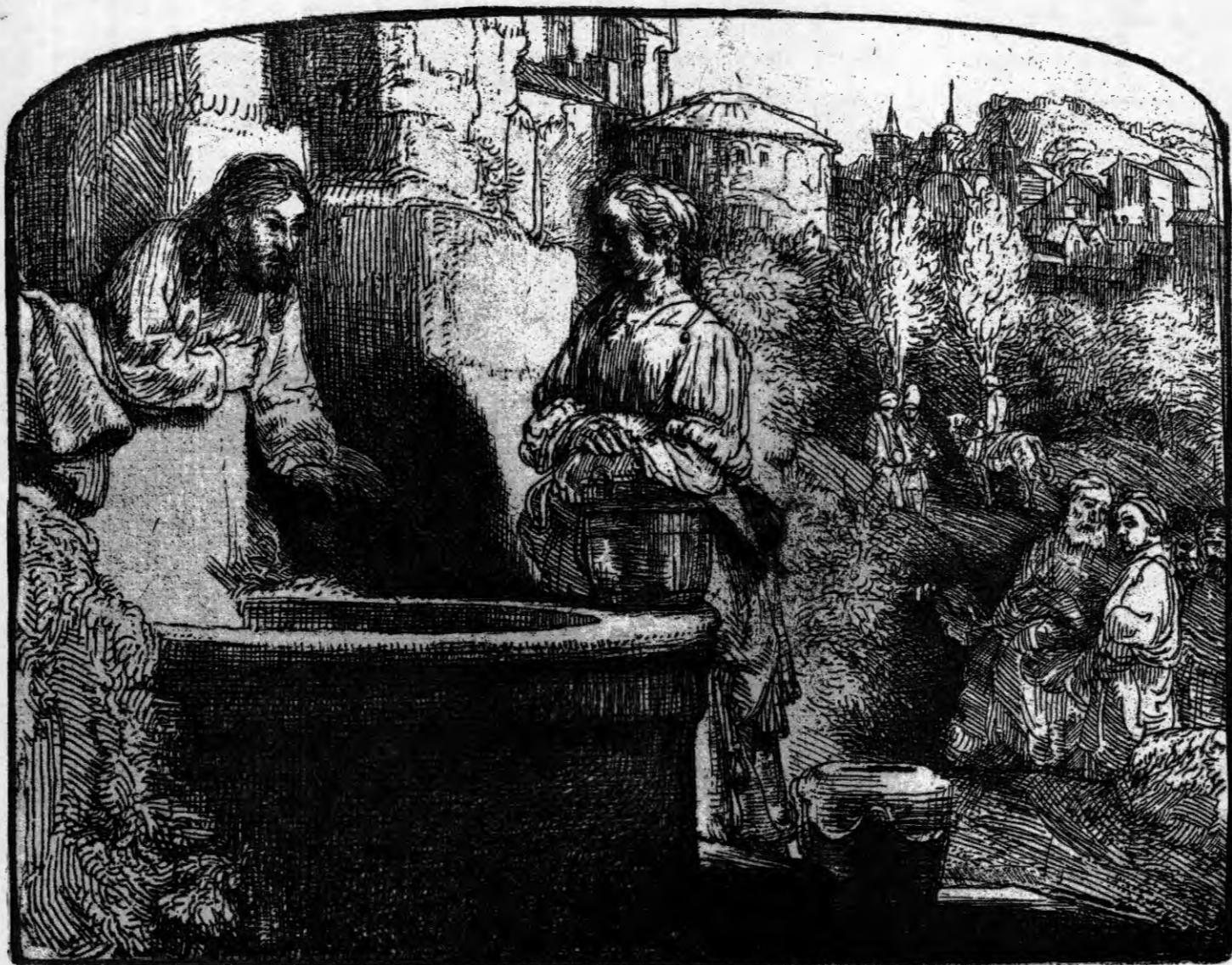


February 1995

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



**The Experience of Divinity**  
**Thomas R. Kelly: A Fresh Perspective**  
**New Queries**



#### Editor-Manager

Vinton Deming

#### Assistant Editor

Timothy Drake

#### Art Director

Barbara Benton

#### Development Consultant

Henry Freeman

#### Marketing and Advertising Manager

Nagendran Gulendran

#### Production Assistant

Kenneth Sutton

#### Secretary

Edward Sargent

#### Bookkeeper

James Neveil

#### Circulation Assistant

Nyree Gleaves

#### Volunteers

Jane Burgess, Emily Conlon, Marguerite Clark,

Gwen Neveil, Robert Sutton

#### Board of Managers

Irwin Abrams, Jennie Allen, Frank Bjornsgaard,

Sue Carnell, Marguerite Clark, Barbara Coffin,

Emily Conlon, Phoebe Cottingham (Asst.

Treasurer), Richard Eldridge (Clerk),

Deborah Fisch, Marty Grundy, Kitty Harrison,

Robert Kunkel, Carol MacCormack,

Mary Mangelsdorf, Richard Moses (Treasurer),

Jack Mongar, Lee Neff, Caroline Balderston Parry,

Julie Ries, Margery Rubin (Asst. Clerk),

Mary Ellen Singsen, Carolyn Sprogel,

Robert Stauffer, Robert Sutton, Carolyn Terrell,

Wilmer Tjossem, Alice Wiser (Secretary).

#### Honorary Managers

Eleanor Stabler Clarke, Mildred BinnsYoung

FRIENDS JOURNAL (ISSN 0016-1322) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955). It is associated with the Religious Society of Friends.

• FRIENDS JOURNAL is published monthly by Friends Publishing Corporation, 1501 Cherry St., Philadelphia, PA 19102-1497. Telephone (215) 241-7277. Accepted as second-class postage at Philadelphia, Pa., and additional mailing offices.

• Subscriptions: one year \$21, two years \$40. Add \$6 per year for postage to countries outside the U.S., Canada, and Mexico. Individual copies \$2 each.

• Information on and assistance with advertising is available on request. Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.

• Postmaster: send address changes to FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102-1497

• Copyright © 1995 by Friends Publishing Corporation. Reprints of articles available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words. Available on microfilm from University Microfilms International.

PRINTED ON RECYCLED PAPER

#### Moving? Let us update your subscription and address.

Write or call:

FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102-1497  
(215) 241-7277; Fax (215) 568-1377

## Among Friends

# A Little Gospel (Dis)Order

Who says Friends are a bunch of sourpusses who can't have any fun? Well... it's been suggested a time or two. After all, things do get *awfully* serious around our meetings sometimes. You know, those *heavy* financial discussions on the budget, social concerns staring us in the eye, the leaky meetinghouse roof that needs fixing, what to do about disruptive attenders. . . . Not always happy stuff to deal with.

But listen-up, now—there's a glimmer of hope out there on the Quaker landscape. It emanates from Friends in Putney, Vermont. Now, you might assume Friends there, with the onslaught of winter, have very little to be joyful about: those who venture out to meeting, you might think, will get buried up to their eyebrows in snowdrifts; those who stay at home will fill their time repairing frozen pipes, cleaning ashes from the wood stove, trying to keep the kids from fighting. . . and desperately scanning the travel section for bargain air fares to Daytona Beach.

But not so. A midwinter missive we received from Putney Meeting's clerk, Douglas Cox, leads us to believe Friends in those climes have not been overcome by cabin fever, at least not yet. Not only are they getting out to meeting, but (can you believe) they are singing. That's right, *singing*—and writing songs too! Furthermore, they want to get the rest of us unprogrammed Quaker sorts singing too.

To quote Friend Douglas, "we're sponsoring a song-writing contest. Believing that humor and music are two of the best ways to truth and to growth, our chosen vehicle is an adaptation of that old camp song 'You Can't Get to Heaven'. . . . If you don't know the tune, ask someone who's been to camp. The chorus is the same tune as 'Study War No More.' "

Putney Friends, for instance, have come up with this new version entitled "I ain't a-Gonna Grieve My Clerk No More," which goes like this:

*Oh you can't build consensus  
With an old curmudgeon  
'Cause though the Spirit leads  
That fool ain't budgin'!*

*I ain't a-gonna grieve my clerk no more!  
I ain't a-gonna grieve my clerk no more!  
Ain't a-gonna grieve my clerk no more!*

Get the idea? Friends are invited, even encouraged, to write additional verses, which may be *Procedural* (like the one above); *Topical* (such as "Oh we can't build consensus/On Social Concerns/'Cause the issues have/So many twists and turns!"); *Positive* ("Oh we can build consensus/At Putney Meeting/'Cause we come together/With a loving Greeting!"); or, just plain *funny*!

And there aren't many rules for the contest either: "Entries must be singable, true (at least in someone's experience), and inoffensive. Winning verses will be those judged to be most effective at teaching and inspiring Gospel (as in music) Order, and will be published in a future edition of FRIENDS JOURNAL. Winners will receive some sort of ecclesiastical indulgence (probably in the form of magic pennies from heaven). All entries become the property of the Holy Spirit(ual as in music) and will be returned many fold."

So, Friends, who can resist this opportunity? You may send your entries, postmarked no later than April 1, 1995, to: Putney Friends Meeting, Dept. of Gospel (as in music) Order, P.O. Box 381, Putney, VT 05346. Enclose a stamped, self-addressed envelope if you'd like a copy of all entries submitted. And look for the winning entries in these pages!

*Vinton Deming*

## Next Month

The Multicultural Challenge to Quakers  
Theology on the Road  
Dealing with Rape as a Family



# FRIENDS JOURNAL

February 1995  
Volume 41, No. 2

## Features

- 7 Listening: A Quaker Kind of Prayer**  
Vicki Rhoades  
*A heart transplant operation gave her a new life and a new awareness of her Quaker faith.*
- 8 The Experience of Divinity**  
Arthur Rifkin  
*Jesus as real person? or as embodiment of God's spirit? The Scriptures present conflicting views.*
- 11 New Queries**  
Fred Bewley  
*Answers may not come at once—but only in time, and in the stillness of worship.*
- 12 Thomas R. Kelly: A Fresh Perspective**  
T. Canby Jones  
*From deep personal despair to radiant life: a more balanced understanding now emerges.*
- 15 A Continuing Ministry of Friends**  
Sally Rickerman  
*Quakers in the classifieds? A different approach, for sure, from Fox's preaching on Pendle Hill!*
- 18 Flushing Meeting's Tricentennial**  
Jennie H. Allen  
*Friends gathered to celebrate a rich history of religious freedom and individual conscience.*
- 20 Quaker Crostic**  
William F. Maxfield  
*Here's just the thing for a long winter's night.*

## Departments

- 2 Among Friends**
- 4 Forum**
- 5 Viewpoint**
- 22 AFSC Notes**
- 23 Reports**
- 25 News of Friends**
- 26 Bulletin Board**
- 27 Calendar**
- 28 Books**
- 31 Milestones**
- 32 Classified**
- 34 Meetings**

## Poetry

- 10 Great Blue Heron**  
Caroline Balderston Parry

Cover etching by Rembrandt



## Recognizing God's love

I am grateful for Robert Schutz's Viewpoint (*FJ* Dec. 1994), as it helped to clarify my thinking. I agree that greed has a spiritual source. In addressing the material inequalities in the world, I think we need to take a hard look at the nature of that spiritual source before we can decide how best to address it.

I have observed that much greed (and its symptoms, e.g. theft, dishonesty) arises out of a fundamental ignorance of the abundance of God's love that is instantly and endlessly available to us. It appears to me that this ignorance, in turn, may have different sources, such as one may not ever have heard of God's love or may not have recognized it. Also, having heard of God's love, one may have chosen not to accept it, or have chosen only to accept it partially, when convenient, for example. (In my observations, a full or growing acceptance of this love necessarily results in its expression through one's actions in the world.)

There may be other facets of the spiritual source(s) of greed. These need to be explored and examined. In any case, it seems to me that there is no reason to suppose that a course of action involving only material concerns could effectively eliminate greed. Its sources will still remain.

Actions are of course necessary. However, it seems to me that disembodied action—i.e., action that does not arise out of the spiritual ground that is our source, but perhaps arise out of our rational understanding of the world—cannot effectively impinge on the material inequalities present in the world.

Linda Jenkins  
Eaton Center, N.H.

## Secrets of the heart

My thanks for the double article by Larry Miller, "Clarence Pickett and the Alger Hiss Case" (*FJ* Nov. and Dec. 1994). In connection with a book on U.S. religion in the '50s I have been working on, I had been doing investigation of the Hiss-Chambers-Nixon Quaker connection, and I found Miller's new documentation of great value.

One further datum perhaps should be added. In 1952 that outstanding pacifist, Friend, and director of the Fellowship of Reconciliation A.J. Muste wrote a long review article on Whittaker Chambers's *Witness*. Characteristically blunt, utterly independent, and insightful, he found much to make him uncomfortable in Chambers's tortured mentality and tendency to gross exaggeration. But Muste does not entirely dispute Chambers's factual claims, and on the basis of his own intimate connection with the far left in the 1930s, states,

"Though I have no recollection that anyone ever told me this, I had a distinct recollection that in the non-Stalinist radical circles in which I once moved, Alger Hiss had been regarded as a 'Stalinist'" (*Fellowship*, July 1952).

I certainly do not claim any final answer to the question of Hiss's guilt or innocence of espionage. It should be borne in mind that he was convicted only of two counts of perjury, in regard to his denial he had passed State Department documents to Chambers in 1938, and his denial that he had seen Chambers after January 1, 1937. Hiss was and is, as Miller makes clear, undoubtedly in many ways an admirable person, devoted to the cause of peace. Friends should feel no shame in their association with him or with Priscilla Hiss. Yet to what extent, in the late '40s and after, he may have held in reserve parts of the truth about his earlier life in a very different time may never be known.

The worst feature of that era's communist infatuation was its capacity, so much at odds with Quakers speaking truth, to make language subordinate to revolutionary solidarity and imperatives. Still another person from that time of strong Quaker background, the refugee from Nazism and convicted (in England) atom bomb spy Klaus Fuchs, looking back, spoke of his "controlled schizophrenia" as a Soviet agent, saying, "In the course of this work I began naturally to form bonds of personal friendship and I had to conceal from them my inner thoughts. I used my Marxist philosophy to establish in my mind two separate compartments. . ." (cited in Rebecca West, *The New Meaning of Treason*).

A.J. Muste called Whittaker Chambers's *Witness* a book everyone ought to read but which "only God could review." Extrapolating, one could say the same about the entire mess and its extraordinary Quaker thread. Seldom has so much by way of final understanding depended on knowing secrets of the heart which, by definition, are known only to God.

Robert S. Ellwood  
Los Angeles, Calif.

## More or less Light?

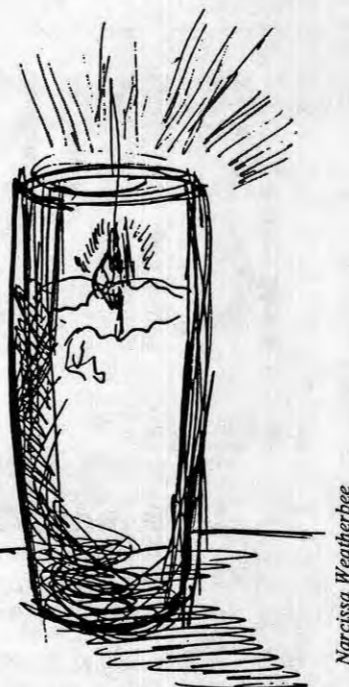
In response to David Zarembka (Forum Dec. 1994), and usage of *dark* and *light* among Friends, I am reminded of several related concerns. When the new songbook comes out, it will be tempting to refer to the book as an "itnal." The lyrics have been purged of reference to gender, the sovereignty of God, and dark and light. It seems to matter not when, or under what conditions, these lyrics were written. Our zeal for revision knows no bounds.

One question I have comes from the query, "Do we center our awareness on the

presence of God so that all other things take their rightful place?" One day, as a visitor to a meeting, I observed a troubling incident. During meeting, the children had been preparing an epistle. At the rise of meeting, they brought it in to share with the adults. Did we thank them for sharing their ministry with us? Did we congratulate them on taking their spirituality seriously? Did we say we appreciated the message of the epistle? Unfortunately, we did not. The first several responses to these children were suggestions on how they should revise to make their language more correct. What is the reason for which we gather? How did we demonstrate how the Spirit works among us in our response to these children?

In 1872 a Friend wrote the lyrics, "Dear Lord and Father of Mankind." These words have been revised, despite the line which follows, "Forgive our foolish ways." It seems to me that people have always had foolish ways. The vigor of our revisionism and its result in our inability to sing in unison does indeed seem foolish. This reminds me of our founding Friend, Margaret Fell, and her words on obsession with clothing. We are caught up in another "silly poor gospel."

With the controversy over using the words *dark* and *light*, are we becoming Quaker gray in a new and literal sense? During the late 1970s, when lentil loaf, tofu patties, and rock-hard bran bread dominated the potluck table, one family with teenagers referred to the offerings as the "cruel gray gruel school" of cooking. To many writers portraying a bleak future, such as George Orwell in 1984, the world is gray and devoid of love, liveliness, and color. Songs that have been screened and corrected for all of the things that could exclude or offend anyone seem like gray pablum. In all of our lengthy discussions on what is acceptable,



Narcissa Weatherbee



# Reestablish Youth Programs

When I read the comments of Steve Cary (AFSC Notes, Oct. 1994), I was most angry and frustrated. I grew up serving the American Friends Service Committee in at least three different Youth Services Division programs and am in the Religious Society of Friends (not the AFSC) today because of those opportunities for service. I was an AFSC summer workcamper in (alas) the last group of young adults to go to Europe in the summer of 1961. A year later, while serving on the College Committee of the AFSC region in San Francisco, my wife and I led two Institutional Service Units out of Napa State Hospital. Later as a VISA volunteer for AFSC in Tanzania, I satisfied my alternative service as a CO in the first two years of what stretched into seven years of work in that country.

I get angry at the reasons given for why the workcamp program particularly was laid down; I have heard them all, including arguments not mentioned in Steve Cary's article that given the nature of modern machines, unskilled young people just can't keep up. If Steve were to speak the naked truth, the AFSC, like all organizations, had its factions, and in the struggle for scarce resources within the organization, Thelma Howe and the Youth Services Division lost the battle against those who had a vision of a much more "professional" organization. I spent years in dialogue with old-time AFSC fundraisers and am well aware of how difficult workcamps were to fund. I work every day to help raise money for a contemporary workcamp organization, and I can safely report that it is probably no easier to find funds now than it was 33 years ago when AFSC laid down her workcamp program.

To say that AFSC could not cope with the revolutions of sexual freedom and the drug culture is to miss some very important lessons. One of these lessons is that AFSC never made the financial commitment to provide the adult workcamp leadership that she eventually learned to do in the VISA program.

In that last group of some 30 to 50 AFSC workcampers heading out to Europe and Africa in 1961, there were no adult leaders and no actual work training for what we were to encounter. We "flew by the seat of our pants," and in the short term probably accomplished very little. Indeed, the AFSC was lucky none of her volunteers died during those workcamps as some of the projects were dangerous to the health and safety of their participants.

Yet another reason I bristle is when Steve talks about weekend workcamps as "Band-Aid" efforts. Let us be very clear, some of the organizations Washington Quaker Workcamp (WQW) volunteers serve are involved in "Band-Aid" programs. Martha's Table feeds over 1,000 hungry and homeless people seven days a week, 52 weeks out of the year, no matter the conditions. This last winter, for example, when weeks passed without mail delivery in Washington, D.C., because of snow and ice, Martha's Table vans never missed their appointed rounds delivering food to the scheduled street corners throughout the city. A Band-Aid? Of course, but absolutely essential. More than 7,000 volunteers a year make the sandwiches, hot soup, dessert, and drinks and then deliver them to the appointed street corners so others can eat every day. I know that AFSC philosophy is to spend her resources removing the causes of homelessness and hunger, but in the real world of Washington, D.C., this Band-Aid is an essential resource for the real people on our streets. It is also a place for our youth to serve.

