6687. For information, write to Genealogical Publishing Co., Inc., 1001 N. Calvert St. Baltimore, MD 21202-3897.

• *A History of Quakers in Pembrokeshire* tells the story of how U.S. Quakers from Nantucket built the Milford Haven Meeting-house in South Wales. Stephen Griffith's 46-page booklet draws on primary sources and may be especially useful for those doing research on Quaker or family history. Available from the Pendle Hill Bookstore for \$12. Proceeds will go for building maintenance at Milford Haven. Write to Pendle Hill Bookstore, Pendle Hill, Wallingford, PA 19086, or call (215) 566-4514.

Milestones



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Births

Landskroener—Kari Neal Landskroener, on June 13, to Marybeth Neal and Paul Landskroener. Marybeth is a member of Ann Arbor (Mich.) Meeting. Paul is a member of Duneland (Ind.) Meeting; both attend Twin Cities (Minn.) Meeting. The maternal grandparents, Barbara and Bruce Neal, attend Boulder (Colo.) Meeting.

Moore—Katherine Ellen Hostetler Moore, Aug. 18, to Barbara Hostetler and Jeffrey Moore. Both are members of Memphis (Tenn.) Meeting.

Tjossem—Bergen J. Tjossem, Oct. 1, to Susan and Brad Tjossem of Vail, Colo. Born at 8 lbs. 6 ozs., he joins 4-year-old Jenna. Grandparents are Wilmer and Joan Tjossem, members of Des Moines Valley (Iowa) Meeting; great-grandparents are Merle and Ellen Tjossem, members of Paullina (Iowa) Meeting.

Deaths

Barrow—Ethel Gulick Barrow, 93, on Aug. 2, at her home in Austin, Tex. The daughter of missionaries, she was born in Kobe, Japan. In 1913, her family settled in Oberlin, Ohio, where she attended high school and, in 1922, graduated from Oberlin College. She received her M.A. in 1924 from Columbia University and worked five years in Japan with the American Board of Commissioners. In 1926, she married John Graves Barrow. In 1932, they were offered jobs at Berea College, where, in addition to raising two young sons, she studied pottery and auto mechanics, and she designed an architecturally modern house, which they built and moved into in 1939. Later they moved to Washington, D.C., where they joined Florida Avenue Meeting. In 1950, the family moved to Austin, Tex., into a house she designed. She was an early member and president

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Milestones

of the League of Women Voters, secretary of the NAACP (whose annual award she had received), board member of the American Friends Service Committee, a candidate for the Austin School Board in 1958 and for the Austin City Council in 1960. In Austin the Barrow family joined the newly established Friends meeting. Their generosity and persistence were significant in the acquisition of the meetinghouse, its furnishings, and its maintenance. Following her husband's death in 1979, the meeting continued to be her home; it was part of her. She is survived by her sons, John Gulick and Theodore Leonidas, and their families; and her brother, Luther.

Fels—*Catharine Phillips Fels*, 79, on Aug. 29. Born in Kirksville, Missouri, she graduated from the University of California at Berkeley in 1931 with degrees in liberal arts and fine arts. While at Berkeley, she married Leonard Fels, a graduate student in philosophy. They moved to southern California, where she continued her studies of the fine arts at UCLA and at USC, teaching at both these universities. Her studies in art history were broad and deep and over her lifetime her work in oils, water color, block prints and etchings were appreciated worldwide. Many of her early prints and paintings have been represented in major collections. From early associations with the labor movement, she assisted efforts to right wrongs against oppressed people. Her silk-screen and block prints from the 1960s reflect compassion for the murdered civil rights workers in the South. In 1978, she became a member of Santa Fe (N.M.) Meeting. She was one of the founding members of the Clearlight Worship Group in Taos. Throughout her life, she remained tender to individuals who needed shelter and comfort, enabling them to rebuild broken lives. Her natural inclination was to respect others, to seek peaceful solutions to difficult problems, and to live simply. In her art, she sought subjects that were plain: whether in the structure of rocks or of temples or village churches. She is survived by her daughter, Marjorie Fels Palmer; granddaughter, Abigail Palmer; sisters, Eleanor Nelson and Claribel Johnson; and her brother, Randall Phillips.

Sorensen—*Eugenia Sorensen*, 85, on Aug. 19, at Friends House in Santa Rosa, Calif. She was born in March of 1906 in Oakland, Calif., about one month before the big earthquake and fire in San Francisco. Her mother, a young singer, died two weeks after her birth. Her father remarried and reared his family in Oakland. In graduate school, at the University of California, she became certified in both education and social work. As a case-worker with the San Francisco schools she was part of a movement toward a casework approach for delinquent students, a less authoritarian approach to working with young people. She was married from 1938 until her divorce in 1946. In 1946 she pioneered the Hearing Test Survey Program which is still used today in the Santa Clara County schools. In 1953 she received her master's degree in education at Stanford University. She became a member of the Palo Alto (Calif.) Meeting in the early 1950s. She was the leading light for the Friends Committee on Legislation Harvest Festival for its first twenty years. Without her dedication and inspiration, this major fund-raising effort for FCL would never have succeeded. She is survived by her son, Chris.

Wenck—*Peter R. Wenck*, 86, on Sept. 30, at his

home in Kalamazoo, Mich. He was born in Chemnitz, Germany, in 1905, the son of Otto Wenck and Elsie (Rotter) Wenck. In 1921, due to the very bad economic conditions in Germany after World War I, he was sent by his parents to Milwaukee, Wis., to live with family. He earned a Ph.D. in biochemistry and microbiology from the University of Wisconsin in Madison. For the next 13 years he was employed in research at Dow Chemical Co. in West Chester, Pa. He married Helen Paddock in 1938. In 1951 he returned to Michigan to become director of research at the Newwaygo branch of Dawss Fermentation Products. After his retirement in 1968, he served as a consultant for Gerber Baby Food Co., in Fremont, Mich. A dedicated member of the Religious Society of Friends throughout his adult life, he was an active supporter and participant in peace and justice programs. He never ceased being grateful to the American Quakers who distributed food in his home city in Germany after the war. He is survived by his wife, Helen; a son, Julian Peter; daughters Gretchen Elizabeth Hane and Hildegard Louise Wenck; and granddaughters Amanda and Jessica Hane.

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Casa Heberto Sein Friends Center. Reasonable accommodations. Reservations. Asociacion Sonorense de los Amigos, Felipe Salido 32, Hermosillo, Sonora, Mexico. Friends Meeting, Sundays 11 a.m. Phone: (011-52-621) 7-01-42.

Books and Publications

Recovering the Human Jesus. "Explains Jesus from a social context," *Friends Journal*. "21 issues analyzed... index of sources, chronology, maps." *Universalist Friend*. 300 pages, \$21 postpaid. **Black Quakers: Brief Biographies**, expanded, including Rustin, Brooks, Cunningham, Banneker. 150 pages, \$12 postpaid. Request *Flyer*, 15 Quaker titles. Progressiv Publishr, 401 East 32nd St., #1002, Dept. FJ, Chicago, IL 60616.

The Human Experience. Contemporary American and Soviet fiction and poetry. Edited by Quaker U.S./USSR Committee. Now available in paperback. Send \$15, which includes postage and mailing to: Jay Worrall III, 132 Chanel Terrace, Apt. 104, Falls Church, VA 22046. Make checks payable to: Quaker U.S./USSR Committee.

Give minister, teacher, child, Betty Stone's wisdom anthology, *Coffer of Pearls*, quality paperback, \$11.95 postpaid. Waterway, 1228 C Columbus Circle, Wilmington, NC 28403.

George Fox's volume Works (1831 edition) are back in print—at a great price. New introductions by Douglas Gwyn and others. Library bound, acid-free paper. Priced at \$167.50 for 8 volumes. Sets may be ordered with \$40 deposit with balance due upon safe arrival. This set would be a wonderful, lasting gift for your favorite meeting library. Prospectus available. Orders: George Fox Fund, Inc., c/o Douglas Garrett, 324 S. Atherton St., State College, PA 16801.

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

New books and publications. FGC 1991-92 Publications Catalog available free upon request from Friends General Conference Publications, 1216 Arch Street 2B, Philadelphia, PA 19107.

For Sale

Catskills cabin. Cooperative community with pool, ball courts, playgrounds. Large bedroom, front room with full kitchen, sleeps six, full bath. Nice yard. Furnished. Quaker owner. \$19,500. Call Wilma, Wurtsboro RE Agent: (914) 888-2438.

Leather Alternative. Quality selection of leather-free wallets, bags, belts, shoes, and other accessories. Men's and women's styles. Avoid using animal skins. Free catalogue. Aesop Unlimited, Dept. 903, Box 315, Cambridge, MA 02140.

ect. Cassette release scheduled for November 17th. Order now! Susan Stark, RR2 Box 927-D, Canaan, NH 03741. \$10 each, plus \$2 shipping.

New Oscar Bonny Videotape A Fresh Look at the Historical Jesus

Stimulating Baltimore YM workshop, includes his Carey Memorial lecture on the 20th century. \$16.95 postpaid. Also, *At Home in the Universe*, Oscar Bonny's paperback autobiography Kenneth Boulding called "... a remarkable tribute to the sheer resilience of the human race." \$13.95 postpaid. Icarus Books, 1015 Kenilworth Dr., Baltimore, MD 21204. Phone: (301) 821-7807.

Higher Education

Education for a small planet—B.A. degree by living what you learn in U.S., Costa Rica, England, Israel, Kenya, India, China, Japan. Language, homestays, field internships. Semester and academic year. Friends World Program, Box Q, LIU-Southampton, Southampton, NY 11968. Tel: (516) 283-4000.

Opportunities

Consider a Costa Rican study tour. February 6-17, 1992. Call or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. Phone: (513) 584-2900.

Study Spanish in Guatemala. Family living. CASA, 1022 St. Paul Ave., St. Paul, MN 55116. Phone/Fax: (612) 690-9471.

Personals

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. 1 (800) 233-CMLS, Box 31, Pelham, NY 10803.

Concerned Singles Newsletter links compatible singles who care about peace, social justice, and the environment. National and international membership. All ages. Since 1984. Free sample: Box 555-F, Stockbridge, MA 01262.

Positions Vacant

American Friends Service Committee Workcamps in Central America. AFSC welcomes applications from prospective participants in the summer workcamps in Mexico and Cuba. July and August. Working knowledge of Spanish is essential. Ages 18-26. Cost: round trip travel to the area and a participation fee. We also seek two or three co-leaders, ages 25-35: modest honorarium and travel expenses. Contact Hilda Grauman, AFSC, 1501 Cherry St., Philadelphia, PA 19102. (215) 241-7295.

Director(s) for John Woolman Memorial in Mt. Holly, N.J. Ideal situation for active retired couple with some independent income. House, utilities, and health insurance provided. Job includes maintaining the house and grounds. Applicants should be thoroughly familiar with Quaker principles and have an appreciation for John Woolman and his influence. Contact: Joseph Lippincott, 1375 Hainesport Road, Mt. Laurel, NJ 08054.

Guild House, an ecumenical multi-racial, open and affirming social justice ministry at the University of Michigan, seeks director(s). Society of Friends person(s) with graduate degree or equivalent experience invited to apply. Ordination preferred, but not required. Contact Search Committee, 802 Monroe, Ann Arbor, MI 48104 by January 1, 1992.

Internships: rural life, prayer, nonviolent education. AGAPE, a nonviolent community situated on 32 acres of land in Central Massachusetts, dedicated to prayer, an evangelical ministry on nonviolent education, the seamless garment ethic and resisting all forms of institutional violence, seeks interns of college age and up for minimum 1-3 month residencies to assist with homesteading, general nonviolent education, office work and community outreach. Write or call: AGAPE, 650 Greenwich Rd., Ware, MA 01082; (413) 967-9369.

Media-Providence Friends, a day school of 190 students in grades pre-K through eighth, seeks a head of school to begin in July, 1992. We are a school with a diverse population in a small town setting. We seek someone with lower or middle school teaching and administrative experience,

CLASSIFIED AD DEADLINES

ISSUE	DEADLINE
February 1992	Dec. 11, 1991
March 1992	Jan. 21, 1992

Submit your ad to:
Advertising Manager
Friends Journal
1501 Cherry Street
Philadelphia, PA 19102-1497

familiarity with Quaker values and processes, and a feeling for working with the meetings closely associated with the school. Kindly send inquiries and resumes to: Bancroft D. Haviland, Clerk, Search Committee, 344 South Midletown Rd, Media, PA 19063.

Rentals & Retreats

Hawaii—Island of Kauai. Cozy housekeeping cottages. Peace, palms, privacy. \$75/2 nightly. 147 Royal Drive, Kapaa, HI 96746. (808) 822-2321.

Southern France. Old stone house, quiet village near Avignon, beautiful historic region. Simply furnished, two bdrm., sunny terraced yard, trees. \$1000/month, June—September. Marc Simon, Rue de la Tour de l'Ome, 30290 St. Victor la Coste, France; or, J. Simon, 217 High Park Blvd., Buffalo, NY 14226. (716) 836-8698.

Prince Edward Island. New, 3 bedroom, 2 bathroom cottage. All the amenities. Full deck overlooks Montague Bay. Three-acre lawn. Easy access to golf, trout fishing, tennis, horseback riding, sailing and miles of sparkling clean beaches. Everything you're looking for in a perfect summer vacation... but the crowds. \$600 per week. Call Keith Fox: (215) 520-9072.

Rentals or Hospitality Needed

Quaker couple, Earlham College, USA, desires furnished flat, sizable lounge, Highgate area, London, January 1-March 15, 1992. Call collect: Lacey, (317) 962-5884.

Quaker couple desires furnished 2 bedroom flat/house, Sligo/West Ireland, March 15 - June 1, 1992. Paul Lacey, Earlham College, Richmond, IN 47374.

Hospitality abroad sought by high school senior from February through April. Happy to participate in family chores, enjoy cooking, experienced in child-care, familiar with country living. Raised Quaker. I hope to find Friends as far away as New Zealand or Kenya. Nan Tyler, 1114 Coddington Rd., Ithaca, NY 14850, USA; or call: (607) 273-6084.

Retirement Living

Efficiency apartment now available at The Hickman, Friends Boarding Home of Concord Quarterly Meeting, in West Chester, Pa. Includes housekeeping and midday main meal. Reasonable rates. Call Director John Schwab at (215) 696-1536 or write: The Hickman, 400 North Walnut Street, West Chester, PA 19380.