Volunteers from WQW are increasingly involved, too, in the construction of new houses. They work side by side with the working poor who have qualified for self-help housing programs where, with nine or ten other families, they build their own homes with a one percent mortgage. To quote one volunteer's evaluation, "This is not a Band-Aid program. . . you know that your efforts will see ten homeless families decently housed and no longer a homeless statistic." Such efforts are needed and valid. We should be proud our youth want to serve in such ways. And, because we have skilled adult leaders involved in training and then working alongside our volunteers, they are very productive.

The Bible says, "Where your treasure is, there will your heart be also." Do we treasure our youth enough to immerse them in our calling to service—be it Band-Aid or long term? There are many youth—Quaker and others—who want to serve in a "nonprofessional" capacity. Witness the healthy workcamp programs run by the Mennonite Board of Missions and others.

Friends' repeated request to AFSC to reestablish a vigorous youth program will continue to be made. Continual efforts to explain why the professional AFSC laid down their youth programs only beg the questions asked. Until AFSC rethinks her dedication to youthful service or gives some of her resources into other Quaker organizations doing such work, the queries will only increase.

Harold B. Confer

*A member of Adelphi (Md.) Meeting, Harold Confer is executive director of Washington Quaker Workcamps.*

are we losing sight of that life and power that brings us together in the first place?

Jane Snyder  
Myrtle Point, Oreg.

Initially after reading David Zarembka's letter I thought him to be nitpicking. But after symbolically walking in a dark person's shoes, I have come to feel differently. I believe I too would feel hurt. Perhaps a term such as *dimness* or *shadows* would be more appropriate, and less hurting.

Anthony Eisele  
Philadelphia, Pa.

One ignores darkness to one's detriment.

Light casts no shadow only in a complete void. No other word can substitute, and one's very existence includes both, just as a stepping stone or coin cannot exist without two sides.

Ruth W. Marsh  
Houston, Tex.

Not only are the words *light* and *dark* appropriate on your pages, they are essential. Anyone with even a casual knowledge of Friends' tradition knows they help to express a fundamental aspect of our belief.

The portion of the electromagnetic spectrum that human beings are able to see is called *collectively light*. We know that it is a composite of all the colors visible to us. We call the absence of visibility *darkness*.

If some members of contemporary society want to confuse communication by equating *light* with Caucasians and *dark* with non-Caucasians they are free to do so. But they should not attempt to hinder people who are part of the Religious Society of Friends from communicating an important principle: though at times we may be in darkness, we search for and respond to the Light that is central to all human beings.

Norval Tucker  
Iowa City, Iowa

I don't suppose anyone would seriously suggest that when George Fox spoke of an ocean of darkness and death, or of an infinite ocean of love and light, he was

preaching racism any more than was the evangelist when he wrote, "The light shines in the darkness, and the darkness has not overcome it." Religious metaphors of light and darkness are ancient and widespread, and are not confined to Quakerism or even to the Judaic-Christian tradition. If it is insisted that continued use of these metaphors under present conditions goes to show that we are racists, can we not gently suggest that even anti-racism, if pursued over-zealously, can become a kind of bigotry?

All censorship risks absurdity, especially in what I shall dare to call gray areas. If JOURNAL contributors are to be forbidden to speak of "struggling with pain and darkness" (the phrase most recently complained of), will they also be forbidden to quote passages from the Bible or George Fox? Are the editors to be on the prowl for references to the Dark Ages, and alert to ward off the darkness latent in such words as *denigrate*? May a book reviewer be excused for praising an author's views as *enlightened*? I, for one, would be reluctant to submit a manuscript that might be bowdlerized in any of these ways.

Robert Kunkel  
Chapel Hill, N.C.

David Zarembka apparently has nothing better to do than to try to make a mountain out of a mole hill. In fact, he hasn't even got a mole hill to start with. Just use the meaning of words as in a dictionary and as your interpretation in the sense you mean them, and don't give it another thought.

Nelson Babb  
W. Suffield, Conn.

Those Friends who worry that the Quaker concept of the Light within might be covertly racist obviously do not understand the nature of light. As any physicist can tell you, light is clearest and brightest when it includes as many colors as possible.

William Ashworth  
Ashland, Oreg.

I have difficulty understanding the justification of changing the wording of Forum letters to reflect your views as to the requirements of sensitivity or accuracy—particularly if such changes are made without consultation with the writer. If a writer *is*, in fact, insensitive or inaccurate, why not let the insensitivity or inaccuracy stand exposed, or, at least, open to debate or correction?

The notion that metaphors of *light* and *darkness* have racial implications strikes me as rather far-fetched. Indeed, those who are determined to see some racial connection

here would do well, it seems to me, to consider that dark-skinned people are precisely those who have been (directly or ancestrally) most exposed to the light. In any event, the metaphor of Light, as used in the discourse of our religious tradition, seems to me very apt, and wholly lacking in racial connotations, intentional or otherwise, even if, as may be the case, a few unenlightened (oops) folk in the past may have used *light* and *dark* metaphors with invidious racial intent.

Loomis Mayer  
Croton-on-Hudson, N.Y.

In Africa, as anywhere else in the world, day follows night and night follows day. In the day, the sun spreads light. In the night, it is dark, and people cannot see until the sun returns, probes each corner, and dispels the shadows.

Whatever the color of an individual's skin, this phenomenon is common to each human eye. Likewise it is common in each human heart; in our own tradition, it starts with George Fox's two great "oceans."

It is a metaphor which is both vivid and valid, and which does harm to no one, except to those who look for harm in all things.

Paul Thompson  
Shropshire, England

## Working for abolition

We are Friends who for a number of years have been working for the abolition of the death penalty and ministering to death row prisoners. Our work has included death row visitation, participation in public vigils, advocacy, presentation of programs on the death penalty, and participation in abolitionist organizations. It is our experience that though there is a rich history of Quaker opposition to capital punishment, at present there is not a great deal of activism on this issue among Friends. We have thus taken initial steps toward formation of a national organization to be called the Friends Committee to Abolish the Death Penalty (FCADP). The Criminality and Restorative Justice Committee of Baltimore Yearly Meeting has agreed to assume temporary oversight responsibility.

The purposes of the committee are to: advocate for the abolition of the death penalty; foster communication and support among Friends throughout the country; encourage increased activism in Friends meetings; and nurture the process of victim-victimizer reconciliation in the light of God's love.

Initially we expect the primary vehicle of communication to be a quarterly newsletter, *The Quaker Abolitionist*. It will include facts about the death penalty, actions being taken

by Friends and others around the country, stories by and about death row prisoners, book reviews, and information on prisoners scheduled for execution. To subscribe, please contact Charles Obler, 802 W. Third St., Farmville, VA 23901; enclose a check for \$9 (\$6 low-income, free to death row prisoners) payable to "Baltimore Yearly Meeting," earmarked for the FCADP. Please send newsletter submissions to Tim Lietzke, Rt. 2, Box 112N, Keysville, VA 23947.

Also, we are interested in establishing a network of state coordinators. If you are interested in assisting, please contact Kurt Rosenberg, 11450 Schuylkill Rd., Rockville, MD 20852.

Kurt Rosenberg  
Bethesda (Md.) Meeting  
Tim Lietzke

Quaker Lake (Va.) Meeting

## All life is precious

I was distressed to read in Harriet Heath's article (Parents' Corner, Dec. 1994) of people teaching children to fish. Don't they realize they are teaching them to torture and kill? How would we like a hook in our mouth and our body weight pulling on it? Fish suffer and want to live also.

I used to enjoy hiking with my father and making baskets with a hoop in our yard. You don't have to kill. I've been a vegetarian for almost 50 years. *All life is precious.*

Dorothy Scott Smith  
Satellite Beach, Fla.

## Buckish slang?

I found these neat entries in the 1811 *Dictionary of the Vulgar Tongue* (London), "a Dictionary of Buckish Slang, University Wit, and Pickpocket Eloquence":

*Autem Quavers*—"Quakers"

*Autem Quaver Tub*—"A Quaker Meeting House"

*Quakers*—"A religious sect so called from their agitations in preaching"

*Wet Quaker*—"One of that sect who has no objection to the spirit derived from wine"

Yours in fun,  
Dana Raphael  
Westport, Conn.

FRIENDS JOURNAL welcomes Forum contributions. Please try to be brief so we may include as many as possible. Limit letters to 300 words, Viewpoint to 1,000 words. Addresses are omitted to maintain the authors' privacy; those wishing to correspond directly with authors may send letters to FRIENDS JOURNAL to be forwarded. Authors' names are not to be used for personal or organizational solicitation. —Eds.



# LISTENING:

## *A Quaker Kind of Prayer*

by Vicki Rhoades

My heart had deteriorated to the point where I could no longer leave the hospital. My only option was to have a heart transplant. The hereditary heart disease that had taken my mother at my current age was now closing in on me. I had been on the transplant waiting list for seven months before becoming too ill to continue as an outpatient, so I was mentally and emotionally prepared for the operation. The waiting was not as stressful as most would think. My husband and I had discovered the Quaker faith about the same time I found out I was accepted on the transplant list, and our Quaker friends told us they were "holding us in the Light." Although this was a new concept to me, I found it very comforting and reassuring.

I had been hospitalized for five weeks when my nurses woke me up at 7:00 a.m. on April 21, 1994, saying, "We think we have a heart for you." Strangely enough, rather than feeling afraid, I was very excited and hopeful. By 2:00 p.m. I was in surgery, and the next few days in the Intensive Care Unit were a blur. As I started to recover from my heart transplant, I began to feel the joy of being alive. I told my surgeon, "If I die of anything now, it will be from the overwhelming sense of joy that I feel. I feel my heart will burst!" During this time and every day afterward, my thoughts often turned toward my donor. I thought she must have been a very loving and giving person, a person who would want to preserve another's life even after her own life had ended. I had a strong sense that my donor was living on through me. The gift of her heart enabled me to live, and I felt a great responsibility to nurture it and live well. I felt great gratitude for this second chance.

Nearly two weeks of recovery in the hospital went by when it struck me! With all the gratitude I felt for the generosity of my donor, the skill of the Fairfax Transplant Team, and the support of my family and friends, had I

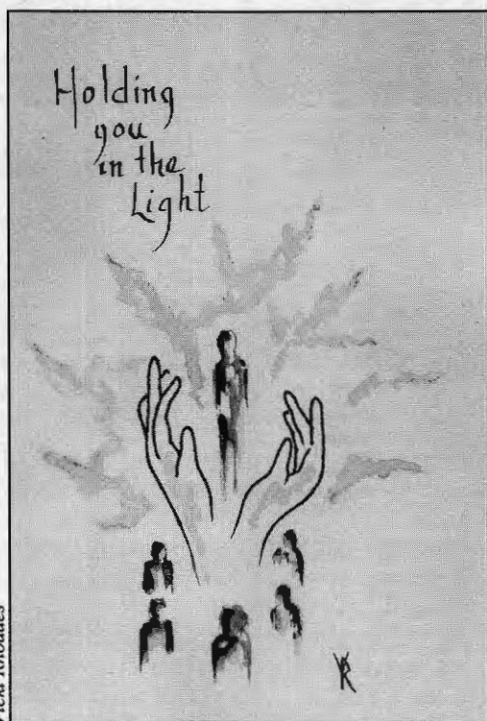
forgotten to thank God?! I had not prayed for health, recovery, or even in thanksgiving during the most critical time of my life. I wondered how this could have happened. Being brought up in the Catholic faith, I was ashamed that I had not gotten down on my knees, looked up to heaven, and thanked God for letting me survive. How could I be so thoughtless? Perhaps I didn't deserve all this happiness. In the midst of my anxiety, I tried to calm my mind.

I turned my mind and heart to the Quaker practice of listening to the Inner Light. While listening to the spirit of God within me, it became very clear that I had not ignored God, but that I was seeing God in everyone around me. I was

living my Quaker faith. I saw God in a new "Light." God was not the masculine, high-in-the-sky, father-head but a real spiritual presence within me and everyone around me. God is always available to us. He/She does not have to be summoned from afar. Perhaps for the first time in my life, I witnessed God's real presence, and I saw the face of God in every doctor, nurse, blood technician, housekeeper, family member, and friend. I did not have to look up to heaven to thank God. I thanked God in person.

Prayer does not have to be at a special time or place. Too often, prayer is only seen as asking God for counsel or divine intervention. Prayer can also be listening to the Inner Light available to all of us at all times. Instead of prayers going up to God, God's inspiration is coming to us when we take the time to listen.

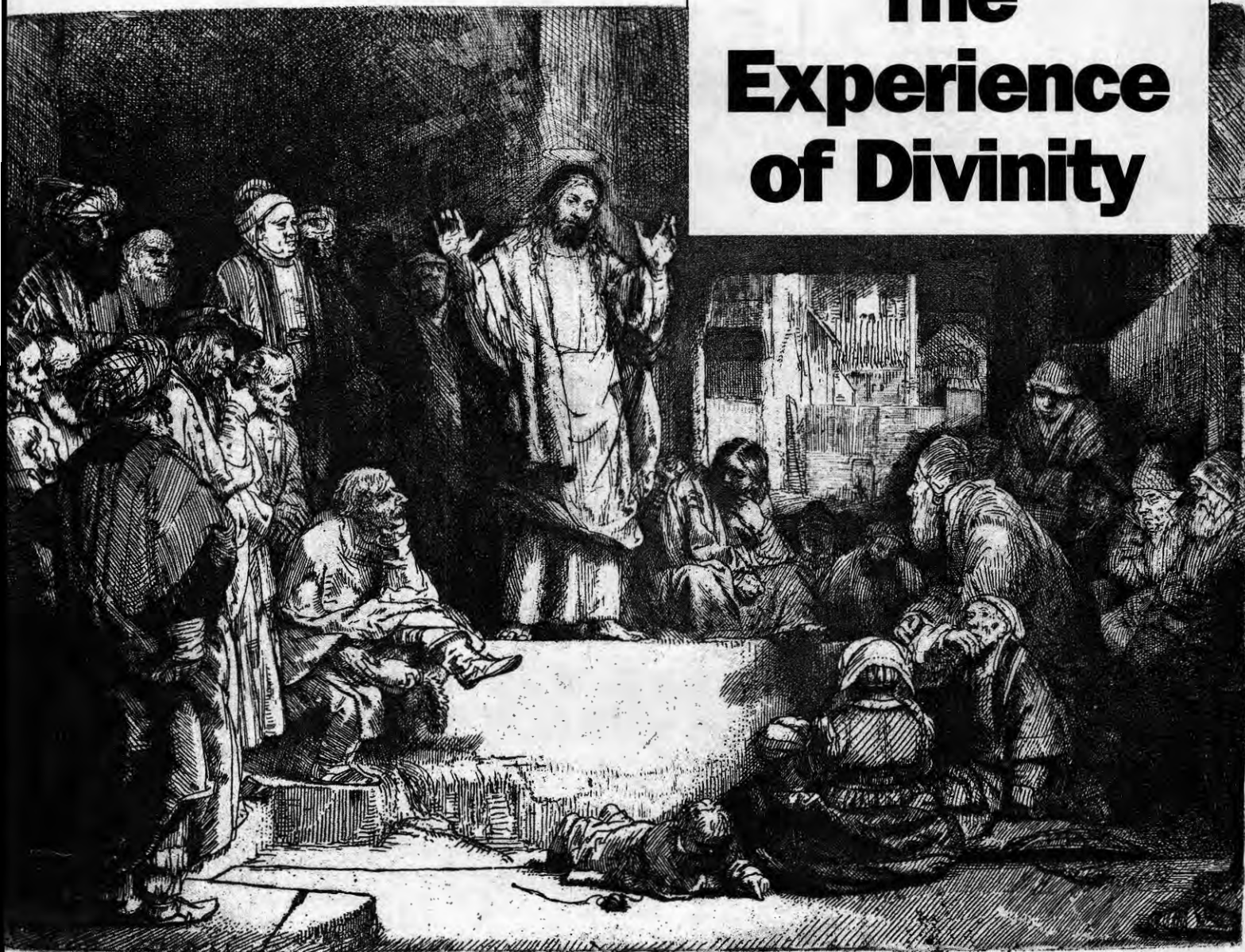
Most people would think that having a heart transplant would be a very frightening experience, but I found it quite the opposite. I had the opportunity to see God more clearly. I know now what my Quaker friends mean when they say, "We will hold you in the Light." I have felt that Light within me. I have been comforted by it, and I have seen it in others around me. How great is God's love that it is available to all of us at all times. All we have to do is listen. □



Vicki Rhoades

*Vicki Rhoades attends the Patuxent (Md.) Preparative Meeting. She lives in Sunderland, Maryland.*

# The Experience of Divinity



Rembrandt

by Arthur Rifkin

**S**hould we view Jesus Christ as a real person, no more divine than you or I, who taught timeless truths and whose great personality shines through all the increasingly dehumanizing layers of the Gospels and later writings? Or should we view him as a far from flesh-and-blood person, the embodiment of God's spirit, whose historical life counts for relatively little? Can we superimpose these views?

From Paul's letters, our earliest writings of Jesus, the historical person hardly

appears. "... [Jesus] was descended from David according to the flesh and was declared Son of God with power according to the spirit of holiness by resurrection from the dead, Jesus Christ our Lord" (Rom. 1:3). Paul's conversion came from a mystical experience: "But when God, who had set me apart before I was born and called me through his grace, was pleased to reveal his Son to me, so that I might proclaim him among the Gentiles" (Gal. 1:15-16).

The historical Jesus seems unimportant to Paul until the last few days of Jesus' life. For Paul, Jesus didn't bring a message; he brought himself: "He is the image of the invisible God, the firstborn of all creation; for in him all things in

heaven and on earth were created" (Col. 1:15).

The central concern Paul has about Jesus is that God gave us eternal life because of Jesus' sacrificial death. This spawned, ever since, libraries of theological writings about the meaning of such mystical and supernatural writing. The historical Jesus hardly appears in this. The most eloquent and provocative expression of this spiritualized Jesus is the prologue to John, where Jesus is presented as the meaning of the cosmos: "And with this Word God created all things" (1:3). The prologue swings between a Jesus so spiritualized that he almost disappears and becomes a force or an idea, and a person—slightly sketched:

*Arthur Rifkin, a psychiatrist, is a member of Manhasset (N.Y.) Meeting.*



"He came into his own world but his own nation did not welcome him" (1:11); "The Word became a human being" (1:14).

The early Quakers saw Jesus in the spiritualized Pauline and Johanine ways. Jesus was a spirit of God who entered us to unite us with God and enable us to avoid temptation, and in a mystical fashion obtain eternal life: "And while I was in that condition it was opened to me by the eternal Light and power, and I therein saw clearly that all was done and to be done in and by Christ. . . . My living faith was raised, that I saw all was done by Christ, the life, and my belief was in him" (George Fox's *Journal*). Fox's emphasis was not on what Jesus taught; rather, he believed Jesus represented God and, as spirit, entered and saved us.