Foxdale Village, part of the tradition of fine Quaker lifecare communities. Thoughtfully designed cottages are complemented by attractive dining facilities, auditorium, library and full medical protection. Setting is a wonderful combination of rural and university environment. For information write: 500 Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

Schools

The Meeting School celebrates the transition from youth to adulthood by encouraging students to make decisions in their own lives in a Friends (Quaker) boarding high school in southern New Hampshire. We emphasize experiential education, striving for innovative and challenging academics while working with consensus and equality regardless of age. Teenagers live on campus in faculty homes. The school is based on simplicity, honesty, the peaceful resolution of conflict, the dignity of physical labor, mutual



Lively, informative, for outreach and education. Who are Quakers? New video! 27 min., VHS, by Claire Simon. \$26.50 plus \$3.00 postage. Quaker Video, P.O. Box 292, Maplewood, NJ 07040.



Crones: Interviews with Elder Quaker Women: V.H.S. video by Claire Simon, \$18.50 postpaid. Also, the trilogy *Woman and Her Symbols*, \$135/set, \$50/each part. Postpaid. P.O. Box 292, Maplewood, NJ 07040.

Susan Stark is recording her third album, *Cancion de la Loba* (Song of the She-Wolf), songs of faith, love and courage. Response to the title cut, "Cancion de la Loba," at the Netherlands site of the 5th World Conference of Friends and elsewhere, confirms the timeliness of this proj-

trust and respect, and care for the earth. Admissions: The Meeting School, Rindge, NH 03461. (603) 899-3366.

A value-centered school for learning disabled elementary students. Small, remedial classes; qualified staff serving Philadelphia and northern suburbs. The Quaker School at Horsham, 318 Meeting House Road, Horsham, PA 19044. (215) 674-2875.

Services Offered

Typesetting by Friends Publishing Corporation. Our organization offers you professional typesetting at friendly rates. We typeset books, manuscripts, newsletters, brochures, posters, ads, and every issue of *Friends Journal*. We also produce quality type via modern transmission. Call (215) 241-7282, or 241-7116 for more information.

Investments you can feel good about! Investment certificates available from Friends Extension Corporation promote the growth of Friends. Your investments will earn a good rate of interest for you, and will provide funds to build new Friends meetinghouses and related facilities to promote the growth of Friends. We also help with needed renovations to existing buildings. We are Friends helping Friends grow! Affiliated with Friends United Meeting. For information, contact: Kathryn Williams, Administrator, Friends Extension Corporation, 101 Quaker Hill Drive, Richmond, IN 47374-1980. (317) 962-7573.

Holistic Massage Associates: therapeutic massage in our Media, Pa., home-office. Most health insurances accepted. Call Joanne or Cliff: (215) 892-0402.

Electrical Contractor. Residential and commercial installation and repairs. (Phila., Pa., suburbs.) Call Paul Teitman: (215) 663-0279.

Quaker Universalist Fellowship is a fellowship of seekers wishing to enrich and expand Friends' perspectives. We meet, publish, and correspond to share thoughts, insights, and information. We seek to follow the promptings of the Spirit. Inquiries welcome! Write QUF, Box 201 RD 1, Landenberg, PA 19350.

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

Socially Responsible Investing

Using client-specified social criteria, I screen investments. I use a financial planning approach to portfolio management by identifying individual objectives and designing an investment strategy. I work with individuals and business. Call: Sacha Millstone; Ferris, Baker Watts; member NYSE, SIPC. (202) 429-3632 in Washington, D.C., area, or (800) 227-0308.

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Rd., Philadelphia, PA 19115. (215) 464-2207.

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

Family Relations Committee's Counseling Service (PYM) provides confidential professional counseling to individuals, couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are Quakers. All Friends, regular 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.

Summer Camps

Friends Music Camp: exciting, challenging summer experience. Ages 10-18. Camper comment: "FMC is a spiritual gas station where I fill up on love." Write FMC, P.O. Box 427, Yellow Springs, OH 45387. Phone: (513) 767-1311, or (513) 767-1818.

Vermont Adventure: The Farm and Wilderness camps seek cooks and counselors for a 9-week summer program. Skills in cooking, farming, canoeing, hiking, swimming, carpentry, and crafts. Quaker leadership, diversified community. Write or call Carla M. Mazzariello, Farm and Wilderness, HCR 70, Box 27, Plymouth, VT 05056. (802) 422-3761.

Meetings

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

MEETING NOTICE RATES: \$12 per line per year. Payable a year in advance. No discount. Changes: \$8 each.

CANADA

EDMONTON—Unprogrammed worship 11 a.m. First Day. For location and other information, contact David Millar (403) 988-9335.

HALIFAX, NOVA SCOTIA—469-8985 or 477-3690.

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 61-09-56 or 61-26-56.

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

HEIDELBERG—Unprogrammed meeting 11:30 a.m. Sundays Hauptstrasse 133 (Junior year). Phone 06223-1386.

GUATEMALA

GUATEMALA—First and third Sunday. 367922 evenings.

MEXICO

MEXICO CITY—Unprogrammed meeting, Sundays, 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, 06030, Mexico 1, D.F. 705-0521.

NICARAGUA

MANAGUA—Unprogrammed Worship 10 a.m. each Sunday at Centro de los Amigos, APTDO 5391 Managua, Nicaragua. 66-3216 or 66-0984.

SWITZERLAND

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

UNITED STATES

Alabama

BIRMINGHAM—Unprogrammed meeting, 10 a.m. Sundays. Creative Montessori School, 1650 28th Court South, Homewood. (205) 933-7906 or 328-2062.

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

Alaska

ANCHORAGE—Unprogrammed. Call for time & directions. (907) 248-6888 or 345-1379.

FAIRBANKS—Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone: 479-3796.

JUNEAU—Unprogrammed. First Day 9 a.m. 592 Seatter Street. Phone (907) 586-4409 for information.

Arizona

FLAGSTAFF—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver, 86001.

MCNEAL—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3894 or (602) 642-3547.

PHOENIX—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85020. 943-5831 or 955-1878.

TEMPE—Unprogrammed, First Days, 10 a.m., child care provided. 318 East 15th Street, 85281. Phone: 968-3966.

TUCSON—Pima Friends Meeting (unprogrammed). 10 a.m. 931 N. 5th Ave. Information: 884-5155 or 327-8973.

Arkansas

LITTLE ROCK—Unprogrammed meeting, First-day school and adult discussion at 9:45 a.m., worship at 11 a.m. at Quapaw Quarter Methodist Church, 1601 S. Louisiana. Phone (501) 224-5267.

California

ARCATA—11 a.m. 1920 Zehndner. (707) 677-0461.

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.

GRASS VALLEY—Singing 9:30 a.m., meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12585 Jones Bar Road. Phone 273-6485.

HEMET—Meeting for worship 9:30 a.m., 43480 Cedar Ave. Visitors call (714) 927-7678 or 658-2261.

LA JOLLA—Meeting 10 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 a.m. 177 East Blithedale Ave., Mill Valley, CA. Phone: (415) 382-1226.

MONTEREY PENINSULA—Friends meeting for worship, Sundays, 9:30 a.m. Call (408) 899-2200 or 375-0134.

OJAI—Unprogrammed worship. First-days 9 a.m. Call 646-4497 or 646-3200.

ORANGE COUNTY—Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 861 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. Unprogrammed. Call (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) 465-3520.

SAN FERNANDO VALLEY—Unprogrammed worship, First Days, 11:30 a.m. to 1:30 p.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 10 a.m., discussion 11:30 a.m. 1041 Morse St. (408) 251-0408.