An entirely different picture appeals to people who see this spiritualized Jesus as a priestly creation that hides a person no more supernatural than any other, who would feel chagrined that his teachings got lost in his description as a divine person. This Jesus was born out of wedlock, an embarrassing situation that the writers of the Gospels could not hide except by making a story of a supernatural conception. But hints of Jesus' shameful birth leak out. Matthew's genealogy inexplicably includes four women (very unusual in that patriarchal society) of doubtful sexual behavior (Tamar, Bathsheba, Ruth, Rahab—Mt. 1:3–6); the derision of the Nazarenes who referred to Jesus as Mary's son—an appellation used only when there was no socially accepted father (Mark 6:3). There was also the insult of the Pharisees in John who mocked Jesus: "We are not illegitimate children" (8:40). Jesus avoided claiming a special relationship to God. He felt frustrated if people missed his message and focused on him: "No one is good but God alone" (Mark 10:18).

This Jesus taught that the kingdom of God was not some future event achieved by his sacrificial death, but a present state, beyond, or cross-ways to chronological time, reached by altruistic love and the appreciation of the greatness of living exuberantly and joyfully in the Eternal Present. This Jesus would abhor ascribing to him a role in condemning some people to eternal torment in hell, especially for not believing in him, or as represented as the vehicle to salvation.

The great liberal Christian, Harry Emerson Fosdick, tried to bridge this divide. For him Jesus was a way to see God. We might see God, he said, through the creation of the cosmos, or the moral or-

der, or through beauty, but most of all through Jesus' personality, which is the highest life reveals about God. This still leaves unclear if Jesus is divine. Fosdick says yes with an interesting twist. If Jesus were merely a very good man, Fosdick says, we could not hope to imitate him. It would be beyond our capability, just as we cannot equal Shakespeare's poetry by trying or wishing. Extraordinarily talented humans shine by being far beyond the ordinary. But, says Fosdick, if Jesus is divine, and we share his divinity, we share the greatness of Jesus, although to an incomparably small extent. So seeing Jesus as divine makes our human nature divine.

This approach echoes the Quaker vision of that of God in everyone. It makes Jesus divine and unique, but we share this divinity, being reminded of the expression that Quakers have no laity. Fosdick's conception straddles the conflict. He doesn't de-emphasize Jesus' humanity. He stressed his personality not his supernatural behavior (virgin birth, rising from the dead, and blood atonement) and says such a personality reveals God.

The problem with Fosdick's valiant attempt to square the circle is that we know very little about Jesus' personality. The Christian Scriptures don't reveal biographical facts we might use to create, confidently, an accurate picture of a person. The most we can do is surmise what he was like from the words he spoke, and ignore the words we think he didn't use, although attributed to him. We also get a picture from his reported be-

**Jesus' greatness comes from his authentic words, both as ideas and as awesomely constructed presentation, such as the Sermon on the Mount.**



havior, ignoring reported behavior we think he didn't do and which seems uncharacteristic.

Why pick and choose? Because the reported quotes and behaviors don't unite into a coherent person or message. As mentioned before, Jesus appears both as the epitome of loving forgiveness and as a sadistic tyrant (casting unbelievers into hell, punishing bad behavior with eternal torment). Also, there are many internal contradictions from one book to another. We can accept the entire Christian Scripture as a coherent whole only if we either turn a blind eye to these contradictions or interpret them away in some excessive use of symbolism and allegory.

For me, Jesus' greatness comes from his authentic words, both as ideas and as awesomely constructed presentations, such as the Sermon on the Mount, the parables of the Prodigal and the Samaritan, and the story of the adulterous woman. Such words create a world of spiritual greatness, and it is this world, not the person who created it, that I worship and see as God's manifestation. We are part of God as we enter that world.

Analogies may help. As we listen to great music it carries us into a special place. The composer, the performers, the instruments, and the place all contribute to the experience, but they are not identical with the experience. The listener creates the experience also. The people involved are not supernatural. We don't think of Shakespeare or Bach as supernatural figures sitting at God's right hand. While listening to the music, a deaf observer could accurately describe our behavior or read our description of what the musical

experience was like, but he would miss the experience that is outside of space and time.

Similarly, the words Jesus uses in the passages to which I referred create an experience that we cannot describe further. It is not an emotional feeling, like cold or fear or sexual orgasm; it isn't rewarding behavior, like running into the end zone; it is a way of looking at feelings and behaviors. The humble belong to the kingdom of heaven (Mt. 5:3). This means, in a way beyond clear description, that

shedding arrogance and excessive striving creates a new world of incredible joy and satisfaction.

This experience goes completely cross-ways to the materialist conception that we have evolved by chance, that consciousness arose accidentally, and our tiny speck of the cosmos will wind down and consciousness will disappear. It isn't that this description is inaccurate. At this time it may be the best way to understand the physical cosmos. The spiritual world we inhabit just exists in a different realm, just as the physical structure of a printed page tells us nothing about the meaning of the words. No scientific advances in understanding the material comprising that page will ever lead us to its meaning. If the page burns up, or disintegrates, the meaning has not gone; just as we disintegrate physically and mentally, but the spiritual realm remains.

The Sermon on the Mount creates a new cosmos in which humility, compassion, righteousness, and mercy are not



wished-for virtues urged on us as moral exhortation; rather, they are descriptions of a present kingdom of God outside of chronological time and therefore eternal, which we enter as we enter an experience of great art. They describe what we are like in this kingdom.

The most original form of the Beatitudes, according to the Scholars' Version of the Gospels, comes from

Luke, which they translate as:

Congratulations, you poor!  
God's domain belongs to you.  
Congratulations, you hungry!  
You will have a feast.  
Congratulations, you who weep now!  
You will laugh. (Lk. 6:20-21)

Here, bare of spiritualized accretions, we see Jesus' bedrock message. It goes against common sense, it shocks, it reverses ordinary experience, it exaggerates and even makes us laugh. It makes us face the great truth that all experience is a great gift. If we understand our suffering deeply, we see its reverse—not as some

Buddhists might say, that our suffering and joy don't exist, but that all experience, properly taken, brings abundant life if we can both live the experience and see it at a distance as meaningful.

The great discontinuity of human from animal experience is this two-fold experience. Animals feel hunger and pain, as we do, but don't understand it as "an experience," as we can. We can appreciate the gifts of self-reflective life, during good times and bad.

These words of Jesus awaken this self-reflective awareness. Awareness, properly deepened and appreciated, is Jesus' kingdom of God. If we think about who is divine and who isn't, or other theological conundrums, we lose this awareness.

We deserve congratulations for feeling poor and hungry, because that means we are alive, and every feeling must include its opposite. To feel hungry requires I also have the capacity to feel fed; to weep means I can laugh. One of the most severe symptoms of schizophrenia that most makes such persons appear removed from ordinary people is the absence of the depth and appropriateness of feelings. Such distortions of humanity reveal what we find essential: awareness. □

Douglas Keith



## GREAT BLUE HERON

by Caroline Balderston  
Parry

Tall solemn bird  
wades in the water,  
wary and wise; slow to startle  
or to rise . . .

Now great wings open wide,  
pushing off, pulsing high—  
long legs lifting, head leading  
above the calm lake surface.

Then—sudden, surprising!—  
rising to greet the real heron I see  
the clear reflection of itself:  
Shimmering wings respond to  
wings widespread,  
watery body below grey feathered  
breast  
in moving, mirrored harmony.

Oh Great Spirit, so buoy me  
that I, too, will spread my wings  
and try  
to fly this fearlessly,  
knowing that my silent cries  
and surge of soul—like heron  
rise—  
shall answered be.

*Caroline Balderston Parry lives in Ottawa, Canada, and is active in Canadian Yearly Meeting. She is a freelance writer, performer, and author of two children's books.*



# NEW QUERIES

by Fred Bewley

*This is an excerpt from an imaginary conversation I had with a Quaker ancestor of mine, who is mentioned by George Fox in his Journal as "Old Thomas Bewley," to whom I expressed the following thoughts:*

In youth I climbed the hill and never felt the load,  
I ran the course and saw no need to slow the pace,  
I sang with joy a song that would not stay unborn,  
I spoke my mind but left unkindly words to die unsaid,  
I reached out to a friend and shared a grief he had to bear,  
I watched the ocean spend its force up on a rocky shore,  
I felt ennobled when a soaring eagle crossed my sight,  
I wondered what a stately old sequoia might say of God,  
I stilled my mind and watched a sunset pour its gold across the clouds,

And in a quiet moment asked, "Is mine a Christ-like life?"

*We each sat quietly a while as Thomas thought out his response. Finally, I heard him say:*

*A member of Whittier (Calif.) Meeting, Fred Bewley is a retired school administrator.*

When thee climbed the hill, was thee watchful lest there be one beside the way whose strength had failed and needed thy help to reach the crest?

As thee ran the course, and kept the pace, would thee have stopped to encourage one whose infirmity had caused him to lag behind?

When thee left unkindly words unsaid, did thee then speak of thy loving care for one burdened with grief or deep despair?

As thee watched the ocean spend its force up on the rocky shore, did thee offer the force of thy care to succor another's ailing body?

As thee watched the sunset pour its gold upon the clouds, was thee mindful that the Kingdom of God needs a portion of thy substance?

As thine eyes rose to the lofty crown of the old sequoia, could it have said to thee, "Thou has sought to live a Christ-like life"?

Friend Fred, I would have thee think on these queries I have given thee, and in thine own time, answer them to thyself—in the quiet of thy worship. □

Photo: Cully Miller

# Thomas R. Kelly

## *A Fresh Perspective*

by T. Canby Jones

Two events during the past 18 months have brought new depths and new heights to our understanding of the life and message of Thomas R. Kelly. Thomas Kelly is now famous for his posthumously published classic, *A Testament of Devotion*. He also was my teacher and spiritual mentor at Haverford College, where he served as professor of philosophy along with Douglas V. Steere.

The first of these events was a centennial colloquium sponsored by the Ohio Humanities Council and held in The Thomas R. Kelly Religious Center at Wilmington College, Ohio, June 4-6, 1993. This was to celebrate the 100th anniversary of Tom Kelly's birth on June 4, 1893. The second event, held April 15 and 16, 1994, was a workshop at Quaker Hill Conference Center, Richmond, Indiana, focusing on what could be learned from several of Thomas Kelly's unpublished and recently brought-to-light sermons. The theme of the workshop, "Love held Him there," was taken from the most striking of those sermons.

In the 1993 colloquium we were reminded of many familiar characteristics of Thomas Kelly's life and message and learned many new things as well. E. Glenn Hinson, Southern Baptist theologian, reminded us that one major consequence of Thomas Kelly's failure to receive his doctorate at Harvard was that Kelly now spoke as an "authentic" who no longer had head knowledge about divine things, but now pos-

sessed direct heart knowledge from the "overwhelming experience of falling into the hands of the living God." Kelly's deeply distressing visit to Nazi Germany in the summer of 1938 gave him a sense of having been "ploughed into the furrows of the world's suffering." Hinson went on to say that in over 30 years of teaching "classics of Christian devotion" at the seminary level, Thomas R. Kelly's *A Testament of Devotion* had had more life-changing effect on the lives of Hinson's students than any other classic they had studied. As a non-Friend, Hinson went on to warn us that Thomas Kelly represents the restoration of the mainstream of Quaker spirituality and that present-day Friends neglect that mainstream to our peril.

Elaine Prevallet, Catholic Sister of Loretto, reinforced Hinson's view that Kelly wrote and spoke as an authentic. She went on to her main point that Thomas Kelly's profound awareness of the immediacy of God's presence led to the

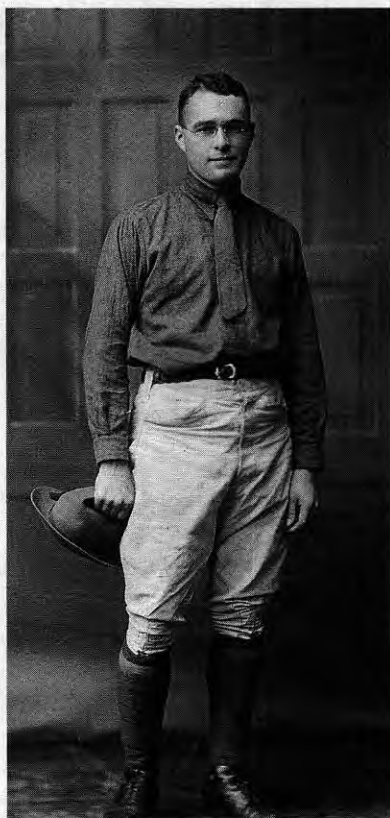
total integration of his person, which in turn bore fruit in his calling us to enter the "blessed community." Again, Prevallet stressed that Kelly's daily and hourly practice of the Presence led him and will lead us to look out on all of life "through the sheen of the Inward Light." In so doing we find that "inward" and "outward" are actually inseparable and that prayer and divine attendance are the *real* forces that change the world through our accomplishing those "few tasks

God lays upon us as our special burdens."

Howard O. Macy, professor of biblical studies at George Fox College and editor of the 1988 edition of Thomas Kelly's book *The Eternal Promise*, led our 1993 gathering through a consideration of Thomas Kelly's use of scripture and the classics of the Christian devotional tradition. Thomas Kelly urges us, Macy points out, to read scripture and these other sources "eager to find new friends for the soul." It is the life-changing *message* of scripture and these other spiritual giants that we hunger for, not issues of authorship, literary dependence, and structure that concern us. We also study scripture, Kelly says, in order to "feel our way back to the Source so that the same living spring can bubble up within us." The "volcanic, upheaving, shaggy power of the prophets" brings them to life for us as persons and friends. Kelly also commends to us prayers of "inward song." Psalms 34, 40, 42, 46, 63, 73, and 84 were especially precious to Thomas Kelly for this purpose. Two phrases from the Psalms, one from Psalm 34 and the other from Psalm 73, seem to this writer to characterize the life and message of Thomas R. Kelly better than any other Scriptures. They are respectively, "Look to him and be radiant!" and, "Whom have I in heaven but thee? And there is none upon earth that I desire beside thee."

In Kelly's use of the New Testament, Macy points out that Kelly was partial to Jesus' parables in Luke, held a special love for the Gospel of John, and frequently quoted Paul. In Macy's view, Kelly's favorite passage was 2 Cor. 5:17, "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Outside scripture, Thomas Kelly's greatest friends of the soul included Brother Lawrence, St. Francis of Assisi, John Woolman, St. Augustine, Meister Eckhardt, and Jean Nicholas Grou. From the latter, Kelly learned "prayers of the heart," "infused prayer," and that "God alone teaches us to pray." Kelly, Macy



*Now retired from full-time teaching at Wilmington College, T. Canby Jones is a member of Campus (Ohio) Meeting. He is the author of the Pendle Hill pamphlet Thomas Kelly As I Remember Him.*





**Opposite Page:**  
**Thomas Kelly in a**  
**YMCA uniform, worn**  
**in his work with**  
**prisoners of war,**  
**1917**

**Left: Kelly in 1938,**  
**three years before**  
**his death, with his**  
**son Richard**

**Page 14: Thomas**  
**Kelly in 1940 with**  
**his daughter Lois in**  
**front of Radnor (Pa.)**  
**Meeting**

Thomas Kelly's immersion into the Christian mystical tradition by Rufus M. Jones at Haverford College, plus his two visits to Germany, 1924-1925 and summer 1938, produced in Thomas Kelly a cosmic and universal dimension of his

faith, which fully integrated his early evangelicalism with the philosophy and mysticism he learned later in life.

This in turn, Richard Kelly goes on to say, gives a different slant to the meaning of Thomas Kelly's failure to gain the Ph.D. at Harvard in 1937 and the intense suffering that it brought him. On the one hand we see, as Douglas Steere points out in the introduction to *A Testament of Devotion*, the "caving in of cliffs" and the integration of a person torn between becoming a "recognized scholar in philosophy" and a person totally and radiantly committed to God. Richard Kelly helps us to see the outcome of the Harvard failure in his father's life as one of *fruition*. Both the evangelical and mystical elements of his father's faith and life came to a full and authentic flowering in the last three years of Thomas Kelly's life. Richard Kelly concluded by saying that his father had become "a prophet whose tongue had been touched by coals of fire."

Lois Kelly Stabler, Thomas Kelly's daughter, treated the colloquium attendees to a rich feast of personal memories of her father and her mother, Lael Macy Kelly. To ease the pain of losing her father at age eight, she characterized her father, Tom Kelly, as "Winnie the Pooh" and herself as "Piglet." The best thing ever to happen to Thomas Kelly, according to daughter Lois, was his marriage to Lael Macy. Lael was a "quietly happy person" who addressed practical problems of clothing the family, of "money for the

train trip," or "would the old Chevy make the long trip to Ohio?" Thomas Kelly wanted his daughter Lois "to savor all of life." Lois says she triumphantly accompanied him everywhere, to his lectures, to Quaker meetings large and small, "to museums, to odd funerals and Buddhist temples."

The next best thing to happen to Thomas Kelly, daughter Lois affirmed, was his failure of his orals for the Harvard Ph.D. This failure led to his spiritual fulfillment. Lois Kelly Stabler summed up the impact of her father's life by characterizing him as an "evangelical mystic." This writer has not previously heard those two terms combined to describe a person. Perhaps they help us to understand the amazing effect Thomas Kelly's life and message have had on U.S. spiritual life in the 50 years since his death.

At the second gathering, a workshop on the sermons of Thomas R. Kelly, we gained new insights into Thomas Kelly's faith. The 20-odd sermons collected by Ron Rembert, associate professor of religion and philosophy at Wilmington College, from the Haverford College Quaker Collection, were all written between 1919 and 1932. This period, during which Tom Kelly was at first working on his Hartford Ph.D., then establishing the Friends Center in Berlin, and then teaching philosophy at Earlham College, was his period of ostensible rebellion against the strictures of his evangelical background. At the workshop, as we went through Kelly's sermons, we could not detect any diminishing of Kelly's fervent devotion to God and the Gospel, at least not through his sermons. The theme of the workshop, "Love held Him there," was taken from a sentence by St. Catherine of Siena, the whole of which is: "Nails could not have held the God-man to the Cross had not Love held Him there." Other remarkable sermons are titled, "Master Where Dweldest Thou?" and "The Proximity of Garden and Tomb." Evidence from this series of sermons raises the question whether there was a real dividedness of soul in Thomas Kelly during this middle period of his life. We found the same power and call to commitment in most of the sermons as we have seen in *A Testament of Devotion*. This finding from our workshop confirms Richard Kelly's view that his father never lost the evangelical commitment of his youth.

Questions were also raised at the workshop about Thomas Kelly's failure of his Harvard Ph.D., why it happened, and why

*Kelly's daily and hourly practice of the Presence led him and will lead us to look out on all of life "through the sheen of the Inward Light." In so doing we find that "inward" and "outward" are actually inseparable.*

concluded, felt surrounded by "a great cloud of witnesses"; for him "the communion of saints" was a living reality transcending the limits of time.

From Richard M. Kelly, Thomas Kelly's son and biographer, our centennial colloquium learned about the Kelly family's Presbyterian background in the Schooley community near Londonderry, Ohio. The Kellys became convinced Friends in 1868 by the preaching of Quaker evangelists Esther and Nathan Frame and John Henry Douglas. This meant that Thomas Kelly was reared in a strongly evangelical holiness type of Quakerism, which had strong ties to mainline evangelical Protestantism. Richard Kelly demonstrates conclusively that his father, at no stage in his later life, ever lost the emotional fervor or the evangelical framework of the faith he had gained in childhood.

**Fyfe & Miller**  
**FUNERAL SERVICE**  
 7047 Germantown Ave.  
 Philadelphia, PA 19119  
 (215) 247-8700

James E. Fyfe Edward K. Miller

Simple earth burial  
 and cremation service  
 available at reasonable cost.

**THE HICKMAN**



100 years  
 of caring

**QUAKER RETIREMENT RESIDENCE**

Reasonable Rates  
 Not for Profit  
 Personal Care  
 Convenient to Shops

400 North Walnut Street  
 West Chester, PA 19380 (610) 696-1536

**Healing**  
 JOURNAL

*Healing is not the same as treating or  
 curing—healing is the restoration or  
 return to wholeness and results in a  
 balanced life.*

The *Healing* Journal provides a  
 forum for healthcare professionals  
 and patients to dialogue through  
 art, poetry, profiles and personal  
 essays about illness experiences.

Winner of a 1993 Bronze Award

For more information, or if you  
 would like to receive the *Healing*  
 Journal (\$30/1 year), write to:

The Health Communication  
 Research Institute, Inc.  
 1050 Fulton Ave., Ste. 150 Dept Q  
 Sacramento, CA 95825  
 VOICE MAIL # (916) 558-3774

**CREMATION**

Friends are reminded that the  
 Anna T. Jeanes Fund  
 will reimburse cremation costs.  
 (Applicable to members of  
 Philadelphia Yearly Meeting only.)

For information, write or telephone  
 SANDY BATES  
 5350 Knox Street  
 Philadelphia, PA 19144



he was given no second chance. The situation was that Kelly already had one Ph.D. from Hartford Theological Seminary. The Harvard Philosophy faculty was therefore reluctant to let him stand for a second one. By autumn 1937 Kelly had completed the course work, residency, and his thesis on the philosophy of Emile Meyerson. He had even gone into debt to have the thesis published. All that was left was defending his thesis in an oral examination. At the orals, Thomas Kelly "blacked out" with what he called one of his "woozy spells"; he could not answer coherently or even remember his own name. The Harvard committee not only rejected his candidacy but said he would never be considered for the degree again. At the defense of his Hartford thesis, he had had a similar woozy spell. That committee gave him a second chance, but not this time. Thomas Kelly's wife, Lael, testified that he was close to suicide. On Kelly's return from Cambridge, Massachusetts, to Haverford College, President Comfort and Professor Douglas Steere stayed up all night with Kelly insisting that his competency as a teacher and his standing as a scholar on the Haverford faculty had been in no way damaged by the failure, and that one Ph.D. was plenty good enough! From this crisis emerged Thomas Kelly, apostle of the radiant life.

Ron Rembert, co-leader with this writer of the workshop at Quaker Hill, made a special study of both of Thomas Kelly's Ph.D. theses to fill in our understanding of Thomas Kelly as philosopher. We

*No longer "hopelessly committed to the life of a scholar," Kelly now possessed direct heart knowledge from the "overwhelming experience of falling into the hands of the living God."*

learned from Rembert that the Emile Meyerson thesis was extremely technical and scholarly, almost too much so. By contrast his 1924 Ph.D. thesis at Hartford showed much more of the warmth and liveliness we associate with Thomas Kelly as a fervent seeker after truth. The Hartford thesis dealt with the place of value judgments in the philosophy of Hermann Lotze. Rembert highlighted for us the most striking sentence from Lotze, which Thomas Kelly thought was the most important concept in Lotze's philosophy. That concept maintains that "reconciliations are more nearly the truth about reality than conflicts."

Who can plumb the depths of Thomas Kelly's sense of failure after the seven-year struggle to qualify for the Harvard Ph.D.? We have heard his daughter Lois say it was "the second best thing ever to happen" to her father. Surely we can trace the full integration of his person to this event. From Richard Kelly we now have a more balanced understanding of what this new sense of wholeness meant to Thomas Kelly. I feel confident that the radiant joy and uproarious laughter I always associated with Tom Kelly, my teacher and mentor, were fruits of his recovery from the Harvard failure. No longer "hopelessly committed to the life of a scholar," Thomas R. Kelly had "come through the fire" and become the radiant, "God-intoxicated," "evangelistic mystic" who ignites his readers with the yearning to be pure as God is pure "with all the energy of their souls." □

*The summer 1995 issue of Quaker Religious Thought will publish the four papers presented at the 1993 Thomas Kelly Centennial Colloquium, discussed above, with an interpretive introduction by this writer and Ron Rembert. One of the organizers of the Quaker Hill Workshop on Thomas Kelly's sermons has typed up copies of the sermons. We hope to see to their publication soon.*



# A Continuing Ministry of Friends

by Sally Rickerman

*The intent of all speaking is to bring into the life, and to walk in, and to possess the same, and to live and enjoy it, and to feel God's presence.*

—George Fox (1657)

*The ways of the gods are full of providence.*  
—Marcus Aurelius (AD 121-180),  
Meditations

These two quotations fit together in what I have come to believe is the *ministry* I have been permitted to have. In the last year or so I have come to feel "God's presence" more intimately and more joyfully than I have previously in my life. I feel blessed by "ways of the gods full of providence."

Since November 1993 I have been given the responsibility of replying to individuals who respond to the advertisements placed in national magazines by the Advancement and Outreach Committee of Friends General Conference. Ads such as the following one have been placed in a variety of publications since 1970:

**Are you a Friend (Quaker) without knowing it?** Do you seek a religion encouraging direct spiritual and mystical relationship with the divine, compatible with science, and accepting continuing revelation? Are you concerned for peace, justice, reconciliation, environment? Write for free booklets to: Friends General Conference, Dept. \_\_\_\_, 1216 Arch Street, Philadelphia, PA 19107.

Last year, such ads were placed once in four publications: *Utne Reader*, *Mother Earth*, *Harpers*, and *Mothering*. These magazines, along with *Mother Jones*, have proved, over the years, to be the most successful places for FGC to place the ads. In the first year of my writing replies, there were 506 inquiries!

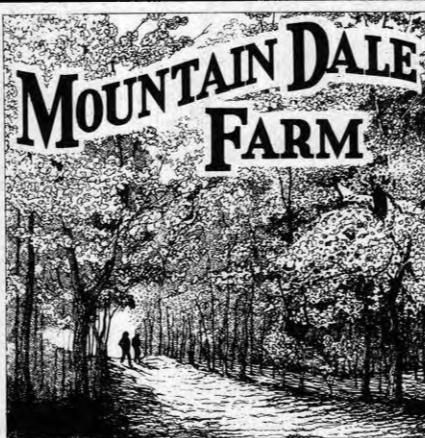
Most of the requests received are merely "Please send free booklets," followed by the writer's name and address.

*A member of Mill Creek (Pa.) Meeting, Sally Rickerman is clerk of Philadelphia Yearly Meeting's Outreach Committee.*

To each of these we send a computer-generated letter in which we thank people for writing, describe the Religious Society of Friends, and include information about the closest meeting—enclosing a pre-addressed postcard to that meeting if additional information is desired. The letter concludes, "I hope you pursue your interest in Quakerism by reading through the enclosed material and then visiting the [name of closest meeting] to experience meeting for worship for yourself. Thank you again for writing. If we can be of any further assistance to you, please let us know. . . ."

When particular comments or questions are asked, answers are incorporated within the form letter, even extensive personal comments for that individual. For instance, if told that the writer has left the Catholic church, the reply may be: "You may be interested to know that the majority of Friends of today are 'convinced' (our term for converted), and that we have found that a large percentage of that group were raised as Roman Catholics. Mysticism seems to be the relationship between the two religions, Catholicism being the structured path and Quakerism being the unstructured path to it."

A little humor may enter into replies as well. When someone signs a letter with a *Mr.* or a *Ms.*, for instance, we include a little history by stating that early Friends addressed King Charles as "Friend Charles" or "Charles Stuart." One respondent wrote: "I read your ad in \_\_\_\_ and I'm interested in it really bad. I don't have no friends at least the ones who care. You know?? Here's what my description is: I've brown hair; I got a great personality; blue eyes; 135 pounds, 5' 6" tall; hobbies—just having a lot of fun, mostly dancing and going to movies." Our reply was: "Our purpose in running ads is to inform people that Quakerism is not just a religion of the past but a viable option for today. Perhaps you have misinterpreted our name of Friends to mean a group which arranges connections between religiously minded persons. We are a religion which took its name from Jesus'



Imagine a vacation so relaxing you feel like part of the scenery.  
Experience a farm vacation:

- Explore hundreds of acres of pristine wilderness
- Participate in the activities of farm life
- Experience animal life first hand
- Relax in a peaceful simple atmosphere
- Enjoy beautiful scenery
- Excellent Family Get Away

**Mountain Dale Farm**

(formerly the Water Co Farm)

RR 02, Box 985

McClure, PA 17841

717-658-3536

Open Year Round, Groups Welcome, Private Accommodations, Meals Available.

*Calligraphic Art*

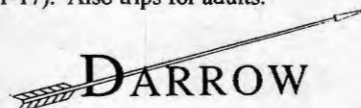
- MARRIAGE CERTIFICATES
- AWARDS • INSCRIPTIONS •
- BIRTH ANNOUNCEMENTS •
- GREETING CARD DESIGNS •
- INVITATIONS • SCROLLS •

*Harry R Forrest*

609-786-1824

## Wilderness Canoe Trips

You will never forget the whitewater, the wildlife, the fishing, the friends, and the triumphs of a successful expedition — on an extended wilderness canoe trip (Maine & Quebec, for young men and women ages 11-17). Also trips for adults.



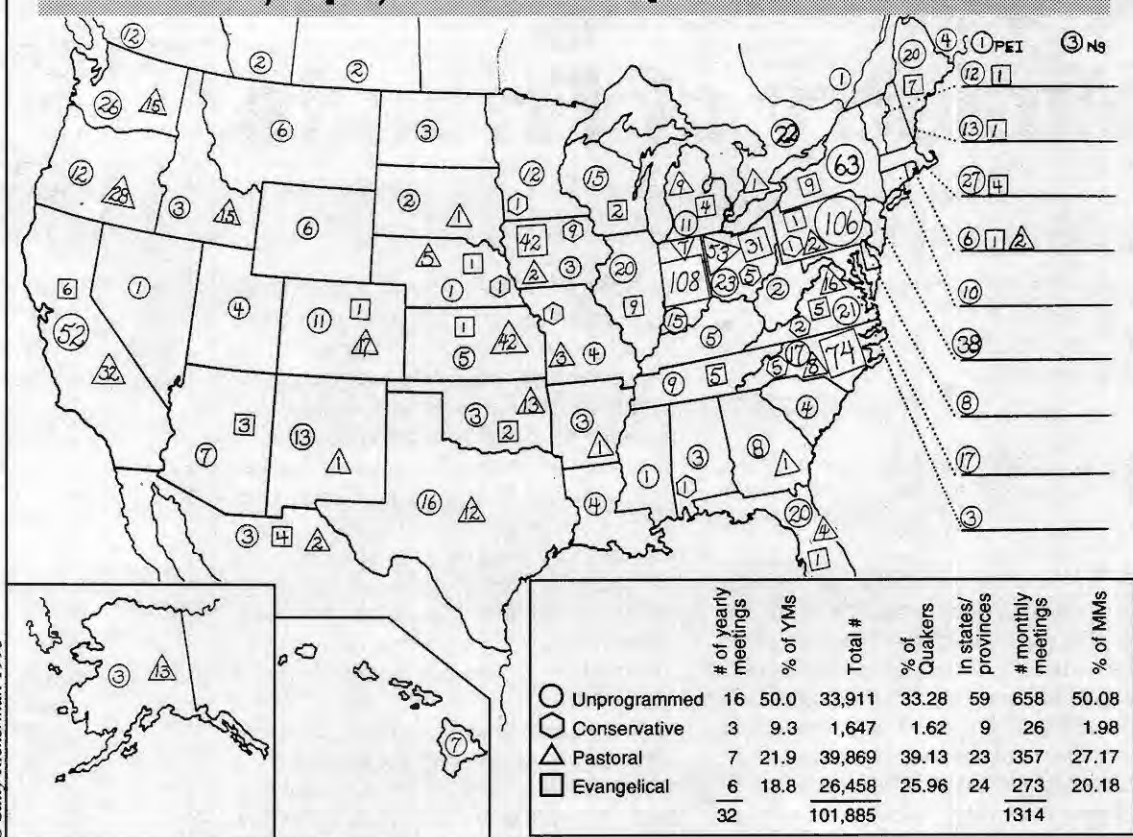
John/Carolyn Houghton, 24 Lunt Rd., Dept. FJ  
Brunswick, ME 04011 (207) 725-4748

advice found in John 15:15, "... but I have called you friends..." This is all that is meant."

Sometimes we receive particularly challenging letters, which require considerable time in formulating an answer. One writer, for instance, asked, "Who are [the Quakers]? What are their rules? How do you become a Quaker? Are women considered less than men? Do they follow the Bible? Do they believe Jesus is the Son of God? Do they believe you must know the Son of God?" I replied:

You have many interesting questions. We are a Religious Society begun in England in the mid 1600s. The only rules we have, and they are not rules, are those of seeking divine guidance and listening to the guidance that others, who also seek, have. One joins a meeting after worshipping with the group for a period of time, reading about Quakers

## The Breadth, Depth, and Stretch of Quakerism in North America

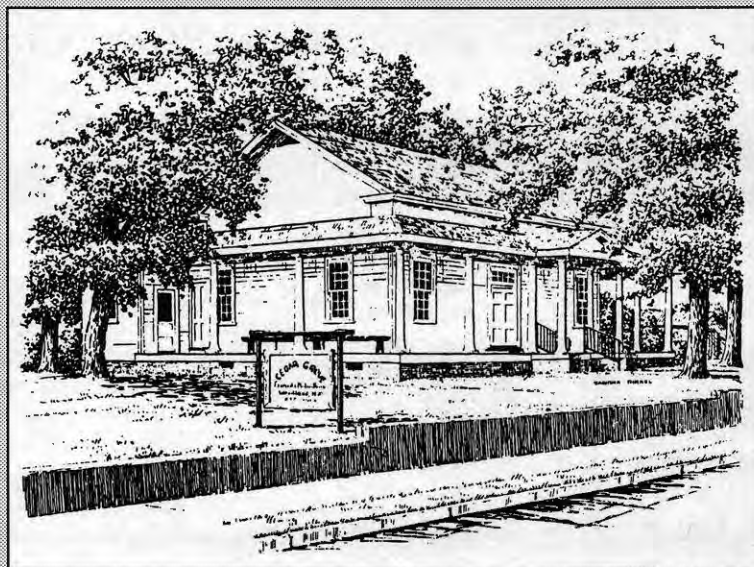


and Quakerism, finding out, as one does with marriage, if the relationship is a "fit." Women from the very beginning of Quakerism have been "equal"; in fact, the early leaders of the

women's movement were Quakers for they had had this acceptance within Quakerism.

It depends on what you mean by "following the Bible." If you mean do Friends realize

## Opportunities for Outreach



As we seek ways to achieve outreach, we might consider the following facts:

- From 1989 to 1992, 93 new unprogrammed meetings or worship groups were founded. Although 52 ended in the same period, the net gain was 41.
- Of the present adult membership of Philadelphia Yearly Meeting, 48.1 percent has been by application in the last 15 years.
- Currently there are unprogrammed meetings or worship groups in every state and in eight of ten Canadian provinces.
- Of the 17 unprogrammed yearly meetings, ten of them have been formed since 1945.

**Actions to attract new attenders and members:**

- Clearly mark the meetinghouse with permanent direction signs as well as a sign in front.
- Clearly mark with temporary signs the "temporary" meeting place. (Sandwich



that spirit-led writers put down their interpretation of their relationship with God, the answer is yes. If, on the other hand, you mean, do Friends generally accept every word of the King James version (or any other) as written directly under or by God, the answer is probably that most do not interpret the Bible in that way. Friends believe that each of us has the divine within. Some Friends interpret this to mean that Jesus had this exclusively, and other Friends feel that his attribute is shared by all of us, but not to such a profound degree. We are far more concerned with the necessity for all to try to live our lives in such a way as to have heaven here on earth rather than "graduating" to it after death.

To answer your final question, I would have to know what you meant by asking, "Do they believe that you must know the Son of God?" to be able to try to answer. I am answering these questions as an individual Friend. You might get very different answers from another Friend. But that which binds us together is not a belief expressed in set words but trying to live our life in the Spirit undergirding the words. Therefore, when words are used, they tend to divide, but when the spirit beneath the words is allowed to speak, Friends are united.

It is clear to me that there is a tremendous hunger for our message, just as there was three and a half centuries ago. My fondest hope is that my account of work done in the name of Friends will inspire other Quakers to share more widely with others the precious jewel of our religious truths. □

boards placed prior to meeting on the sidewalk in front of the home or building work very well.)

- List the time and place of meeting for worship in yellow pages, in the church news section of the local paper, or post them at local supermarkets.
- Hold events in your community (garage sales, lecture events, talks about Quakerism, etc., at other churches on Ecumenical Sundays) in the name of the meeting. Others need to know that there are still Quakers nearby.
- Network with other Friends to discover "hidden" Quakers in your community. Friends General Conference's A & O Committee would be glad to assist.
- Use a permanent address (post office box if there is no meetinghouse).

—Sally Rickerman



## What kind of a world do you want ?

ENVIRONMENTALLY SOUND?

PEACEFUL?

WITH EQUAL OPPORTUNITY?

### Then Consider Pax World Fund\*

Pax World is a no-load, diversified balanced mutual fund designed for those who wish to develop income and to invest in life-supportive products and services. Pax invests in such industries as pollution control, health care, food, housing, education, and leisure time.

The fund does not invest in weapons production, nuclear power, or the tobacco, alcohol or gambling industries. Various opportunities are available: Regular Accounts, IRA's, Educational Accounts, SEP-IRA's, and 403(b) Pension Plans. Minimum investment \$250. Send no money.

\* PAX WORLD FUND IS THE ONLY MUTUAL FUND IN THE NATION AFFILIATED WITH A FOUNDATION THAT, FOR TWELVE YEARS, HAS SUPPORTED TREE PLANTING IN AREAS OF THE DEFORESTED THIRD WORLD.

For a free prospectus  
and other materials  
call toll-free  
24 hours a day:

**1-800-767-1729**

Pax World Fund shares  
are available for sale in  
all 50 states.

# WESTTOWN SCHOOL

Westtown, Pennsylvania – Founded in 1799

Westtown is a Quaker school of 600 students in Pre-K through 12th grade, co-educational, college preparatory, day and boarding

- \* Excellent academic programs
- \* Individual attention within a caring community
- \* Before and after school day care programs
- \* Performing and fine arts
- \* 600-acre campus with lakes and woods
- \* Outstanding facilities (science center, arts center fieldhouse, 25-meter indoor pool)

For more information and to arrange to visit classes,  
please call Sarah Goebel, director of admissions, Westtown School,  
Westtown, PA 19395 (215/399-0123)

# Flushing Meeting's Tricentennial

by Jennie H. Allen

**O**n November 24, 1694, the first recorded meeting of Flushing (N.Y.) Monthly Meeting was held in its newly constructed meetinghouse, and on May 29, 1696, the first New York Yearly Meeting gathered there. On May 15, 1994, I was one of ten members of Scarsdale (N.Y.) Meeting who joined with more than 150 other Friends (and a cat) to celebrate the 300th anniversary of one of the oldest extant houses of worship and

child, the two halves were treated as one meeting room, which was divided by the traditional half-wall in which were sandwiched wooden panels that could be raised—as they are today—to form two rooms. In the old days, the two rooms were used for separate men's and women's meetings for business, a custom already discarded in my youth.

At the program that followed the luncheon last spring, Byron Saunders, director of the Queens Historical Society, read a declaration by New York's Mayor Rudolph Giuliani marking the day. Then he read the Flushing Remonstrance (1657), which was signed by a number of Quakers and other nonconformists to the Dutch Reformed Church, the official church of New Amsterdam. Byron Saunders talked about the significance of the document as the first statement of the philosophical basis of freedom of religion that was later embodied in the

charter the company had granted to Flushing in 1645; he used the same arguments that had been put forward in the Flushing Remonstrance. The company's pragmatic governors, believing that freedom of religion would attract more settlers, finally agreed with Bowne and sent him home with a message to Stuyvesant saying, "The conscience of men . . . ought to remain free and unshackled."