SAN LUIS OBISPO—Meeting for worship 9:30 a.m. Sunday. Cal-Poly University Christian Center, 1468 Foothill Blvd., San Luis Obispo, CA. (805) 543-0995.

SANTA BARBARA—Marymount School (above the Mission), 10 a.m. Children's program and child care. P.O. Box 40120, Santa Barbara, CA 93140-0120. Phone: 965-5302.

SANTA CRUZ—Monthly Meeting 10:00 a.m., Loudon Nelson Community Center, Paul Niebanck, Clerk, (408) 425-7114.

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

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

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m.; University Religious Conference, 900 Hilgard (across from SE corner UCLA campus). Phone: (213) 208-2113.

WHITTIER—Whitell 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.

COKEDALE—Worship and religious studies, 10 a.m. to 12 noon. Every First Day. 3 Elm Street. Clerk: Bill Durland (719) 846-7480.

COLORADO SPRINGS—Meeting Sunday at 10 a.m. at 19 N. Tejon, basement level, Colorado Springs, CO. Tel: (719) 685-5548, shared answering machine. Address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

DENVER—Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult religious education 9 a.m. Worship and First-day school, 10:30 a.m. Worship at 12100 W. Alameda, Lakewood 10 a.m. Phone: 777-3799.

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

ESTES PARK—Friends/Unitarian Fellowship. Unprogrammed worship 10 a.m. Phone: 586-2686.

FORT COLLINS—Meeting for worship and First-day school 10 a.m. 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. Center for Humanities, 10 Pearl St. Phone: 347-0866.

NEW HAVEN—Meeting and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clerk: Bonnie Mueller, 25 Tuttle Ave., Hamden, CT 06518. (203) 228-0579.

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.

POMFRET—1st and 3rd First-days of each month. 10:30 a.m. 928-6356 or 928-5050 for more information.

STAMFORD-GREENWICH—Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 637-4601 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—First-day school 9:30 a.m., worship 10:30 a.m. Newark Center for Creative Learning, 401 Phillips Ave. (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 9:30 a.m. on First Days. First-day school at 11:20 a.m. *Interpreter for the hearing impaired at 11 a.m.

QUAKER HOUSE—2121 Decatur, adjacent meetinghouse. Worship at 10 a.m.

SIDWELL FRIENDS SCHOOL—3825 Wisconsin Ave. NW, in the Arts Center. Worship at 11:00 a.m.

TACOMA PARK—Worship group, worship third First Day in members' homes. Contact Nancy Alexander (301) 891-2084.

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

Florida

CLEARWATER—Worship 10 a.m. St. Paul's School, Oct.-May (homes June-Sept.) Co-Clerks: Paul and Priscilla Blanchard. 8333 Seminole Blvd #439, Seminole, FL 34642. (813) 397-8707.

DAYTONA BEACH—Sunday 10:30 a.m. in homes. Please call (904) 677-6094 or 672-6885 for information.

FT. LAUDERDALE—Worship group. (407) 495-9642 or (305) 523-6169.

FT. MYERS—Worship 12 noon. Contact (813) 481-4239 or 455-8924 (Naples).

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.

LAKE WALES—Worship group. (813) 676-2199.

LAKE WORTH—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (407) 585-8060.

MELBOURNE—10:30 a.m. FIT campus (Oct.-May). (407) 676-5077 or 777-1221. Summers call.

MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Doris Emerson, 1551 Slavatierra Drive, Coral Gables, FL 33134. (305) 661-3868.

ORLANDO—Meeting and First-day school 10 a.m. 316 E. Marks St., Orlando, 32803. (407) 425-5125.

ST. PETERSBURG—Meeting, First Day School, and Teen Group 10:30 a.m. 130 19th Ave. S.E. Phone: (813) 896-0310.

SARASOTA—Worship 11 a.m., discussion 10 a.m. Women's Resource Center, 340 South Tuttle Ave. Clerk: Ann Stillman, 355-8193 or 359-2207.

STUART—Worship group. (407) 286-3052 or 335-0281. May through October (407) 287-0545.

TALLAHASSEE—Worship Sunday 4 p.m. United Church, 1834 Mahan Dr. (US 90 E). Unprogrammed. Potluck first Sunday. (904) 878-3620.

TAMPA—Meeting and First-day school 10 a.m.; Hillsborough Developmental Center, 14219 Bruce B. Downs Blvd. Phone contacts: 238-8879 & 977-4022.

WINTER PARK—Meeting 10 a.m. Alumni House, Rollins College. Phone: (407) 894-8998.

Georgia

AMERICUS—Plains Worship Gr. 11 a.m. Fran Warren, Koinonia, Rt. 2, Americus 31709. Phone Fran (912) 924-1224, or Gene 824-3281.

ATHENS—Worship 10 to 11 a.m. Sunday, 11 to 12 discussion Methodist Student Center at U. of GA campus, 1196 S. Lumpkin St., Athens, GA 30605. (404) 548-9394 or (404) 353-2856.

ATLANTA—Worship and First-day school 10 a.m. 701 W. Howard Ave., Decatur, GA 30030. Perry Treadwell, (404) 377-2474.

AUGUSTA—Worship 10:30 a.m. at Meetinghouse, 340 Telfair St. (404) 738-8036 or 863-7684.

CARROLLTON—Worship First and Third Sundays. 114 Oak Ave., Carrollton, GA 30117. Contact Marylu (404) 832-3637.

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

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

Hawaii

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

MAUI—Friends Worship Group. Contact: John Dart (808) 878-2190, 107-D Kamnui Place, Kula, HI 96790; or (808) 572-9205 (Witarellis).

Idaho

BOISE—Unprogrammed worship 9 a.m. Sundays. Contact Ann Dusseau, 345-2049; or Curtis Pullin, 336-4620.

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 at Gardenia Center, 4 p.m. Sundays. Various homes in summer. Call Elizabeth Willey 263-4290.

Illinois

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

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

CHICAGO—57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on third 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) 929-4245.

DECATUR—Worship 10 a.m. Mildred Protzman, clerk. Phone 422-9116 or 877-0296 for meeting location.

DEKALB—Meeting 10:30 a.m. Please call for location. (815) 895-5379, (815) 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: (708) 234-8410.

MCHEMRY COUNTY—Worship 10 a.m. (815) 385-8512.

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

OAK PARK—Worship 10 a.m., First-day school (children and adults) 11 a.m., Hephizbah House, 946 North Blvd. Phone: 386-5150.

PARK FOREST—Thorn Creek Meeting. 10:30 a.m. Sunday. (708) 748-0184.

QUINCY—Friends Hill Meeting. Unprogrammed worship 10 a.m. 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. Eve Fischberg and Steven Staley, Route #1, Box 83, Loami, IL 62661. (217) 624-4961.

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

Indiana

BLOOMINGTON-NORMAL—Unprogrammed. Sun., 10:30 a.m. Sept.-May; Campus Religious Center, 210 W. Mulberry, Normal. Summer-homes. (309) 454-1328.

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

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

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

INDIANAPOLIS—North Meadow Circle of Friends, 1710 N. Talbot. Unprogrammed, worship 10 a.m. Children welcome. 926-7657.

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. David Hadley, clerk; Keith Kirk, pastoral minister. (317) 839-9840.

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship 9:15 a.m. Clerk: Hugh Barbour (317) 962-9221.