After the meetinghouse tricentennial program, many attenders toured the nearby Bowne House, the original part of which was built in 1661 by John Bowne; additions were completed in the early 1700s. Its simplicity and genuineness are appealing, for it is not a reconstruction, nor is it luxuriously furnished by decorators.

I grew up three blocks from the Bowne House, in a neighborhood of mostly frame Victorian houses, though apartment buildings were beginning to go up even then. Today the Bowne House is almost surrounded by brick structures, with a well-used, fenced-in playground next to it. When I was a girl, there was a lane next to the Bowne House that ended halfway through the block at a fence. There one passed through a wooden stile to a half-block street that ended at Par-



**Bowne House, where Quakers worshiped against the wishes of the Governor of New Amsterdam in 1662-63**

one of the oldest meetinghouses in this country.

It was a special experience for me, since I had attended First-day school there as a child and hadn't been back in almost 60 years. As so often happens when one returns to the scenes of one's childhood, the meetinghouse seemed smaller and darker than I remembered it. It is a two-story building, and I have happy recollections of quarterly meetings at which I waited on table on the second floor, which then had a kitchen but is now almost empty and has the dusty air of an old attic.

On our recent visit, after meeting for worship, a sumptuous buffet was offered in half of the downstairs area, which is separated from the present meeting space by a wooden wall. When I attended as a

First Amendment. In their message to the Dutch controllers of the colony, the good people of Flushing wrote, "if any . . . persons come in love unto us, we cannot in conscience lay violent hands upon them. . . ."

**N**ext, William Taber of Pendle Hill spoke on Quakers, freedom of religion, and Friend John Bowne, later donor of the land on which the meetinghouse stands. In 1662-63, Bowne, in defiance of New Amsterdam Governor Peter Stuyvesant, permitted Quakers to meet in his house. Jailed, he refused either to pay a fine or to promise not to repeat the offense, so Stuyvesant banished him. Bowne was put on a transatlantic ship, from which he debarked at Dublin, then made his way across England, visiting Quakers in and out of prison along the route. Arriving in Rotterdam, he was helped by Quakers to present to the West India Company an appeal for the free exercise of religion, as promised in the



**Flushing Meetinghouse, built in 1694**

sons Boulevard. In a yard in this little cul-de-sac stands the "father of all weeping beeches" in this country. It was planted in 1847 by Samuel Parsons, descendant of John Bowne and one of several Quaker nurserymen who in the 19th century made Flushing famous for its large variety of

*Jennie Allen, a member of Scarsdale (N.Y.) Meeting and of the Friends Journal Board of Managers, is retired from the Publishing Division of the United Nations. Her article appeared, in slightly different form, in the June 1994 Scarsdale Friends Newsletter.*



trees. Although the great beech stood in someone's yard, it was set apart by posts and an encircling chain. Under that treasured tree, now New York City's only "living landmark," we sometimes played, completely surrounded by drooping branches that reached the ground and formed a jungle-like lair. On my May visit, I was disappointed to find that the tree has grown "daughters" and broken off at the center, so that there is no longer such a canopy. Long ago, in winter, when the leaves were off, blue herons roosted in the tree; the long-legged birds echoed the shapes of the knotty limbs, making the scene look like an Arthur Rackham illustration.

Next to the tree now stands the 18th-century Kingsland House, originally built by Friend Charles Doughty at another site. It is being restored for public display. In addition, small, later 19th-century and early 20th-century frame houses line the short street.

As children, another little girl and I were entertained for tea by two sisters, Anna and Bertha Parsons, who were ninth-generation Bowne descendants and the last occupants in a house that had never been out of their family. (When they entered a retirement home in 1945, the house was acquired by civic-minded Flushing residents and became a National Shrine to Religious Freedom.) I remember sitting in a ladderback chair, my feet not quite reaching the floor, trying to balance a teacup and be proper. And I remember the sisters showing us the four-poster bed in which George Fox presumably slept and their pointing out that the bed was too large to have been assembled anywhere but in the room where it stood.

Across the street from the Bowne House is a large stone marking the spot where George Fox preached under two oak trees in 1672. The oaks were already gone 70 years ago; made from the wood of one is a small, round pedestal table, which is in Scarsdale Meeting. *Fox Oaks* and *Foxwood* were popular names for shops and other sites in Flushing when I lived there.

John Bowne married three times and sired 16 children. The family tree is available for \$10 from the Bowne House Historical Society, 37-01 Bowne St., Flushing, NY 11354.

Oh, yes, I mentioned that a cat had attended the tricentennial. It was taken on by Flushing Meeting as a mouser, but, I was told, doesn't do much to earn its keep. However, I observed that it is the very model of a silent worshiper. □

# Grow for it!



People often say, "I've known of Pendle Hill for so long but never dreamed I'd find myself there." Take time for spiritual renewal, for learning in the fullness of our community. Call or write for information on how *you* can grow at Pendle Hill.

CALL TOLL-FREE 1-800-742-3150



**PENDLE HILL**

A QUAKER CENTER FOR STUDY AND CONTEMPLATION  
Box F • 338 PLUSH MILL ROAD • WALLINGFORD, PA 19086



*Scattergood*  
FRIENDS SCHOOL

Scattergood Friends School is a co-educational, college preparatory, boarding and day high school for 55 students

- Excellent success in placing graduates in colleges and universities
- 4:1 student to faculty ratio
- Small classes and attention to the needs and interests of individuals
- Extensive outdoor and farm experiences
- Caring and supportive community life
- Emphasis upon cooperation rather than competition
- Affordable tuition with extensive financial assistance

*For additional information, or to arrange a visit,  
call or write, Director of Admissions, Scattergood Friends School,  
Route 1, Box 32, West Branch, IA 52358-9715 (319) 643-7600*



One pathway to peace  
leads right through the  
halls of Congress

Call 202 547-6000

Ask how you can help  
bring Friends' concern for  
peace and justice to Capitol Hill

FRIENDS COMMITTEE ON NATIONAL LEGISLATION  
245 Second Street N.E. Washington, D.C. 20002-5795

## DELAWARE VALLEY FRIENDS SCHOOL

Morris & Montgomery Avenues  
Bryn Mawr, Pa.

**For Students with  
Learning Differences**

College preparatory, Grades 7-12  
Summer School

**Come to an Open House**

526-9595 for info & video,  
"Learning with a Difference"

Larry Miller's chapter about the  
Clarence Pickett/Alger Hiss Case  
illustrates one of the many remarkable  
services Clarence brought to Friends  
and the world.

**The Clarence and Lilly Pickett Fund  
for Quaker Leadership** is a timely  
recommitment to their examples.  
Friends are urged to send names  
of nominees for a 1995 leadership  
grant (\$2,000).

**Deadline: March 15th.**

For details call or write:

Allen Bowman, Coordinator  
William Penn College  
Oskaloosa, IA 52577  
(515) 673-1076

(Trustees: Steve Cary, Carolyn Miller, Doris  
J. Newlin, Wilmer Tjossem, John Wagoner)

## Display Ad Deadlines

Reservations are required  
for display ads in FRIENDS JOURNAL.

**April issue:** Reservations by Feb. 6. Ads  
must be received by February 13.

**May issue:** Reserve space by March 6.  
Ads must be received by March 13.

Ad rate is \$28 per column inch. 15%  
discount for 6 or more consecutive  
insertions.

**Call (215) 241-7279 now with your  
reservations or questions.**

# Quaker Crostic

by William F. Maxfield

Guess the words defined opposite and write them over the numbered dashes.  
Then transfer each letter to the corresponding numbered square in the diagram  
below. The filled squares will contain a quotation. Black squares indicate word  
endings. The first letters of the guessed words will give the source and title of work.

B1	U2		S3	I4	G5	T6		L7		F8	O9	L10	J11	C12	
A13	B14	F15	I16		P17	S18		P19	U20	S21		F22	L23	H24	
J25	F26	D27		D28	F29	M30	R31	L32	J33		Q34	F35		P36	S37
L38		Q39	E40		I41	F42	H43	R44		G45		D46	F47	B48	D49
R50	K51	A52		P53	S54	H55	T56		Q57	F58	L59	L60	O61	U62	
S63	C64	L65		G66	F67	U68	L69	D70	T71	K72		D73	P74	F75	
A76	R77	K78		M79	F80		F81	H82	J83	I84		L85		L86	F87
J88	L89	F90	L91	S92	C93	U94		H95	F96	J97	O98	B99		L100	K101
E102	A103	T104		P105	T106	F107	E108	N109	S110	L111		F112	M113	D114	K115
Q116	E117	F118	A119	D120		L121	A122	N123		G124	T125		S126	G127	L128
O129	S130	N131	D132	L133	S134		A135	M136		F137	C138	O139	F140		K141
S142		D143	S144	E145	M146	D147		G148	K149	C150	F151	F152	N153	C154	Q155

## SOLUTION

"We seek a world free of war  
and the threat of war.  
We seek a society with equity  
and justice for all.  
We seek a community where  
every person's potential  
may be fulfilled.  
We seek an earth restored."  
—FCNL Statement of Policy

A) FARAWAY  
B) CREW  
C) NESTED  
D) LET THIS LIFE  
E) STEER  
F) THE QUAKER HOUSE OF  
WORSHIP  
G) ABJURE  
H) TWEED  
I) EKES  
J) METTLE  
K) ELEVATE  
L) NUCLEAR DISARMAMENT  
M) TOWER  
N) ORLY  
O) FORTE  
P) POWWOW  
Q) OWNED  
R) LEEK  
S) INDIAN AFFAIRS  
T) CHEEKY  
U) YE SAY



- A) Very distant ..... 13 76 103 119 135 122 52
- B) Hair cut ..... 48 14 99 1
- C) Small tables stacked together ..... 64 138 150 93 154 12
- D) "\_\_\_\_\_ Speak" book about ..... 132 143 28 114 147 70 46  
H. J. Cadbury (3 words)  
120 49 73 27
- E) Direct towards ..... 108 117 40 102 145
- F) Meetinghouse (5 words) ..... 151 26 15 58 90 22 140 42 75  
29 87 67 137 80  
152 35 8 47 107 81 96 118 112
- G) Repudiate ..... 45 124 66 127 148 5
- H) N.Y. City political boss (1859-71) ... 55 95 43 82 24
- I) Strains to fill out, used with "out" ..... 4 84 16 41
- J) Courage and fortitude ..... 88 97 25 33 11 83
- K) Lift up ..... 72 78 115 101 141 51 149
- L) Reduction of atomic danger ..... 23 59 86 128 133 32 10  
(2 words)  
65 60 111 7 38 89 85 121 100 91 69
- M) A tall structure ..... 146 113 79 136 30
- N) Paris airport ..... 109 153 131 123
- O) Strong point ..... 129 9 98 61 139
- P) Native American ceremony ..... 105 74 19 36 17 53
- Q) Possessed ..... 34 39 116 57 155
- R) Related to the onion ..... 77 31 50 44
- S) Quaker social concern (2 words) .... 54 110 134 92 37 142  
63 126 18 144 130 21 3
- T) Brazen ..... 71 56 106 125 6 104
- U) "Ye call me Master and Lord: and ... 62 2 68 20 94  
\_\_\_\_\_ well" John 13:13 (2 words)



- Quality care in the Quaker tradition.
- 42 apartments for independent living, 60 private personal care rooms, 120 nursing home beds.
- Peace of mind. Supportive medical and social services throughout your stay.
- An active lifestyle in a beautiful, graceful setting.
- Meals, housekeeping, transportation, cultural and social activities.
- A history of caring since 1904.

#### Stapeley In Germantown

6300 Greene Street  
Philadelphia, PA 19144

Call Carol Nemeroff  
Admissions Director  
(215) 844-0700

#### FRIENDS SELECT SCHOOL



Small classes, strong academics in a supportive, caring environment emphasizing Quaker values.

- Pre-K thru 12th Day School
- After School Program
- Summer Day Camp

17th & the Parkway  
Philadelphia, PA  
(215) 561-5900

#### Educational excellence for over 200 years

Coed College Preparatory, Pre-K -12



**Moorestown Friends School**  
110 East Main Street, Moorestown, NJ  
609-235-2900 ext. 227



## Make friends, Make music at **Friends Music Camp**

ages 10-18  
July 9-August 6  
at Barnesville, Ohio

For brochure, write:  
FMC, P.O.Box 427,  
Yellow Springs, Ohio 45387  
Phone 513-767-1311 or 513-767-1818

### **JOURNEY'S END FARM CAMP**

is a farm devoted to children for sessions of two to eight weeks each summer. Farm animals, gardening, nature, ceramics, shop. Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For thirty-two boys and girls, 7-12 years. Welcome all races.

CARL & KRISTIN CURTIS  
Box 136, NEWFOUNDLAND, PA 18445  
Phone: (717) 689-7552; 3911

Quakerdale

# Harvesting Lives

For 142 years Quakerdale has helped change — and improve — the lives of troubled teens. Quakerdale services embrace the whole person — physically, emotionally and spiritually.

For information on how you can help build Quakerdale's endowment for the 21st century and to see the video "If I Only Had A Chance" call or write:



Quakerdale

Donna Lawler  
(Phone 515-497-5294)

Box 8 New Providence, IA 50286

## **AFSC Notes**

# A Call To Peacemaking

*The following remarks are excerpted from an October '94 letter from Kara Newell, American Friends Service Committee executive director, to members of the AFSC Corporation and wider community, to prepare for the 50th anniversary of the bombings of Hiroshima and Nagasaki.*

The year 1995 will mark the 50th anniversary of the end of World War II. There is tension in our collective conscience between wanting to tell the truth about the suffering for which the United States was responsible, and wanting to justify the acts of our country in a war in which we, too, paid a terrible price.

How should we who work for peace remember what happened 50 years ago? And how can our acts of remembering best serve to call our world to the pursuit of peace?

One opportunity will be the 50th anniversary of the atomic bombings of Hiroshima and Nagasaki, which coincides with the 25th year of the Nuclear Nonproliferation Treaty. A decision must be reached by the signatory nations about whether, and on what terms, to extend that treaty. The ways in which we remember Hiroshima and Nagasaki can contribute to building a climate of opinion that supports nonproliferation based on major steps towards disarmament by the nuclear powers.

The key to meaningful and effective limits on proliferation of nuclear weapons worldwide is for the major nuclear powers to agree to a Comprehensive Test Ban Treaty now.

We can influence public opinion as we teach about the effects of nuclear weapons used 50 years ago in Japan, and the grave dangers resulting from their continued production. We can make our voices heard by the president of the United States and members of Congress.

Today Presidents Clinton and Yeltsin are advocating a test ban, and the United States and Russia are observing a moratorium on testing. Let us focus our moral energy toward attaining a comprehensive test ban in 1995.

We must support domestic as well as global disarmament. We encourage all efforts to end the violence of guns on the streets of our cities and towns, and recognize that we can learn much from those groups and community organizations that have committed themselves to this goal.

The United States has lived for 50 years with the horror and unconfessed guilt of the atomic bombings of Hiroshima and Nagasaki. I call on people everywhere to be energetic for the truth about 1945 in this 50th anniversary period. We are grateful to those who have witnessed to the truth and have labored for disarmament over the years.

As people of peace and hope, we must mark this anniversary year by looking to the future as well. Let us learn the hard lessons of the past. Let us ask the challenging spiritual and political questions, teach our young people well, call the U.S. public to turn away from violent "solutions," and create new ways of exercising our responsibility, based on generosity, cooperation, and respect. □



Photo by Roberta Foss

Information about the International Citizens' Assembly to Stop the Spread of Weapons, April 19-24, 1995, in New York City is available from Michael Simmons at 215-241-7188. Timed to coincide with the 25-year review of the Nuclear Nonproliferation Treaty at the UN, this assembly is co-sponsored by AFSC. A major focus of the assembly is to link work for nuclear disarmament with work to stop the spread of weapons and violence in our communities.

**A burned-out dome still stands in Hiroshima as a reminder of the 1945 bombing.**



## Reports

### Illinois Yearly Meeting

Clear blue skies and cool breezes blessed the days of the 1994 Illinois Yearly Meeting of Friends. Our nights were also blessed, both by the wonderful stars and by the new mattresses in the dormitory! As we gathered for the 120th convening of IYM, July 27-31, 1994, in McNabb, Illinois, we responded to this year's theme, "Have we the courage to be responsible?"

The Young Friends met this query head on by developing guidelines for the expected behavior of both volunteer and paid youth leaders. It was felt that these Friends had the courage to be responsible, encouraging the Youth Oversight Committee and the overall IYM body to join them in this. The teens of the yearly meeting are a joy and one of our treasures. Collectively, they have developed a relaxed strength, a caring presence, and a promising future bright with healthy, productive relationships.

Throughout this year's meeting for business we were made aware of the challenges in being responsible, both personally and corporately. We were called to have the courage to act upon issues or to lay them down. Our courage was strong enough to once again visit the difficult and contentious issue of how we spend the monetary resources of the yearly meeting. One addition to this year's budget was support for Friends Committee on Unity with Nature. Another outcome of meeting for business was the call for an Ad Hoc Committee on Work, which was charged with outlining the worshipful duties needed to be fulfilled in order for IYM to exist each year.

Our workshops introduced us to each other and ourselves. Marian and Nelson Fuson conducted a greatly abridged couple enrichment workshop. Liz Yeats, from Friends General Conference, explored our experiences as Quaker parents through leading us in creating drawings of our own childhood spiritual events. Sebrina Tingley explained not just the nuts and bolts of war tax resistance but also the spiritual call to do so. Susan Burt led Warm Quaker Hearts. Participants cut and pieced a simple heart-shaped quilt block. These will be joined to make a quilt for an IYM Friend. Trayce Peterson (Chicago Fellowship of Friends) led Corporate Discernment and Spirit-Led Decision Making, a discussion of the Quaker traditions of group decision making and problems meetings have in that process. Early Christian communities and the Book of Acts were shown as the model for traditional Quaker procedures. Tom Forsythe and Marti Matthews led Spirituality and Creativity, discovering how Friends find outward expression facilitates inward awareness. Bud Selleg, headmaster of the Mowa Choctaw Friends School, communicated the urgency of this Native American community in crisis, which in many ways relates to all tribes in the

United States. Betty Clegg gave an overview of the 1993 Parliament of World Religions with a video. Patrick Nugent and Mary Kay Rehard led a discussion about attenders' experiences and vision of community living, and talked about their experiences at Quaker House. Margie Haworth and Tony Stapleton, students at Earlham, talked about Quaker higher education. Bill Ramsey (American Friends Service Committee) told of his personal experiences involving war tax resistance.

Friends Committee on National Legislation speaker, Joe Volk, shared the history of FCNL and some of the committee's present emphases. In a time of increased world violence, FCNL is striving to work closely with our legislators to bring about a civil world order rather than the military world order we have known for so long. When he invited questions and suggestions, Gillian Martin, from Southern Illinois Meeting, spoke eloquently of a dream she had. Our government would not send trained peace keepers to fight a war, she reasoned, so where is the sense in sending trained warriors to make peace?

Our most frequent committee meeting was that of the "Ad Hoc Committee on Loitering and Socializing." Some friends felt that this is a standing committee, others were more comfortable sitting. This group meets nearly continuously, although its membership, location, and number of subcommittees changed. A related meeting was that of the daily "meeting for worship with a concern for cleanliness in the women's shower." The "child and adult sandbox meeting for worship" was enjoyed by its participants, and it is hoped that this can become a tradition at IYM.

The Lawn Dancing, complete with square, circle, and line dances, once again proved to be an inter-generational delight. All who were courageous enough to take responsibility for their own feet and for their treatment of the feet of others found the music, laughter, and dancing to be an uplifting, albeit sweaty, experience.

With Bob Wixom's loving help, Friend William Penn made an appearance in the play *Trial by Jury* during the talent show. Adults and Young Friends alike were delighted to act in and watch Friend Penn live and speak with courage. Other Friends shared music, poetic remembrances, and wonderful storytelling.

As happens each year, one of the most heart-rending occurrences of IYM was the time to say good-bye to all of our friends. It was a fine IYM and we look forward to IYM 1995.

—Kip Westling, Katie Hurley,  
Judith Gottlieb, Tom Yager

### Pacific Yearly Meeting

Loving greetings from the 48th annual gathering of Pacific Yearly Meeting, held this

## AFSC Resources for 1995



The Hiroshima Panels/Iri and Toshi Maruki

**WITH HIROSHIMA EYES: Atomic War, Nuclear Extortion and Moral Imagination**, by Joseph Gerson, director, Peace Programs, AFSC New England region.

A revealing history and incisive analysis of the meanings of the first atomic bombings and the threatened U.S. use of nuclear weapons in the Cold War and post-Cold War eras. The memories of *hibakusha* (witness/survivors of Hiroshima and Nagasaki), and their cry for the abolition of nuclear weapons, provide the moral vision of this unique resource.

Published by New Society Publishers, in cooperation with the American Friends Service Committee. Paper, \$16.95, plus \$2.50 for shipping, handling for the first book; \$0.75 each additional book.

ISBN 0-86571-330. Available March 1995.

**WITH OUR OWN EYES**, a 15-minute educational video about the AFSC youth delegation to Japan, showing how young people today learn about the bombings of Hiroshima and Nagasaki. Available for \$10.

Order both from  
Literature Resources,  
AFSC,  
1501 Cherry Street,  
Philadelphia, PA  
19102  
215-241-7048



**DISCOVER QUAKER PHILADELPHIA**  
Two-hour walking tours of William Penn's original city of brotherly love, in honor of Penn's 350th birthday.  
Send a SASE for schedule to: **QUAKER TOURS**, Box 1632, Media, PA 19063.

### Washington, D.C. is Affordable at William Penn House

Enjoy simple lodging on Capitol Hill. A short walk to the Capitol, Supreme Court, Library of Congress. Groups welcomed. Breakfast included.

### Public Policy Seminars

Your meeting or school group can meet with government officials, lobbyists, diplomats, activists, and members of Congress to discuss issues of concern to you.

**William Penn House**  
515 East Capitol Street SE  
Washington, DC 20003  
(202) 543-5560



**Germantown Friends School**  
**150**  
*Celebrating 150 years  
of dynamic Quaker  
education.*  
(215) 951-2346



**ONAS**  
The Friends Camp in Bucks County  
• TWO WEEK SESSIONS •  
STARTING JUNE 25  
*A residential camp  
for boys & girls 8-13.*  
At **Camp Onas** kids  
choose their activities from  
a complete camp program.  
**FOR INFORMATION call 215-949-3437**  
609 Geigel Hill Rd., Ottsville, PA 18942  
ONAS IS ALSO AVAILABLE FOR OFF-SEASON GROUP RENTALS



year in Chico, California, Aug. 2-7, 1994.

We came to this gathering burdened with the turmoil of the world and feeling a need to nurture each other and renew our faith. As we followed the thread of our theme, "Creating the World We Yearn For," we discovered we are indeed yearning for a different world. Globally, we are facing the rapid deterioration of the environment and the disintegration of our social fabric. We are reminded that we often do not have answers to the complex and overwhelming problems of the world. We are called to seek new answers lovingly, with honesty and humility.

We welcomed five Friends from other nations, visiting with us before the FWCC Triennial in New Mexico. A Cuban Friend suggested that "the world is where we are," that we must face the problems before us. Yet, in worship, our thoughts often turned to violence in Bosnia and Rwanda. The killings in Rwanda, especially, challenge our faith. We struggle to comprehend the killings, to recognize in ourselves comparable seeds of hatred.

We've long held a concern for the region of the former Soviet Union, and, with the love and support of many Friends throughout Europe and North America, we are excited to see this concern blossom into Friends House Moscow. We send it our prayers and lovingly hold in the Light the Russian worship groups.

We continue to search for ways to enrich our lives as Friends. Twice we gathered in experimental worship to receive gifts of music, poetry, stories, and dance. We are exploring ways to better hear the concerns of young adult Friends among us and fully integrate them into yearly meeting. In productive working sessions we considered the myths and realities of immigration issues in California, our own personal struggles with the peace testimony, concerns about population growth and U.S. overconsumption, and other issues.

We are grateful to the committee rewriting our "Faith and Practice" for working so hard

### A peaceful interlude at Pacific Yearly Meeting

to include all of us in their process. They have given us the opportunity to revisit our testimonies, and we are again reminded that above all we are seeking Divine Truth. We struggle to listen for that Truth, striving to remain open to new revelations of the Light. We ask for your prayers that we may remember this is our task.

—Ellie Huffman, Presiding Clerk  
(Reprinted from the September, 1994,  
Friends Bulletin)

### Ohio Valley Yearly Meeting

For its 174th session, Ohio Valley Yearly Meeting met for the first time in Kentucky, on the campus of Georgetown College, Georgetown, Kentucky, Eighth Month 3-7, 1994. The chosen theme, "What is the message of Quakerism?" was central to the meetings for worship, learning, business, and fellowship. The approaching FWCC Triennial in New Mexico gave us the opportunity to have Friends from the Netherlands, Bolivia, and Uganda among us and as plenary speakers. Greetings from many groups related to Friends, and the summary of epistles from other yearly meetings, made us conscious of the linking of concerns, insights, and activities of Friends around the world. Opportunities for worship throughout the session helped us to bring our concerns and activities into this context. The presence and presentation of a traveling performance caravan of Young Friends challenged us to face contemporary realities and injustices involved in identities and roles of women and men.

With joy we observed the effects of our recent efforts to encourage and upgrade activities for children and youth, whose increased numbers, enthusiasm, projects, and insights permeated the gathering.

The attention to business in a spirit of worship was again a large effort of the yearly meeting. It was possible to increase our giving to the work of Friends; concerns about a reasonable financial reserve and the best use of our resources continue. Failing to reach unity on the need for a Yearly Meeting Social Concerns Committee, or a change to the uniform use of "contemporary" rather than "traditional Quaker" language in yearly meeting records, we will continue to follow individual and local meeting leadings in these matters.

Our fellowship and fun again proved to be important vehicles for the strengthening of ties and directing attention to the opportunities for growth. With memories of our time together, and Friends no longer with us, yearly meeting was concluded, to meet again at the College of Mount St. Joseph in Cincinnati, Ohio, Seventh month 26-30, 1995.

—Mildred Mahoney



## News of Friends

**Hugh Barbour has been awarded an honorary doctorate of humane letters degree from Earlham College.** A prominent scholar and Quaker historian, Barbour retired as professor of religion from Earlham in 1990. He accepted the honorary degree in a November 9, 1994, ceremony and addressed the audience with a lecture titled "The Quaker Species of Perfectionism." A member of the Earlham faculty for 37 years, Barbour's many published writings include his 1988 book, *The Quakers*, and his 1991 opus, *William Penn on Religion and Ethics*.

**Friends General Conference has initiated a nurture coordinator position** to assist smaller, unstaffed yearly meetings in developing their own programs for nurturing their monthly meetings and worship groups. On December 1, 1994, FGC announced the appointment of Allen Oliver, a member of Louisville (Ky.) Meeting, to the new position, which is under the care of FGC's Ministry and Nurture Committee. The program is FGC's response to smaller yearly meetings' requests for help in learning more about Quaker faith and practice, deepening the spiritual life of the meeting, and supporting new worship groups. Allen, a marriage and family therapist who is active in Ohio Valley Yearly Meeting, Miami Quarterly Meeting, and on the AFSC board, will formally begin his work this month.

**Help for military personnel is now just a telephone call away.** On September 22, 1994, a consortium of peace groups began a free 24-hour national hotline to advise members of the armed services of their rights. The program is specifically designed to assist those who wish to resist being deployed, are being abused or discriminated against, are AWOL, or want to be discharged. Key sponsors of the project include the American Friends Service Committee, the Central Committee for Conscientious Objectors, the National Interreligious Service Board for Conscientious Objectors, the Resource Center for Nonviolence, and the War Resisters League. Callers may speak with counselors from 9 a.m. to 9 p.m. or leave messages on voice mail during night hours. The number is: (800) FYI-95GI. (From the November/December 1994 Fellowship)

**An effort to end capital punishment** was officially launched November 10, 1994, by former Supreme Court Justice William J. Brennan. A program created by the National Coalition to Abolish the Death Penalty, the Justice William J. Brennan Jr. Project will support initiatives to educate, organize, and activate the public against the death penalty in the United States. Initially, the Brennan Project will focus on a broad-based effort to use the clemency process in death penalty cases to educate and organize new opposition

to capital punishment. As a member of the U.S. Supreme Court from 1956-1990, Justice Brennan consistently ruled in favor of freedom of expression and the rights of criminal defendants, and declared that he believed the death penalty violated the Eighth Amendment prohibition of cruel and unusual punishment. For more information, contact the Brennan Project, NCADP, 918 F St. NW, Suite 601, Washington, DC 20004. (From LIFELines, July-September 1994)



**Practicing nonviolence in South Africa,** the Reverend Rob Robertson describes how non-violent direct action was used on April 14, 1993, during the march to mourn the death of Chris Hani:

The young lions surge past chanting "War. War. No more Peace." And the next wave are on the old theme of "One settler, one bullet." Looking very much like a settler with my white goatee, I'm there with other clergy at the request of African National Congress marshals and police to assist in pacifying the tens of thousands on the Parade.

Outnumbered 1,000 to one, and with no planned strategy, what does one do? Get between the looters and the loot, or between the shooters and the looters? Sow the idea that it's time to go home? Form a human chain to sweep the area? One thing I discovered possible was gently to disarm the angry young men wielding iron bars and pipes. Two out of three yielded to the following approach:

"Have you been hurt?" "No."

"Are you going to hurt someone with that bar?" "Oh, no!"

"Well then, please give it to me."

I reach out my other hand but make no attempt to grasp it. It has to be given. "Thank you. See if you can persuade the others to cool it." And off I go to hide the weapon in a burning car or toss it on a roof. Those who won't part with their pipes still feel they have to make an excuse to the Unfundisi (Minister) for carrying them. One lad hobbled off using it as a crutch! Conscience has a grip on most of us. (From the May-June 1994 Canadian Friend, excerpted from the newsletter of the Quaker Peace Center in South Africa.)



**FRIENDS SCHOOL**  
HAVERFORD

851 Buck Lane  
Haverford, PA  
(610)-642-0354

Pre-School-Grade VI  
Coeducational  
Extended Day

**OPEN HOUSE**  
Tuesday, April 11, 9:00-11:00am

Friends School is devoted exclusively to elementary education with an emphasis on academic excellence and Quaker values

## VERMONT Adventure

The Farm & Wilderness summer camps offer challenging adventures for children ages 9-17 in a nurturing atmosphere. Farming, canoeing, hiking, swimming, work projects & crafts are offered on unspoiled lakes deep in the Green Mountains, 54 years under Quaker leadership. Write or call Linda M. Berry,

Farm & Wilderness,  
HCR 70,  
Box 27,  
Plymouth,  
VT 05056  
(802)  
422-3761



## Oakwood School

**Grades 7-12 and Postgraduate  
Friends Boarding and Day School**

### Emphasis on:

- College Preparatory Curriculum
- Challenging Senior Program
- Learning Center
- Personal Growth
- International Program
- Visual and Performing Arts
- Sports Program

**For a tour and more information  
contact:**

Oakwood School  
515 South Road  
Poughkeepsie, NY 12601  
Telephone: (914) 462-4200  
Fax: (914) 462-4251



Preparing Men and Women to serve as  
Pastors, Chaplains, Teachers, Campus  
Ministers, Church Administrators,  
Peace & Justice workers



**Earlham School of Religion**

(a fully accredited Quaker seminary  
serving all Christian denominations)  
Richmond, Indiana

Master of Arts and Master of Divinity programs  
one year non-degree program available

Quaker Ministry: An Invitation to Transformation

**GOD'S  
WORK  
REQUIRES  
GIFTED  
LEADERS**

**CALL TOLL-FREE  
1-800-432-1ESR**

**george school**

Newtown, PA 18940



Founded in 1893 by the Society of Friends, George School is a co-educational boarding and day school for students in grades 9-12.

The college preparatory curriculum emphasizes Friends values and includes:

- Courses on 4 levels of challenge
- Advanced Placement (AP)
- English as a Second Language (ESL)
- Foreign study
- 13 interscholastic sports for boys and girls
- International Baccalaureate (IB)
- International workcamps
- Required community service
- Required full-year courses in the arts

For more information, please contact the Admissions Office: 215/579-6547.

## Bulletin Board

•A data base of Quaker Books in Print is now available from Quakers Uniting in Publications (QUIP). The collection includes over 1,750 titles from more than 70 Quaker publishers, and represents the most comprehensive compilation of Quaker books, pamphlets, tracts, periodicals, newsletters, curricula, and audio/video tapes available. The data base will be updated every six months to add new titles and delete those out of print. It is available in its entirety, by publisher, or by any of 16 topics. Cost for the data base on computer printout, computer disk, or e-mail is \$20. For those purchasing the data base, printouts are also available by publisher and by topic. Printouts of 50 or more titles are \$5. Printouts of less than 50 titles are \$2. To order or to obtain more information, contact QUIP, 3960 Wind-ing Way, Cincinnati, OH 45229-1950, tele-phone/fax (513) 281-4401, e-mail: "rsharing@tso.uc.edu".

•The theme for the 1995 Zorbapu Peacework Essay Scholarship is "How do we stop the violence? The Androgyny of Nonviolence: new inclusive conflict management." The es-say allows students to express thoughts on ways we can help to change societal solutions that rely on violence, solve problems in ways that tend to preclude violence, and simply make our world more secure, more sane, and more safe for everyone. Four awards of \$50 will be given to essays that best combine the following: 1) What have I done, or seen done, that works or doesn't work; 2) What at least one theorist says that might relate to a solu-tion; and 3) My specific proposal to help end violence by methods that are demonstrably equally effective for females and males. Es-says should be 2-20 pages, double spaced, typed, paginated, with a title page (include title, name, address, telephone number, age, year in school, name and address of school), and the title should be on every page. If you want your essay returned, include a self-ad-dressed, stamped envelope. This can be a paper already written for a similar class as-signment. The deadline is April 1. Send es-says or inquiries to Zorbapu Scholarship 12833E STH13, Maple, WI 54854.

•"Never again Pearl Harbor! Never again Hiroshima! Never again Nagasaki! Never again War!" is the motto of the Never Again Campaign (NAC), an organization that helps Japanese volunteers spread the message of A-bomb survivors and share Japanese culture in order to promote international understanding. NAC volunteers live in the United States with host families, individuals, or groups for up to six months and arrange speaking engagements within a 100 mile radius of their home base. They use documentary films, videos, and slides about Hiroshima and Nagasaki, plus other materials about Japanese culture, to illustrate their programs. Some volunteers also include



demonstrations of origami, traditional songs, instrumental music and dance, tea ceremonies, or martial arts. Volunteers list their available materials ahead of time so each presentation can be tailored to the time allotted and to the age and interest of the audience.

Courtesy of Donald Lathrop



**Michiko Oshima, 1986 Never Again Campaign**

The work of NAC began in 1982 when, at age 25, Yoko Kitaura began showing films and speaking about Hiroshima and Nagasaki survivors to audiences in the United States. Over the next three years she addressed roughly 17,000 people. Inspired by the effectiveness of her activities, her host family, Marion and Don Lathrop of the Peace and World Studies Concentration at Berkshire Community College in Pittsfield, Mass., joined her in forming the NAC. The organization is prepared to be very busy during this year leading up to the 50th anniversary of the bombings. However, as plans begin for the recruitment of new Japanese volunteers, there is a need for hosts in the United States for the spring or fall of 1996. For more information on NAC, to request that a volunteer speak at your location, for information about being a host, or to make a tax-deductible contribution, contact Don and Marion Lathrop, The Never Again Campaign, Berkshire Community College, 1350 West St., Pittsfield, MA 01201-5786, telephone (413) 499-4660, ext. 351, or e-mail to "Dlathrop@mecn.mass.edu".

•Friends Association for Higher Education is calling for presentations for its 16th annual conference, "Education and the Culture of Peace: Teaching, Learning, and Decision-Making," to be held June 22-25 at Haverford College, Haverford, Pa. Interactive presentations should respond to the following and other related queries: "How would the Classroom change if we took seriously the Quaker belief in that of God in every one? How would governance in our institutions change if we relied more fully upon the Quaker decision-making process?" Send one-page proposals by Feb. 15 to Michele Tarter, Pendle Hill, 338 Plush Mill Rd., Wallingford, PA 19086-6099, telephone (610) 565-7306.

•Participants and organizers are needed for a peace project in Bosnia. In December 1994, the first of several proposed Bosnian Peace Centers opened in Sarajevo, directed by a local coalition and staffed by 30-50 international volunteers. Planned activities include dialogue groups, conflict resolution and empowerment training, inter-community contact facilitation, mediation, study circles, human rights monitoring, neighborhood rebuilding,

medical care and counseling, family support, and a broad range of children's and cultural programs. Participant requirements include good listening skills, adaptability, cultural sensitivity, patience, and self-direction. A one month minimum commitment is required, as is basic language training prior to start. Development, research, publicity, and support assistance is also needed. Contact Gary Shapiro, Conflict Resolution Catalysts, P.O. Box 836, Montpelier, VT 05601, telephone/fax (802) 229-1165, e-mail: "gshapiro@igc.apc.org". (From Fellowship, November/December 1994)

## Calendar

### FEBRUARY

3-5—"Self-Discovery, Spirituality, and Healing," a conference led by Ruth Shilling at Woolman Hill, Deerfield, Mass. The weekend's themes will include focus on the present moment, experiences of freeing truth, and holding others and ourselves in compassion. Approaches will include hands-on and sound healing, listening, centering, toning, and meditating. Cost is \$90. Contact Woolman Hill, 107 Keets Rd., Deerfield, MA 01342, telephone (413) 774-3431.

17-20—"Body and Spirit: Exploring the Connections," a conference co-sponsored by the Redwood Quaker Association for Religion and Psychology, at Quaker Center, Ben Lomond, Calif. Led by Elisabeth Dearborn and Richard Brady, participants will explore a diversity of spiritual practices designed to open the body as a vehicle of Spirit. Offerings of two-hour workshops which use the body are welcome, as are sharings during a tea ceremony of poems, stories, dances, prayers, or songs which water the seeds of joy. Cost is \$145. Contact Quaker Center, Box 686, Ben Lomond, CA 95005, telephone (408) 336-8333.

24-26—"Inquirers' Weekend" at Pendle Hill, Wallingford, Pa. Designed for those interested in learning more about Quakerism, this conference will explore the fundamental elements of Quaker faith and practice, and how they are expressed today. Co-sponsored by Philadelphia Yearly Meeting Religious Education Committee, the program will be led by Deborah Saunders and Jack and Judy Brown. Cost is \$145. Contact Pendle Hill, 338 Plush Mill Rd., Wallingford, PA 19086-6099, telephone (610) 566-4507 or (800) 742-3150.