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

VALPARAISO—Duneland Friends Meeting. Singing 11:00 a.m., unprogrammed worship 11:15 a.m. First United Methodist Church, Wesley Hall, 103 N. Franklin St., 46383. Information: (219) 462-4107 or 462-9997.

WEST LAFAYETTE—Unprogrammed worship at 10 a.m. at 176 E. Stadium Ave., West Lafayette.

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. Call 351-2234 or Selma Conner, 338-2914.

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 11 a.m. 749-1316, 843-4895.

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 1:30 p.m., discussion following. St. Paul's United Methodist Church, 13th and Topeka. 262-1143 or 682-8735.

WICHITA—University Friends Meeting, 1840 University. Sunday school 9:30 a.m., Meeting for worship 10:45 a.m. Gene Maynard and Shelli Kadel, pastors. Phone: (316) 262-0471.

Kentucky

BEREA—Meeting Sunday 9 a.m. Berea College: (606) 986-1745.

LEXINGTON—Meeting for worship 10 a.m. (Summer—9 a.m.) Sundays. Box 186, Lexington, KY 40584. Phone: (606) 223-4176.

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

Louisiana

BATON ROUGE—Unprogrammed meeting for worship 3 p.m. 333 E. Chimes St. Clerk: Marshall Vidrine, (504) 629-5362.

NEW ORLEANS—Unprogrammed meeting for worship, Sundays 10 a.m. 7102 Ferret St. (504) 885-1223 or 861-8022.

Maine

BAR HARBOR—Acadia. Unprogrammed meeting for worship 6 p.m. (7 p.m. June, July, Aug.). 288-3888 or 288-4941.

BELFAST AREA—Unprogrammed meeting for worship, First-day school 9 a.m. Phone: (207) 338-2325.

BRUNSWICK—Unprogrammed worship 10 a.m. 333 Maine St. 833-5016 or 725-8216.

EAST VASSALBORO—Unprogrammed meeting for worship 10 a.m. (9 a.m. summer). Child care. Friends meeting-house, China Road, Gerald Robbins, clerk. (207) 923-3088.

EGGEMOGGIN REACH—First-day Worship 10 a.m. Sargentville chapel, Rt. 175, 359-4417.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at former Computer Barn, Biscay Road, Damariscotta, First-day provided, 563-3464 or 563-1701.

ORONO—Unprogrammed meeting for worship 10 a.m. Orono Community Center. 989-1366.

PORTLAND—Unprogrammed worship, First-day school, 10:30 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.

WHITING—Cobscook Friends Meeting. Meeting for worship, First Days, 10:00 a.m. Walter Plaut, clerk. (207) 733-2191.

Maryland

ADELPHI—Worship 8:30 and 10 a.m. Sunday. Sunday school 10:20 a.m. (10 a.m. fourth Sun). Adult 2nd Hour 11:30 a.m. 1st/3rd/5th Sun. Nursery, 2303 Metzert, near U. of Md. (301) 445-1114.

ANNAPOLIS—Worship 11 a.m. Ed. Bldg., First Baptist Church of Eastport, 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Call Jean Christianson, clerk, 544-1912.

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.

BALTIMORE/SPARKS—Gunpowder Meeting. Worship every First-day, 11 a.m. Call for directions. Phone: (301) 472-4791 or 343-0258.

BETHESDA—Classes and worship 11 a.m. (year round) Sidwell Friends Lower School, Edgemoor Lane and Beverly Rd. 986-8681.

CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Joseph Whitehill, P.O. Box 1020, Chestertown, MD 21620. (301) 778-1130.

DARLINGTON—Deer Creek Meeting. Worship 10:30; Clerk Anne Gregory, 734-6854.

EASTON—Third Haven Meeting, 405 S. Washington St. 10 a.m. Kenneth Carroll, clerk, (301) 820-8347, 820-7952.

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

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

SALISBURY—Unprogrammed worship 11 a.m. First-day school and adult class 10 a.m. Carey Ave. at Glen. (301) 543-4343, or 289-6893.

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

SOUTHERN MARYLAND—Patuxent Preparative Meeting. Worship 10 a.m. Call Ann Trentman 884-4048 or Peter Rabenold 586-1199.

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: Jane Westover, (508) 369-2465.

AMESBURY—Worship 10 a.m.; 120 Friend St. Call 948-2265 or 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 10:30 a.m. First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: 227-9118.

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

DEERFIELD-GREENFIELD—Worship group Wednesday 6:00 p.m. at Woolman Hill Conference Center, Keets Road, Deerfield, MA 01342. (413) 774-3431. All are welcome.

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 10:30 a.m. Location varies, call 693-0512 or 693-0040.

NANTUCKET—Unprogrammed meeting 10 a.m., June 15–Sept. 15., Fair Street Meeting House. After Sept. 15, 15 Maria Mitchell Library, Vestel Street, 228-1690, 228-0136, 228-1002.

NEW BEDFORD—Unprogrammed meeting for worship 10 a.m. 83 Spring St. Steven Correia, clerk. (508) 999-3798.

NORTH EASTON—Worship 10:30 a.m. First Days, Queset House, 51 Main St., North Easton. (508) 238-2997.

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

SANDWICH—East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 11 a.m. (508) 747-0761.

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: Frances Kirkaldy, 636-4711.

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

Michigan

ALMA-MT. PLEASANT—Unprogrammed meeting 10 a.m. Discussion 9 a.m. First-day school. Clerk: Don Nagler, (517) 772-2941.

ANN ARBOR—Meeting 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. (313) 761-7435, 761-5077. Clerk: Walt Scheider, (313) 663-3846.

BIRMINGHAM—Meeting 10:30 a.m. Brookside School Library, NE corner Lone Pine & Cranbrook, Bloomfield Hills. Clerk: Margaret Kanost (313) 377-8811.

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) 942-4713 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.

KEWEENAW—Unprogrammed worship, First-day school. Rt. 1, Box 114a, Atlantic Mine, 49905. (906) 296-0560.

Minnesota

DULUTH—Duluth-Superior Meeting. Unprogrammed worship and First-day school at 9:30 a.m. Sundays, 1730 E. Superior St. Elaine Melquist, clerk: 722-1287.

MINNEAPOLIS—Minneapolis Friends Meeting, 3125 W. 44th St., Mpls., MN 55410. Unprogrammed worship, 8:30 a.m.; First-day school and Forum, 10 a.m.; Semi-programmed worship 11:15 a.m. Summer worship schedule is 9:00 and 10:30. (612) 926-6159.

NORTHFIELD-SOIGN-CANNON FALLS TWP.—Cannon Valley Friends Meeting. Unprogrammed worship 11 a.m. Child care. (507) 663-7969.

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

ST. CLOUD—Unprogrammed meeting 3:00 p.m. followed by second hour discussion. 1114 S.E. 9th Ave.

ST. PAUL—Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship, 10:30 a.m., Weyerhaeuser Chapel, Macalester College two blocks east. Call (612) 699-6995.

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

Missouri

COLUMBIA—Meeting for worship and First-day school 10:30 a.m., First-day school 9:30 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: (314) 442-8328.

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

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

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

SPRINGFIELD—Worship, First-day school 3 p.m. each First Day at Unity Church, 2214 E. Seminole St. Contact Louis Cox, (417) 882-3963.

Montana

BILLINGS—Unprogrammed worship, 10:30 a.m., Meeting for Learning 11:15 a.m. Child care. 2032 Central Avenue or call (406) 656-2163 or (406) 252-5065.