# Send for a list of your friends.

When you're struggling with a mental or emotional problem, where do you turn? Those close to you can provide compassion and understanding, but sometimes you need more—the help of an expert trained to understand problems like yours.

This is when Friends of a different sort can help. Friends Hospital has only one purpose: to treat mental and emotional illnesses.

We'd like to send you our free "Guide to Staff." It's a list of our people, programs and philosophy. You'll see the depth of knowledge we have here. And you can use it to call any one of our physicians.

Keep it handy. Mental and emotional problems affect millions of people. You never know when you might need Friends.

Send coupon to:



**FRIENDS**  
HOSPITAL

4641 Roosevelt Boulevard  
Philadelphia, PA 19124-2399  
or call: 215-831-4600

Please send your free Guide to Staff, with a full list of Friends physicians, their backgrounds and phone numbers.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

(All information is kept strictly confidential)

## WILLIAM PENN CHARTER SCHOOL

303 Years of Quaker Education

Est. 1689  
Kindergarten through  
Twelfth Grade

Operated under Charter issued by William Penn. The William Penn Charter School is a Quaker college-preparatory school committed to nurturing in girls and boys the education of the mind, the quickening of the spirit, and the development of the body. Penn Charter stresses high standards in academics, the arts, and athletics.

Friends are encouraged to apply both as students and as teachers.

**Earl J. Ball III, Headmaster**  
3000 W. School House lane, Philadelphia, PA 19144  
(215) 844-3460



## Olney—A Personal Education

■ A small, coeducational, boarding and day school for Grades 9-12. ■ A safe, peaceful 350 acre campus, half hour west of Wheeling WV. ■ Individual attention and focus on personal growth. ■ Communication/writing skills are stressed, and electives dealing with global perspective, environmental studies, art, and outdoor education, help to prepare students for the colleges which are just right for them.



## OLNEY FRIENDS SCHOOL

Barnesville, Ohio 43713 ■ (614) 425-3655

## AN INTRODUCTION FOR NEW SUBSCRIBERS

Friends Journal addresses global peace, human rights, environmental awareness, and current social and political concerns with the spiritual insight and nonviolent activism that distinguish Quaker faith and conviction.

We invite your participation in the dialogue.

Use the coupon below to receive

### THREE FREE ISSUES

—OR—

### 16 ISSUES FOR THE PRICE OF 12

if you enjoy your free issues,  
consider a subscription.

Only \$21.

(Overseas  
subscribers  
add \$6 for  
postage.)

Please sign me up for

☐ 3 free issues.

☐ 16 issues for the price of 12. (Check enclosed/Bill me)

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City/State/Zip: \_\_\_\_\_

Phone: \_\_\_\_\_

Return to  
1501 Cherry Street, Philadelphia, PA 19102-1497  
Phone: (215) 241-7115 Fax: (215) 568-1377

# FRIENDS JOURNAL

## Books

## Insight and Action: How to Discover and Support a Life of Integrity and Commitment to Change

By Tova Green and Peter Woodrow with Fran Peavey. New Society Publishers, Philadelphia, Pa., 1994. 160 pages. \$12.95/paperback.

This highly readable book gives three very practical means of supporting a life of social change. Social change work can take its toll in "doubt, indecision, frustration, and/or discouragement," as the introduction points out. *Insight and Action*, however, is full of hope and confidence and describes three concrete ways that people in social change and ministry can support and clarify their work.

Each of the authors wrote one of the three major sections of the book. Tova Green's section explores support groups, including what they are good for, what a meeting's agenda can consist of, and how to form a group that meets your needs. Peter Woodrow describes the clearness committee, a discernment process with which many Friends are familiar. For those readers who have not participated in a clearness committee, his anecdotes of actual clearness processes are both moving and practical. The third major section of the book is Fran Peavey's on strategic questioning. This technique can be used not only in social change actions but also in clearness committees and support groups. I can also see uses for it in Quaker meetings for business, committee work, and in helping people in our daily lives clarify issues and move out of stuck places.

The book is readable not only because each of the writers has a very clear, straightforward style (a blessing in itself) but also because the major sections share a similar structure. Each writer in turn describes the method he or she is addressing, then gives real life examples that not only make the method easily understood but also make it more concrete. It is refreshing to have not only a bibliography but also some actual resources. In two highly useful appendices, *Insight and Action* gives short, practical how-tos and guidelines for interpersonal and small group communication, and reprints several excellent Quaker resources on the clearness process. Finally, there is the aforementioned bibliography and a list of organizations related to the themes and purposes of the book.

This book was not written primarily for Friends. Its audience is the broader social change/political activist population. Although spiritual connection is implicit in some of what Green and Peavey write, Woodrow's section on clearness is the only one that explicitly mentions faith, and then as an optional element. For this reason, I have a cau-



tion for Friends. Of course the methods described in this book can be used without recourse to prayer and worship. People conduct group process and social action that way all the time, and it can work. But we are a Religious Society, called by God, and as such we are responsible and accountable to God, not just to human groups and processes. When these methods are used in Friends groups (and, I would say, by any Friend in any setting), we must make coming into relationship with God the first motion, and let all else flow from that. We do this not because putting God first guarantees success; we do it because we belong to God, and as God's people we are called into relationship with God before all else. Jan Wood's article, "Spiritual Discernment: The Personal Dimension," in Appendix II makes this clear in a deeply beautiful and compelling way. Friends would be wise to take Wood's ministry to heart and carry her message into the other sections of *Insight and Action*.

Ellen Hodge

*Ellen Hodge is a member of North Meadow Circle of Friends in Indianapolis (Ind.) and a former clerk of Ohio Valley Yearly Meeting.*

## One World or None: A History of the World Nuclear Disarmament Movement Through 1953

*By Lawrence S. Wittner. Stanford University Press, Palo Alto, Calif., 1993. 456 pages. \$29.95/hardcover.*

Doubts and a sense of futility haunt many of us who in the early days of the Atomic Age rose in opposition to the bomb. Were our efforts, however small, worth it? One concludes that the answer is yes after reading this book, the first volume of an ambitious trilogy by Lawrence S. Wittner.

Wittner records and analyzes popular and governmental response to nuclear weaponry from its tentative and fictional inception as grim foreboding in the work of H. G. Wells, through the horrific reality of Hiroshima and Nagasaki, to 1953, as world reaction building to a popular crusade against the unleashed atom coalesced into a firm and durable pattern. A movement which on balance, Wittner concludes, exercised a salutary effect, practically, if not rhetorically, on the excesses of global power politics.

Allied in the battle against the bomb were world government advocates, pacifists of a religious and secular persuasion, scientists who directly or indirectly helped to build the weapon, and visionaries such as Garry Davis, whose declaration of world citizenship galvanized the world federation movement in France

## Individuals in Community



*A SCHOOL IN THE PROGRESSIVE TRADITION, THE CAMBRIDGE SCHOOL OF WESTON OFFERS HIGHLY PERSONALIZED, THOUGHTFUL COLLEGE PREPARATION FOR INTELLECTUALLY CURIOUS YOUNG PEOPLE; AN ETHICAL SCHOOL COMMUNITY BASED ON DEEP MUTUAL TRUST AND RESPECT; A PLACE WHERE INTEGRITY AND DIVERSITY ARE APPRECIATED; AND AN APPROACH WHICH PLACES AS MUCH EMPHASIS ON ASKING THE RIGHT QUESTIONS AS ON GIVING THE RIGHT ANSWERS.*

*COEDUCATIONAL, BOARDING AND DAY, GRADES 9-12 AND PG. CALL (617) 642-8650.*

## The Cambridge School of Weston • 1886

### APPOINTMENTS TO THE EDUCATION TEAM

Woodbrooke is seeking new members of staff, full- or part-time, to contribute to its increasingly flexible educational provision. Appointments will begin in September 1995 and will be on renewable contracts of 1-5 years.

Areas to be covered include: Quakerism in its theological, historical, and sociological settings; biblical studies; contemporary theology. The ability to help students relate these to their life, worship, and witness is seen as an important part of the work.

We look for proven ability in teaching adults in non-formal settings. Patterns of work are irregular, and travel and teaching away from home, as well as evening and weekend work, will be integral parts of the jobs. We hope at least one of the appointees will be able to develop possibilities within the Selly Oak Colleges for Quaker studies to be offered within degree programmes. To maintain our commitment to a residential learning experience, at least one of the two or three appointments we hope to make will be for a resident member of staff.

Applicants should be either members of the Religious Society of Friends or in close sympathy with Friends' beliefs, ways, and philosophy. An ability to work with the worldwide diversity of Friends is required.

Woodbrooke aims to be an equal opportunities employer. Salaries will be in the range of £17,206-£20,876 p.a. or pro rata. Closing date for applications: March 25, 1995.

Further details may be obtained from The Principal. Woodbrooke College, 1046 Bristol Road, Birmingham B29 6LJ, U.K. Tel: +44-121-472-5171; Fax +44-121-472-5173

*Woodbrooke is a registered charity.*

## Woodbrooke

QUAKER STUDY CENTRE

*one of the Selly Oak Colleges,  
Birmingham, England*

and Western Europe. The simmering cauldron of fear of nuclear annihilation was further heated in Eastern Europe by the communist-inspired Stockholm Declaration and consequent development of the World Peace Council as a captive foreign policy propaganda body controlled by the Soviet Union. The WPC's too-patent efforts bore little fruit in the Western Bloc, and indeed may have had a counter-productive effect by stigmatizing the peace movement in the minds of many as a communist front.

Wittner, a professor of history at the State University of New York, Albany, is particularly incisive in his analysis of the conflict that developed in the intensification of the Cold War between the pressures for disarmament and/or some form of global control of nuclear weapons and the assumed needs of entrenched military and political establishments, East and West, whose thinking was based on traditional geopolitical concepts and power politics. After a brief euphoria, the traditionalists seized the day.

Public opinion, Albert Schweitzer observed, helps or hinders by its very existence. One can infer from Wittner's assessment that

the nuclear juggernaut was braked but not halted by the public's fear of mass destruction and a perception of the inability of established governments to cope with the crisis despite the misgivings of some world leaders.

The climate at the top was ambivalent. Early on, President Harry S. Truman observed, "You have got to understand that this isn't a military weapon. . . . It is used to wipe out women and children and unarmed people. . . . So we have got to treat this differently from rifles and cannon and ordinary things like that." Yet Truman considered the use of the Bomb in the Korean War and ordered development of hydrogen weapons.

Wittner's trilogy, when completed, will bring us up to present day and the yet untamed threat of illicit nuclear proliferation. Volume I is a most worthwhile read for the serious student of governmental and international affairs, members of the political establishment, and the many of us who wish to learn from history so that we may not be condemned to repeat it.

—Jonas Mather

*Jonas Mather is a Friend, a 1948 enrollee in*

*the International Registry of World Citizens, and a World War II combat veteran turned "peacenik."*

## In Brief

### The Fractured Dream: America's Divisive Moral Choices

By Robert F. Drinan. Crossroad, New York, N.Y., 1991. 192 pages. \$19.95. Robert Drinan has had a unique career: now as a professor of law and formerly for ten years a member of Congress. He continues to be a voice of hope for a world of peace and justice in which religion reasserts its role of moral commitment. He has cogent chapters on specific steps religious communities can take against the proliferation of guns, gambling, and narcotics. He is deeply aware of the tragedy of the worldwide investment in the technology of killing and destruction. He puts forward "Ten Commandments" for awakening the conscience of the U.S. government to the imperatives of preserving a future for coming generations. The dream has indeed been fractured, but a new vision is emerging.

## Quakers have stories to tell!

Your life experiences and treasured memories compose a unique and fascinating story, too valuable to go untold. The Storehouse Collection will travel to you, record you as you tell your life story, and gather the richness of your life into a beautiful hand-bound book . . . a cherished legacy for those you love.

### The Storehouse Collection

Linda Lyman & Marty Walton  
505 Willow Road  
Bellingham, WA 98225  
(360) 738-8599

## FRIENDS JOURNAL

Typesetting and Design  
1501 Cherry Street, Philadelphia, PA 19102  
(215) 241-7282  
Experienced • Affordable • Flexible



## FRIENDS HOME AT WOODSTOWN A Quaker-Sponsored Retirement Facility

- One-bedroom Woods Court Apartments for People over 60
- Residential facility with community dining
- Delicious, nutritious meals
- 60-bed Medicare & Medicaid Certified Nursing Home
- Pastoral Setting
- Caring, supportive staff

P.O. Box 457, Friends Drive • Woodstown, NJ 08098 • (609) 769-1500

## FRIENDS CAMP

South China, Maine



- ★ Ages 7-17
- ★ Coed - Residential
- ★ Non-competitive
- ★ \$500 for 2 weeks

A unique camp program which includes international campers, Quaker community living, decision making, peace communications center, crafts, drama, sports, water activities, and other creative programs.

Call or write:

Susan Morris, Director  
P.O. Box 84  
E. Vassalboro, ME 04935  
(207) 923-3975



## HENRY B. FREEMAN Consulting

Fund Raising and  
Management Consulting Services  
for Educational Institutions  
and Non-Profit Organizations

Currently serving Midwest,  
Southeast, and East Coast clients

713 S.W. 15th St.  
Richmond, IN 47374  
(317) 983-1578



## Milestones

### Births/Adoptions

**Gant**—*Sophia Woolman Gant*, on July 20, 1994, to Sarah and Christopher Gant. Christopher is an attender and Sarah is a member of Beacon Hill (Mass.) Meeting.

**Kratzer**—*Maya Patricia Lilly Kratzer*, on June 29, 1994, to Debbie and Jim Kratzer, of Fresno (Calif.) Meeting.

**Lee**—*Colman Oliver La Montagne Lee*, on July 28, 1994, to Shelly La Montagne and Rollie Lee, of Olympia (Wash.) Meeting.

**Martin**—*Cullen Thomas Martin*, on May 24, 1994, to Karen and Tom Martin, of Media (Pa.) Meeting.

**Senopoulos**—*Catherine White Senopoulos and Rebecca Louise Senopoulos*, twins, on Sept. 16, 1994, to Louise and Steve Senopoulos. Louise is a member of Haddonfield (N.J.) Meeting.

**Solenberger**—*Tess Eliza Solenberger*, on Oct. 28, 1994, to Maddie and Thomas Solenberger, of Millville (Pa.) Meeting.

**Urner**—*Tara Margaret Urner*, on June 7, 1994, to Dawn Wicca and Kirby Urner, of Multnomah (Oreg.) Meeting.

### Marriages/Unions

**Bjorklun-Broeren**—*Sandra Carol Broeren and Julie Ann Bjorklun*, on June 4, 1994, under the care of Fort Collins (Colo.) Meeting.

**Diver-Sutter**—*Bart Sutter and Dorothea Diver*, on Aug. 28, 1994, at and under the care of Duluth-Superior (Minn.) Meeting.

**Downs-Huff**—*Tom Huff and Barbara Downs*, on June 18, 1994. Tom is a member of Strawberry Creek (Calif.) Meeting and Barbara is a member of Honolulu (Hawaii) Meeting.

**English-Whiteman**—*Tom Whiteman and Andrea English*, on June 25, 1994, under the care of Strawberry Creek (Calif.) Meeting.

**Garrett-Orefice**—*Anthony Orefice and Jennifer Garrett*, on Sept. 10, 1994, at Abington (Pa.) Meeting, of which Jennifer is a member.

**Lamont-Claggett**—*Peter Claggett and Susan Lamont*, on Aug. 6, 1994, at Woodstown (N.J.) Meeting.

**Lemoine-Posmontier**—*Rich Posmontier and Mindy Lemoine*, on Aug. 21, 1994, at Green Street (Pa.) Meeting.

**Ludy-Eden**—*Jean L. Eden and Lorene Ludy*, on Oct. 23, 1994, under the care of Madison (Wisc.) Meeting, of which Lorene is a member. Jean is a member of Lincoln (Neb.) Meeting.

**McClelland-Dole**—*Richard Dole and Catherine McClelland*, on June 25, 1994, at Moorestown (N.J.) Meeting.

**Paup-Larrabee**—*James N. Larrabee and Annette Paup*, on June 25, 1994, under the care of Rogue Valley (Oreg.) Meeting.

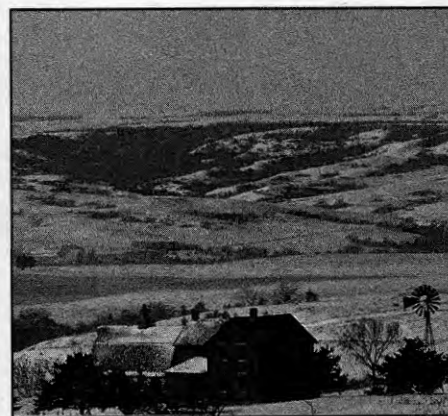
**Seiler-Pickering**—*Glenn K. Pickering and Marci J. Seiler*, on Oct. 15, 1994, under the care of Harrisburg (Pa.) Meeting, of which Glenn is a member.

### Deaths

**Haerr**—*Joyce Haerr*, 67, on Oct. 30, 1994, at home in San Francisco, Calif. Born in San Antonio, Tex., Joyce graduated from the University of Texas in Austin and attended the Columbia University School of Social Work in New York City. She completed her Masters of Social Work at the University of California at Berkeley. Joyce was interested in community representation in political processes, and she worked to preserve San Francisco's natural resources by opposing development at area beaches. She was active in environmental causes and volunteered extensively in the field of the developmentally disabled. She protested U.S. military involvement in Vietnam and El Salvador, and later in life she became deeply concerned about inmates in California's expanding prison system. Joyce also enjoyed her extensive travels, and was known for her love of Mexican food, music, and lifestyles. Joyce came to San Francisco (Calif.) Meeting in the early 1980s and became a member in 1985, devoting much time and energy to clerking and serving on various committees in the meeting and the AFSC. Her love of life, her quick wit, and her commitment to peace, justice, and social concerns were felt by all who knew her. Joyce was preceded in death by her husband, Richard Burton Haerr, in 1981. She is survived by two daughters, Jennifer Sue Haerr and Lorraine Blesi Haerr; a son, Richard Vance Haerr; two sisters, Peggy Kopmann and Helen Vance Levinson; and many nieces and nephews.

**Hodgkin**—*John P. Hodgkin*, 85, on Aug. 2, 1994, at Pennswood Village, Newtown, Pa. Born in Changdu, China, John was educated at Sidcot and Leighton Park Friends schools in England, and received a B.A. from Kings College, Cambridge University. He came to the United States, where his father was the first director of Pendle Hill in Wallingford, Pa. With his father he visited Rufus Jones in Maine, where he met a cousin of Rufus's, Ruth J. Walenta. John and Ruth later married and had three children. John worked as recreational director at International House in New York City, taught briefly at Westtown School, Westtown, Pa., and became a self-taught C.P.A. He worked in the tax department of Price Waterhouse in Philadelphia, Pa. He later moved to New York City to work as a tax and financial advisor for the Rockefeller family and, later, for the philanthropist, Stewart R. Mott. After Ruth died, he married Elizabeth Davis in 1963. John was a member of the Society of Friends all his life, having belonged to Devonshire House Meeting and Golders Green Meeting in England before joining Germantown (Pa.) Meeting. John moved to Pennswood Village, Newtown, Pa., in 1989 and entered into many activities there, often reading aloud to other residents. He was a frequent storyteller with his family and for children at meeting and in nearby schools. John enjoyed music, dancing, puzzles, word games, bridge, reading, drama, poetry, nature, and baseball. Since moving to Newtown, Pa., he was a sojourner at Wrightstown (Pa.) Meeting, which he officially joined on May 8, 1994. John is survived by a daughter, Margaret H. Lippert; a son, Christopher Hodgkin; a brother, Patrick Hodgkin; five grandchildren; and three nephews.