HELENA—Call (406) 449-6663 or (406) 449-4732.

MISSOULA—Unprogrammed 10 a.m. Sundays. 432 E. Pine. (406) 543-8497.

Nebraska

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

OMAHA—Discussion 10:30 a.m., worship 11; Univ. Relig. Ctr., 101 N. Happy Hollow. 453-7918, 289-4156.

Nevada

RENO—Unprogrammed worship 10:30 a.m. Youth Center next to YMCA, 1300 Foster Drive. 747-4623.

New Hampshire

CONCORD—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-7433.

DOVER—Unprogrammed worship 10:30 a.m., sharing at noon. 141 Central Ave. Clerk: Chip Neal, (603) 742-0263, or write P.O. Box 243, Dover, NH 03820.

GONIC—Programmed Worship 2nd and 4th Sundays. 10:30 a.m. Maple St. Clerk: Evelyn Lang. Phone (603) 895-9877.

HANOVER—Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.). Clerk: Erica Brinton.

PETERBOROUGH—46 Concord St. Worship and First-day school, 10:30, Sept.-June. Call for summer hours and discussion times. (603) 924-6150, 673-4821.

WEST EPPING—Unprogrammed. 10 a.m. on 1st and 3rd First-days. Friend St. directly off Rt. 27. Clerk: Fritz Bell (603) 895-2437.

New Jersey

ATLANTIC CITY AREA—Worship 11 a.m., 437A, S. Pitney Rd. Near Absecon. Clerk: Robert L. Barnett: (609) 965-5347.

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

CAMDEN—Newton Friends Meeting. Worship First Day 10:30 a.m. Cooper & 8th Sts. (by Haddon Ave.). Information: (609) 964-9649.

CAPE MAY—Beach meeting mid-June through Sept., 8:45 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 9:30 a.m. (609) 298-4362.

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 10 a.m. First-day school 10:30 a.m. Union St. Meetinghouse. (609) 953-8914 for information.

MICKLETON—Worship 10 a.m., First-day school 11 a.m. (609) 848-7449 or 423-5618.

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—Meeting for worship 9 a.m. and 11 a.m., except 10 a.m. second Sunday Sept., last Sunday Dec., and third Sunday June. First-day school 10 a.m. Oct. to May, Main St. (Rte. 537) and Chester Ave. (Rte.) 603. Worship also at Mt. Laurel Meetinghouse, June through Sept. 10:30 a.m., Moorestown-Mt. Laurel Rd. (Rte. 603) and Hainesport Rd. (Rte. 674). Call (609) 235-1561.

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 and 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 10:00 a.m. Wednesday at 8:00 p.m. 225 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.

RANCOCAS—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/MORRIS COUNTIES—Somerset Hills Meeting, Community Club, E. Main St., Brookside. Worship 10 a.m. Sept.-May. (908) 234-2486 or (201) 543-7477.

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 10 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 848-1990.

WOODSTOWN—First-day school 9:45 a.m., worship 11 a.m. July and Aug., worship 10 a.m. N. Main St. Phone (609) 358-3528.

New Mexico

ALBUQUERQUE—Meeting, First-day school 10:30 a.m. 1600 5th St. N.W. Clerk: Avis Vermilye, (505) 897-7093.

GALLUP—Friends Worship Group, First Day 10:30 a.m. For information, call: 722-9004.

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. Chama Friends Preparative Meeting, at Brunn School. Worship and First-day school, 5 p.m. (505) 983-2073.

SILVER CITY AREA—Gila Friends Meeting. 10 a.m. Call 388-3388, 536-9565, or 535-4137 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: 436-8812.

ALFRED—Meeting for worship 10:30 a.m. each First Day in The Parish House, West University St.

AMAWALK—Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 271-4074 or 737-3775.

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.

CANTON—St. Lawrence Valley Friends Meeting, (315) 386-4648.

CENTRAL FINGER LAKES—Penn Yan, Sundays, Sept. through June, 160 Main St. rear, adult and child's study 10 a.m., worship 11 a.m. July through Aug., worship in homes. Phone (315) 789-2910.

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. (518) 664-6567, 692-9227, or 677-3693.

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

FREDONIA—Unprogrammed meeting 10:30 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 10:30 a.m. first and third Sundays. 343 Union St. (518) 851-7954, 966-8940, or 329-0401.

ITHACA—Worship 11 a.m., Anabel Taylor Hall, Oct.-May, worship 10:30 a.m., Hector Meeting House, Perry City Rd., June-Sept. Phone: 273-5421.

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

EASTERN LONG ISLAND (3 worship groups)

Shelter Island—10:30 a.m.; Summers, Circle at Quaker Martyrs' Monument on Sylvester Manor (inclement weather: George Fox House, end of George Fox Lane).

Winters: 96 Hempstead St., Sag Harbor. (516) 725-1132.

Southampton—Administration Building, Southampton College. (516) 287-1713.

Southold—2060 Leeward Drive. (516) 765-1132.

FLUSHING—Discussion 10 a.m.; FDS 11 a.m. 137-16 Northern Blvd. (718) 358-9636.

HUNTINGTON-LOYD HARBOR—Friends World Collega, Plover Ln. (516) 261-4924 (evas.).

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

LOCUST VALLEY-MATINECOCK—10 a.m. all year, FDS Sept.-June. Duck Pond and Piping Rock Rds.

MANHASSET—Adult class 10 a.m., FDS 11 a.m., Winter. (Worship 10 a.m. June - August). (516) 365-5142.

ST. JAMES-CONSCIENCE BAY—Friends Way, off Moriches Rd. Adult discussion, FDS, and singing. (516) 862-6213.

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (516) 333-3178.

MT. KISCO—Croton Valley Meeting. Meetinghouse Road, opposite Stanwood. Worship 11 a.m. Sunday (914) 666-8602.

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—Butternuts Monthly Meeting. Worship 10:30 a.m. First Sunday. (607) 432-9395. Other Sundays: Coopers-town, 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.

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 Street (Rt. 120) at Lake St. Meeting telephone: (914) 949-0206 (answering machine).

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

ROCHESTER—Labor Day to May 31, Meeting for Worship 9 a.m. and 11 a.m. First-day school 11 a.m. June 1 to Labor Day worship at 10 a.m. with babysitting available. 41 Westminster Rd., 14607, (716) 271-0900.

ROCKLAND—Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 623-8473.

RYE—Unprogrammed meeting for worship 9 a.m., 624 Milton Road. Phone (914) 967-0539.

SARANAC LAKE—Meeting for worship and First-day school 10:00 a.m. Phone (518) 891-0299 or 523-9270.

SARATOGA SPRINGS—Worship and First-day school 11 a.m. Phone: (518) 399-5013.

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.

SCHENECTEDY—Meeting for worship 10:30 a.m. Albany Street United Methodist Church, 924 Albany Street. (518) 374-0369.

STATEN ISLAND—Meeting for worship Sundays at 11 a.m. Information: (718) 816-1364.

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. (704) 258-0974.

BREVARD—Unprogrammed meeting for worship, 11 a.m. Morgan and Oaklawn Aves. (704) 884-7000.

CELO—Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 455 Hannah Branch Rd., (704) 675-4456.

CHAPEL HILL—Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Child care. During June, July and August, worship at 10 a.m. Clerk: Marlene Clark, (919) 967-9342.

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 485-5720.

GREENSBORO—Friendship Meeting (unprogrammed) 1103 New Garden Rd. Worship 10:30 a.m. Call (919) 294-2095 or 854-1644.

GREENVILLE—Unprogrammed meeting & First Day at 9 a.m., 1110 Arlington Blvd. P. Mitchell, Clerk: (919) 355-7230.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:45 a.m. Gary C. Dent, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (919) 292-5487.

RALEIGH—Unprogrammed. Worship 10 a.m. 625 Tower Street.

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

WILMINGTON—Unprogrammed worship 11:00 a.m., discussion 10:00 a.m., 313 Castle St.

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

North Dakota

FARGO—Unprogrammed meeting, 10:30 a.m. Sundays, 1239 12th St. N. 234-0974.

Ohio

AKRON—Unprogrammed worship and First-day school.

119 Augusta Ave. Zip: 44302. (216) 867-4968 (H) or 253-7151 (AFSC).

ATHENS—10 a.m. 18 N. College St. (614) 592-5789.

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

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

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

TOLEDO—Rilma Buckman, (419) 385-1718

CINCINNATI—Eastern Hills Friends Meeting (previously Clifton Friends Meeting), 1671 Nagel Road, Sunday 10 a.m. 793-9242.

CINCINNATI—Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 861-4353. Byron Branson, clerk.

CLEVELAND—Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr. (216) 791-2220.

COLUMBUS—Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave. Call the Meetinghouse at (614) 291-2331 or Gerry Brevoort at (614) 268-2002.

DAYTON—Friends meeting FGC. Unprogrammed worship and First-day school 10 a.m. 1516 Salem Ave., Rm. 236. Phone: (513) 426-9875.

DELAWARE—Unprogrammed meeting and First-day school, 6:30 p.m., chapel room on the second floor of the OWU Memorial Union Building. (614) 369-0947.

GRANVILLE—Area worship group meets second and fourth Sundays 10 a.m. For information, call Mike Fuson: (614) 587-4756.

KENT—Meeting for worship and First-day school 10:30 a.m. United Christian Ministries Chapel, 1435 East Main Street. Phone 673-5336.

MANSFIELD—Unprogrammed meeting 10 a.m., first and third Sundays. (419) 756-4441 or 289-8335.

MARIETTA—Unprogrammed worship 10:30 a.m. Betsey Mills Club, 4th and Putnam Sts. Phone: (614) 373-2466.

OBERVILLE—Unprogrammed meeting, First-days: (216) 775-2368 or (216) 774-3292.

PARKERSBURG—Mid-Ohio Valley Friends. Phone (304) 422-5299 or (304) 428-1320.

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) 345-8664 or 262-7650.

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

ZANESVILLE—Area worship group meets first and third Sundays 10 a.m. For information, call Ginger Swank: (614) 455-3841.

Oklahoma

OKLAHOMA CITY—Friends Meetinghouse, 312 S.E. 25th. Unprogrammed meeting for worship 10 a.m. Quaker study group, midweek. (405) 632-7574, 631-4174.

STILLWATER—Unprogrammed meeting for worship 11 a.m. For information call (405) 372-5892 or 372-4839.

TULSA—Green Country Friends Meeting (unprogrammed); 4 p.m. worship, 5:15 p.m. forum, 6:30 p.m. potluck, each First Day. Call for location (918) 743-6827.

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—Meeting for worship 11 a.m. Sunday. 2274 Onyx St. Phone: 343-3840.

FLORENCE—Central Coast Meeting for worship 11 a.m., Second and Fourth Sundays. (503) 997-4237 or 997-7024.

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

SALEM—Meeting for worship 10 a.m., Forum 11 a.m. YWCA, 788 State St., 399-1908. Call for summer schedule.

Pennsylvania

ABINGTON—First-day school (summer-outdoor meeting) 9:45 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. (215) 794-7299.

CARLISLE—First-day school (Sept.-May). Worship 10 a.m. 163 E. Pomfret 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., Sunday. 24th and Chestnut Sts., (215) 874-5860.

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.

DOWNTOWN—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.

DUNNINGS CREEK—First-day school/Meeting for worship begins 10 a.m. NW Bedford at Fishertown. 623-5350.

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

ERIE—Unprogrammed worship. Call (814) 866-0682.

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.

GLENSIDE—Unprogrammed, Christ-centered worship. First-day 10:30 a.m., Fourth-day, 7:30 p.m. 16 Huber St., Glenside (near Railroad Station) Ph. 576-1450.

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

GWYNEDD—First-day school 9:45 a.m., except summer. Worship 11:15 a.m. Summerville Pike and Rte. 202.

HARRISBURG—Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 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, Haverford, 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 Millfin 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 & Sickles. Betsy McKinistry, clerk, (215) 444-4449.

LANCASTER—Meeting and First-day school 10 a.m. 110 Tulane Terr. 392-2762.

LANDSOWNE—First-day school 9:45 a.m., worship 10 a.m. Landsowne and Stewart Aves.

LEHIGH VALLEY-BETHLEHEM—Worship and First-day school 9:30 a.m. Programs for all ages 10:45 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.

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

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. July-Aug.) Joint First-day school 9:30 a.m. at Media, Sept.-Jan., and at Providence, Feb.-June., 125 W. Third 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 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352 N. of Lima. 358-3212.

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

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

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

NEWTOWN SQUARE (Del. Co.)—Meeting 10 a.m. Rte. 252 N. of Rte. 3. (215) 566-4808.

NORRISTOWN—Meeting for worship and First-day school 10 a.m. on First Day at Swede and Jacoby Sts. Phone: 279-3765. Mail: P.O. Box 823, Norristown, PA 19404.

OXFORD—First-day school 10 a.m., Meeting for worship 11 a.m. 260 S. 3rd St. (215) 932-8572. Janet P. Eaby, clerk. (717) 786-7810.

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—11 a.m., 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.—10 a.m. on Thursdays.

FRANKFORD—Penn and Orthodox Sts., 10:30 a.m.

FRANKFORD—Unity and Wain Sts., Friday eve. 7:30 p.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.; 4836 Ellsworth Ave., (412) 683-2669.

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

POCONO—Sterling—Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting. (717) 689-2353 or 689-7552.

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

QUAKERTOWN—Richland Monthly Meeting, 244 S. Main Street, First-day school and meeting for worship 10:30 a.m.

RADNOR—Radnor Meeting for worship and First-day school 10 a.m. Conestoga and Sproul Roads, Ithaca, Pa. (215) 688-9205.

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.)—Worship and First-day school 10 a.m., Adult forum 11 a.m. Street and Gravel Hill Rds. (215) 364-0581.

SPRINGFIELD—Meeting and First-day school, 11 a.m., W. Springfield and Old Sproul Rds. Del. Co. 328-2425.

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. 425 N. Hight St. Carolyn Helmuth, 696-0491.

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 a.m., worship 11 a.m., For summer and vacations, phone: (717) 675-2438 or (717) 825-0675.

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.
YORK—Worship. 11 a.m. 135 W. Philadelphia St. (717) 854-8109.

Rhode Island

PROVIDENCE—Meeting for worship 11 a.m. each First Day. 99 Morris Ave., corner of Olney St.
SAYLESVILLE—Worship 10:30 a.m. each First Day. Lincoln-Great Rd. (Rte. 126) at River Rd.
WESTERLY—Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (203) 599-1264.
WOONSOCKET—Smithfield Friends Meeting, 108 Smithfield Road, (Rte 146-A). Unprogrammed worship 9:30; pastoral worship 11 a.m. (401) 762-5726.

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.
HORRY—Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (803) 365-6654.

South Dakota

SIOUX FALLS—Unprogrammed meeting 11 a.m. 2311 S. Center Ave., 57105. Phone: (605) 338-5744.

Tennessee

CHATTANOOGA—Worship 10 a.m., discussion 11:30 a.m. 335 Crestway Drive. Co-clerks: Becky Ingle, (615) 629-5914; Judy Merchant, (615) 825-6048.
CROSSVILLE—Worship 9:30 a.m., then discussion. (615) 484-6059 or 277-5003.
FARRAGUT—Worship group. St. Elizabeth's Episcopal Church. 690-5491.
JOHNSON CITY—Tri-cities, 11 a.m. Sunday: Clerk, Betsy Hurst. Home: (615) 743-6975. Work: (615) 743-5281. Catholic-Episcopal Center, 734 West Locust St.
MEMPHIS—Unprogrammed meeting, child care 11 a.m. Special Studies Bldg. N. Pkwy at University, Rhodes College. (901) 323-3196.
NASHVILLE—Meeting and First-day school 10 a.m. 2804 Acklen Ave., (615) 269-0225. Penny Wright, clerk.
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 a.m. in the home of George and Martha Floro. Call (915) 837-2930 for information.
AUSTIN—Forum 10 a.m., unprogrammed worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square. Paul Stucky, clerk.
CORPUS CHRISTI—Unprogrammed worship 10 a.m. Call Charles Arguelli, (512) 991-2505.
DALLAS—Sunday 10 a.m. 5828 Worth St. Clerk, Ward Elmendorf, 826-2071; or call 821-6543.
EL PASO—Meeting at 10 a.m. Sunday. 2821 Idalia, El Paso, TX 79930. Please use the back door. Phone: (915) 534-8203. Please leave a message.
FORT WORTH—Unprogrammed meeting at Wesley Foundation, 2750 West Lowden, 11 a.m. Discussion follows worship. (817) 428-9941.
GALVESTON—Meeting for worship, First-day 10 a.m.; 1501 Post Office Street. (409) 762-1785.
HILL COUNTRY—Unprogrammed worship 10:40 a.m., discussion 10 a.m. Kerrville, TX. Clerk: Sue Rosier (512) 698-2592.
HOUSTON—Live Oak Meeting, 1003 Alexander. Meeting for worship 11 a.m. year round. Discussion 9:30 a.m. except summer. Phone: clerk, Dee Rogers: (713) 358-3711 or Meetinghouse: (713) 862-6685 for details.
LUBBOCK—Unprogrammed worship, Sunday morning 10:45-11:45 a.m. United Campus Ministries Building, 2412 13th St. (806) 745-8921.
MIDLAND—Worship 5 p.m. Sundays. Clerk, Mike Gray, (915) 699-5512.
RIO GRANDE VALLEY—Winter worship group Sunday mornings. For location call Carol J. Brown 686-4855.
SAN ANTONIO—Discussion 10:00 a.m., unprogrammed worship 11 a.m. at Methodist Student Center, 102 Belknap, San Antonio, TX 78212. Third First Days, 9:30 a.m. Meeting for Business with potluck at rise of worship; Lori Ratcliff, clerk, 13647 High Chapel, San Antonio, TX 78231. (512) 493-1054.

Utah

LOGAN—Unprogrammed meeting and First-day school. Sundays, 10:30 a.m. 220 N. 100 E. Call 563-3345, or 752-2702.
SALT LAKE CITY—Unprogrammed meeting and First-day school 10 a.m. Friends Meeting House, 161 E. Second Ave. Phone (801) 359-1506, or 582-0719.

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) 864-7364, or (802) 863-3014.
MIDDLEBURY—Worship 10 a.m. at Parent/Child Center. 11 Monroe Street. Middlebury. (802) 388-7684.
MONADNOCK—The Meeting School, Rindge. Summer, 9:30. Clerk: (603) 673-4821 or 924-6150.
PLAINFIELD—Each Sunday at 10:30 a.m. Call Hathaway, (802) 223-6480 or Gilson, (802) 684-2261.
PUTNEY—Worship, Sunday, 10:00 a.m. Rte. 5, north of village, Putney.
WILDERNESS—Sunday meeting for worship at 10 a.m. in Wallingford, Rotary Building, N. Main St. Phone Kate Brinton, (802) 228-8942, or Leo 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—Discussion 10 a.m., Worship 8:45 and 11 a.m. (childcare available) except summer, Worship only 8:45 and 10 a.m. 1104 Forest St. Phone: (804) 971-8859.
FARMVILLE—Worship 10 a.m., discussion 11 a.m. 223-4160.
HARRISONBURG—Unprogrammed worship, 5 p.m. Sundays, Rte. 33 West. (703) 433-8574 or 885-7973.
LEXINGTON—Maury River Meeting, 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.
NORFOLK—Worship and First-day school at 10 a.m. Phone (804) 627-6317 or (804) 489-4965 for information.
RICHMOND—Worship 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. 358-6185.
RICHMOND—Midlothian Meeting. Worship 11 a.m., children's First-day school 11:15 a.m. (804) 379-8506.
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 Rad., 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) 867-1018.

Washington

BELLEVUE—Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (206) 747-4722 or 587-6449.
OLYMPIA—Worship 10 a.m. 219 B Street S.W., Tumwater. First Sunday each month; potluck breakfast at 9 a.m. Address: P.O. Box 334, Olympia, WA 98507. Phone: 943-3818 or 357-3855.
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. 747-7275 or 534-0793.
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

MORGANTOWN—Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Lurline Squire (304) 599-3109.
PARKERSBURG—Unprogrammed worship, first and third First Days at 10:30 a.m. 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 Jill Hardy, clerk, (414) 337-0904.
MADISON—Meeting House, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9:00 & 11:00 a.m., Wednesday at 7:00 a.m., 12:00 noon, 5:15 & 8:30 p.m. Children's Classes at 11:00 a.m. Sunday.
MILWAUKEE—Meeting for worship 10:30 a.m. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.

Wyoming

JACKSON—Unprogrammed meeting and First-day school; Information phone: (307) 733-5680 or (307) 733-9438.
LARAMIE—Unprogrammed worship 9 a.m. Sundays. UCM House, 1115 Grand. Call 742-5969.

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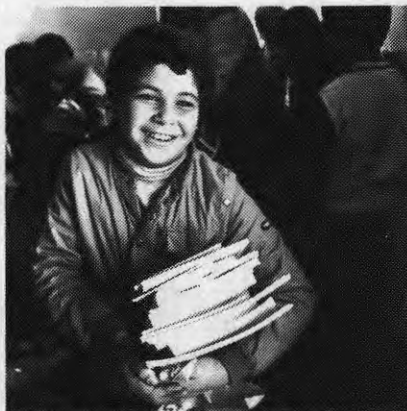
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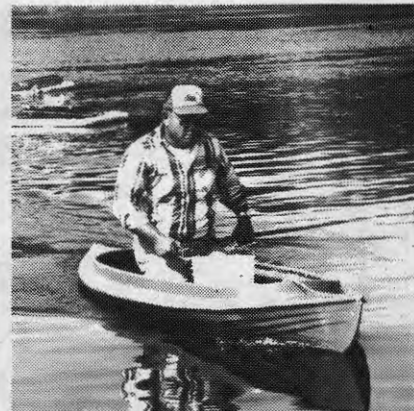
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