**Jansson**—*Oscar Ekelund Jansson*, 81, on Sept. 19, 1994, in Chestnut Hill, Pa. Oscar earned a degree in mechanical engineering from the Uni-



Terry Foss

versity of Pennsylvania in 1935, worked in manufacturing for a year, then became general manager of his father's woodworking company. In 1945 and 1946 Oscar did relief work in Finland for the AFSC. He returned to the United States and the University of Pennsylvania, where he earned a master's degree in educational administration. He worked at Chestnut Hill Academy for three years before becoming business manager for the William Penn Charter School, where he remained for 26 years until his retirement in 1981. Oscar was a member of Abington (Pa.) Meeting and a former member of the board of the George School. He was also a member of the Schuylkill Center for Environmental Education and the Chestnut Hill Community Association, and served on the advisory board of the Chestnut Hill Historical Society. Oscar is survived by his sons, Lars, Michael, and Owen Jansson; a daughter, Maija Bushkovitch; eight grandchildren; two great-grandchildren; and a sister.

**Kight**—*Stanford Steele Kight*, 80, on Oct. 12, 1994, in Chester, Pa. Born and raised in Nevada, Mo., Stan earned his B.S. from the University of Missouri and his M.A. and Ed.D. from the University of Southern California. Stan served as superintendent of schools in Eminence, Mo., then founded the Group Dynamics Center at Temple University in Philadelphia, Pa., and directed a similar center in social psychology at the University of Delaware. He headed the Department of Organization and Management Development at Drexel University, Philadelphia, Pa., from the mid 1950s until 1970. There he founded a graduate program in the dynamics of social change. Deeply committed to his faith in human cooperation and potential for growth, Stan served the AFSC by overseeing youth programs across the United States. He also worked as a consultant in management psychology with international businesses. Stan was a member of Concord (Pa.) Meeting. He is survived by his wife, Grace M. Kight; four children, Kristin, Amy, Tony, and Nicholas; and one grandson.

**Loomis**—*Sylvia Glidden Loomis*, 88, on Aug. 30, 1994, at home in Santa Fe, N.Mex. Sylvia was born in Keene, N.H., and raised in Ashville, N.Y. She studied fine art at the Pratt Institute in Brooklyn, N.Y., and the Art Student's League in New York City, where she lived until moving to Santa Fe in 1949. Sylvia was active in Santa Fe's historic preservation movement, serving as executive director of the Old Santa Fe Association in the early 1960s, and as co-founder of the Historic Santa Fe Foundation. She served on the board of the Spanish Colonial Arts Society, as Southwest representative of the Archives of American Art for the Smithsonian Institute, and as New Mexico's member of the National Trust for Historic Preser-

vation in Washington, D.C. She was also active for many years in the Santa Fe Community Theater. A member of Santa Fe (N.Mex.) Meeting, Sylvia served as treasurer, clerk, and trustee. She also worked at the Pasadena office of the AFSC. Sylvia is survived by her husband, T. David Gay; her daughter, Ilse Jenkins Gay; three grandsons, Mark, Daniel, and Joel Gay; three great-grandchildren; a sister, Cornelia Loomis Hull; and numerous nieces and nephews.

**McAllester**—Susan McAllester, 75, on Aug. 31, 1994, at home in Monterey, Mass. Born in Statesville, N.C., Susan graduated from Radcliffe College in 1940 and earned a master's degree from Columbia University Teachers College in 1941. She married David P. McAllester in 1940, and later moved to Middletown, Conn., where she worked as a photographer and as poetry editor for *College English* magazine. Susan visited and spent summers in Monterey, Mass., since her childhood, and

moved there full time in 1979. In Monterey she worked as layout and photography editor for the local newspaper, and was active in the League of Women Voters, the Land Preservation Trust, and the Democratic Town Committee. Her other interests included camping, hiking, canoeing, and travel. Susan was a founding member of South Berkshire (Mass.) Meeting, where she served as clerk, recording clerk, newsletter editor, and librarian. Such a listing only touches on her services and influence to the meeting. Her messages in meeting for worship were truly inspired and affected those who heard them as they were all informed by a sensitivity to beauty and felicity of expression. Her energy, organizational skills, and practicality helped to keep the meeting together. Susan is survived by her husband, David McAllester; a daughter, Bonner J. McAllester; a son, Burling V. McAllester; a brother, George S. Watkins; and two granddaughters, Sudi Sparrow Baker and Cora Jay Baker.

## Classified

For information call (215) 241-7279.  
55¢ per word. Minimum charge is \$11.  
Add 10% if boxed. 10% discount for three consecutive insertions, 25% for six.  
Appearance of any advertisement does not imply endorsement by Friends Journal.

### Classified Ad Deadlines:

April issue: February 13  
May issue: March 13

Submit your ad to:  
Advertising Manager, Friends Journal  
1501 Cherry Street  
Philadelphia, PA 19102-1497  
Fax: (215) 568-1377

## Accommodations

**Ocala, Florida:** Large bungalow, spacious living areas, two twin-bedded bedrooms, separate baths; fully equipped. Couple \$650/month. (904) 236-2839.

**Visiting Britain?** No need to pay for expensive accommodation. Home Exchange can connect you with Friends and others who wish to exchange homes or hospitality. Send SASE to Home Exchange-FJ, P.O. Box 567, Northampton, MA 01061.

**NYC—Greenwich Village Accommodation.** Walk to 15th Street Meeting. One-four people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.

**Hawaii—Island of Kauai.** Cozy housekeeping cottages. Peace, palms, privacy. \$60-\$80/nightly. 147 Royal Drive, Kapaa, HI 96746. (808) 822-2321.

**Looking for a creative living alternative** in New York City? Penington Friends House may be the place for you! We are looking for people of all ages who want to make a serious commitment to a community lifestyle based on Quaker principles. For information call (212) 673-1730. We also have overnight accommodations.

**Washington, D.C., Area:** Furnished rooms in Quaker home, close in, near public transit, ideal for interns, short & long-term. Ph: (703) 845-0427.

**Quaker House, Managua, Nicaragua.** Simple hospitality; shared kitchen. Reservations: 011-505-2-663216 (Spanish) or 011-505-2-660984 (English).

**SW Florida: North Fort Myers** large Spanish pool home. Canals; walk-safe neighborhood. Do-it-yourself breakfast. Smoking on covered terrace only. \$25 to \$40 single. All faiths welcome. Berry (813) 995-1234.

**Washington, D.C.,** sojourners welcome in Friends' home in pleasant suburbs nearby. By day, week, or month. For details call: (301) 270-5258.

**A homely base in the heart of London?** Short-, medium-, and long-term accommodation available with excellent meals. Also meeting rooms for workshops, lectures, and conferences. Contact: Quaker International Centre, 1 Byng Place, London WC1E 7JH. Tel: 071-387-5648; fax: 071-383-3722.

**London?** Stay at the Penn Club, Bedford Place, London WC1B 5JH. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone: 071-636-4718.

**NYC midtown B&B bargain!** Charming, one-bedroom apartments of your own in historical, Eastside neighborhood, \$70-\$125 double, plus \$15 per additional guest. From simple to sublime. (212) 228-4645.

**Mexico City Friends Center.** Reasonable accommodations. Reservations recommended. Casa de los Amigos, Ignacio Mariscal 132, 06030 Mexico D.F. 705-0521.

## Assistance Needed

**Historical Research!** Looking for stories/accounts of Quakers who have worked with or ministered to Native Americans individually or in group ministries (Quaker or non-Quaker). Contemporary and historical accounts wanted. Write: Cliff Smith, 338 Plush Mill Road, Wallingford, PA 19086.

## Audio-Visual

**WHO ARE QUAKERS?** by Claire Simon: Describes Friends' worship, ministry, and decision-making. Excellent tool for outreach and education. Cost: \$26.50 (appr. 27 mins.)

Also available: **CRONES: Interviews with Elder Quaker Women**—Claire Simon's first program. Quaker women speak unselfconsciously about their lives, being Quaker women, and their feelings about aging and death. Cost: \$18.50 (appr. 20 mins.)

Please add \$3 for postage with your order, and allow three weeks for delivery. Order from: Quaker Video, P.O. Box 292, Maplewood, NJ 07040.

## Books and Publications

Over 50 New Titles Listed—1994-95 FGC Bookstore Catalog—free upon request from Friends General Conference Bookstore, 1216 Arch Street 2B, Philadelphia, PA 19107. In Philadelphia, come visit M-F 9 a.m. to 4:30 p.m. Consultation on First-day school materials available. Call to order (800) 966-4556.

**Meditation For Peacemakers**—a practical guide for those involved in peacemaking of all kinds. Especially useful for those seeking to maintain a loving, nonviolent presence in all aspects of life. Written from over 30 years' experience in meditation, peacemaking, and conflict resolution. \$5 includes P&H. Write: Blue Heron Haven, 8750 Tonawanda Creek Road, Clarence Center, NY 14032.

**Just Published—The Friendly Virginians—America's First Quakers**, by Jay Worrall. "A good interesting book, informative as all get out" —Werner Janney, National Geographic Magazine, retired. 536 pages, illustrated, and documented ISBN 0-935931-86-4. Order from Iberian Publishing Co., 548 Cedar Creek Drive, Athens, GA 30605 or your bookstore. \$29.95 plus \$2.50 shipping.

**Meeting for Eating** vegetarian cookbook available. Fundraiser for Twin Cities Friends Monthly Meeting building loan repayment fund. Send \$11.50 to: Cookbook Orders, 1725 Grand, St. Paul, MN 55105.



**AFSC Bookstore**—We carry a unique and varied selection of books not found in most retail bookstores: Quaker, Peace, Children's, Women's and Men's Studies, African-American, Middle East, Latin America, and many others. Write or call for a booklist. Order by mail or by phone.

Visa and MasterCard. American Friends Service Committee Bookstore, 980 N. Fair Oaks Avenue, Pasadena, CA 91103-3097. Telephone: (818) 791-1978. Ext. 123 (Mon.-Fri., 10:30 a.m.-4 p.m.). Fax: (818) 791-2205.

**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.

**Quaker Books.** Rare and out-of-print, journals, memoirs, histories, inspirational. Send for free catalogue or specific wants. Vintage Books, 181 Hayden Rowe St., Hopkinton, MA 01748.

**Free. Steps Toward Inner Peace**, by Peace Pilgrim. Write: Friends of Peace Pilgrim, 43480 Cedar Ave., Hemet, CA 92544.

**Wider Quaker Fellowship** mailings offer spiritual nurture for Friends and non-Friends around the world. Consider gift membership(s). Donations voluntary. Call/write WQF, 1506 Race Street, Philadelphia, PA 19102. (215) 241-7293. A program of FWCC, Section of the Americas.

## Opportunities

### NEW ISSUES PROGRAM AT PENDLE HILL

A new Issues Program at Pendle Hill is studying key challenges for Friends today. The Program's initial focus is on **DISCERNING AUTHENTIC QUAKER PEACE WITNESS FOR OUR TIMES**, both at home and abroad. We'll examine the baffling patterns of **New Wars**, in some of which there are **Friends at Risk**. We will also look at the issues which divide Friends internally, initially the **conflict over same-sex relationships**, because we believe that for Friends to mount an authentic witness externally, we must also be seeking reconciliation with each other. Issues Program plans include working parties, publications, and conferences. For information, write: The Issues Program at Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086. Or send e-mail to: chuckfager@aol.com.

### Study vacations for the socially concerned

Tour Guatemala precolonial, colonial, and contemporary communities 4/8-17/95 with Quaker educator, Robert Hinshaw—30 years research/service among Mayan Indians. Also, to Sweden/Finland in June, Nova Scotia in September, and S.E. Asia in October. For travel with an anthropological focus, write Hinshaw Tours, Box 412, Allenspark, CO 80510. (303) 499-1699.

**Summer Internship Program:** Serve in local community service agencies, work on campus at Pendle Hill, and take part in discussion groups and skill-training sessions during a six-week exploration of service, leadership, and community. Expect to work hard, have fun, and learn how to balance your need for inner growth and nurture with your concern to serve others and live in community. June 17 - July 31. \$800 stipend plus room and board. Applications due by April 1. Limited to youth ages 18-24; some knowledge of Quakerism is required. For details contact: Alex Kern, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 566-4507 or (800) 742-3150.

**Winter Conferences at Pendle Hill:** Clerking: A Discipline Of The Spirit, Betty Polster, Feb. 3-5. Strengthening And Nurturing Enduring Relationships, Arlene Kelly, Feb. 17-19. Inquirers' Weekend, Deborah Saunders, Jack and Judy Brown, Feb. 24-26. "Be Still And Cool In Thy Own Mind" a silent retreat, Judith Randall, Johan Maurer, Mar. 10-12. Songwriting From The Center, Bob Franke, Mar. 24-26. Contemplative Dance, Christine Linnehan, Mar. 24-26. For details contact: Irene Ramsey, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 566-4507 or (800) 742-3150.

**Consider a Costa Rican study tour.** April 8-15, 1995, and August 24-September 4, 1995. Call or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. Phone: (513) 584-2900.

**Chatwalloq Spanish School.** Total immersion Spanish lessons, indigenous projects, living with family. Quetzaltenango, Guatemala. For information: P.O. Box 43562, Tucson, AZ 85733.



**Apprentice:** Organic gardening, wood work, pottery, arts, share chores for room and board on small Quaker farm near college. Must have own money and car. Write: Dr. Wm. Vitarelli, 160 Kawelo Road, Haiku, HI 96708.

**Quaker Youth Theatre** welcomes anyone 16-23 years to join them in producing an original music-drama at the Quaker Summer Gathering in Lancaster, England, August 7-21, 1995. Details from: QYT, Leaveners Arts Base, 8 Lennox Road, London N4 3NW, U.K., or fax: 011 44 71 272 8405.

## Opportunities Wanted

**Volunteer** (teacher/counselor, 58, energetic, French speaking) seeks meaningful work in France mid-June to mid-August in exchange for room and board. Contact: Joan A. Fuhro, 239 Kramer Street, Carrollton, GA 30117, USA; telephone: (404) 834-1877.

## Performing Arts

**Royale Musick**—Renaissance and Baroque Music for your wedding, party, or special occasion. Classical Guitar and Recorder/Flute Duo (609) 858-9374.

**Winter Music Series at Pendle Hill:** New Friends Hymnal-Sing, Feb. 5. Jacqueline Coren, listening/singing workshop, Feb. 25. Exploring The Mennonite Musical Tradition, Mar. 11. Bob Franke in concert, Mar. 25. For details contact: Irene Ramsey, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 566-4507 or (800) 742-3150.

## Personals

### Concerned Singles

**Concerned Singles Newsletter** links compatible, socially conscious singles who care about peace, social justice, civil rights, gender equity, and the environment. Nationwide. All ages. Since 1984. Free sample: Box 555-FJ, Stockbridge, MA 01262.

**Family Reunion:** Descendants of Richard & Mary Edge Pim, married April 24, 1833, will gather late June 1995 in Chester County, Pa. If interested, write to Pim Reunion, P.O. Box 1799, Westtown School, Westtown, PA 19395-1799.

**Single Booklovers**, a national group, has been getting unattached booklovers together since 1970. Please write Box 117, Gradyville, PA 19039, or call (215) 358-5049.

**Classical Music Lovers' Exchange**—Nationwide link between unattached music lovers. (800) 233-CMLS; Box 31, Pelham, NY 10803.

## Positions Vacant

**American Friends Service Committee** welcomes applications for the summer community youth service workcamps in Mexico and Cuba from prospective participants ages 18-26. Fluency in Spanish essential. Costs include transportation plus participation fee of \$900 for Mexico (7 weeks in July, August) and \$400+ for Cuba (3 weeks in July); limited financial aid available. We also seek 2-3 co-leaders for Mexico (ages 25-35); modest honorarium plus AFSC-paid travel expenses. Contact Hilda Grauman, AFSC, 1501 Cherry Street, Philadelphia, PA 19102. Tel: (215) 241-7295—Fax: (215) 241-7247.

**ARC Retreat Center** near Minneapolis, Minn.—emphasizing peace, justice, prayer, simplicity—seeks adult volunteers and staff for one year or longer commitments beginning 1995-96 to join a resident ecumenical community that provides hospitality for guests seeking quiet retreat and renewal. For information or application, contact: ARC, 1680 373rd Avenue NE, Stanchfield, MN 55080.

**Arthur Morgan School.** Small junior high boarding school seeks houseparents for '95-96 school year. Positions also include a mix of other responsibilities: teaching (academics and/or electives), leading work projects and outdoor trips, maintenance, gardening, cooking. Particularly seeking someone experienced in maintenance. Intimate community of staff and students; consensus run. Simple living; beautiful mountain setting. Contact: Sarah Delcourt, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714; (704) 675-4262.

**Friends Camp** needs talented counselors who can teach crafts, pottery, sports, canoeing, sailing. Also needs E.M.T., W.S.I., and certified lifeguards, head and assistant cooks. Help us build a Quaker community, where you can put your faith into practice. Call or write: Susan Morris, Director, P.O. Box 84, E. Vassalboro, ME 04935; (207) 923-3975; e-mail: SUSANMORRIS@Delphi.Com.

**Friends School of Minnesota** is a 75-student Quaker elementary school that provides children of all backgrounds with an education that enables them to develop to their fullest potential while learning how to become responsible world citizens. Anticipated openings for the 1995-96 school year include:

- Director of Education
- Elementary Teacher
- Physical Education Teacher (.3 FTE)
- Music Teacher (.3 FTE, one year appointment)
- Art Teacher (.3 FTE, one year appointment)
- Outreach Coordinator (Public Relations and Multicultural Responsibilities, .5 FTE, one year appointment)

Please send cover letter, resume, and statement of educational philosophy to Personnel Committee, Friends School of Minnesota, 3244 34th Avenue South, Minneapolis, MN 55406.

**Manufacturer of new technology** for pumping potable water in Third World nations seeks installation technicians. Candidates should have mechanical ability and willingness to travel. Experience with international aid agencies is desirable. Please send letter and resume to P.O. Box 7126, Trenton, NJ 08628.

**M.D. Ob-Gyn** needed to help establish friendly practice with N. P. Ob-Gyn in small, rural town within the mountains of Idaho. Please write: Susanna Marquette, H.C. 61 Box 142, Salmon, ID 83467; (208) 894-2421.

**Quaker Interns.** Year-long, Philadelphia-based, paid internship with Friends World Committee for Consultation, Section of the Americas, starting August/September 1995. Duties include editing newsletter, processing donations, facilitating greater youth involvement, maintaining computer data-base, reviewing Quaker literature, staffing the Development and Interpretation Committees, and assisting with general office duties. Write, call, or fax for application—Attention: Mark Cary, FWCC, 1506 Race Street, Philadelphia, PA 19102. Telephone: (215) 241-7251, Fax (215) 241-7285. Applications due by April 1, 1995.

### SCATTERGOOD FRIENDS SCHOOL

Scattergood Friends School, a college preparatory boarding high school for 60 students, announces the following openings:

- 1) **Director of Development** to undertake planning, management, and implementation of comprehensive fundraising, public awareness, and capital programs. Experience and demonstrated skills required. Applications sought immediately to fill this new position. And for the '95-96 school year:
- 2) **Math/Science teacher**, experience preferred.
- 3) **Dean of students.**
- 4) **Dormitory staff.**

Scattergood seeks individuals who have an interest in and experience with high school-aged students, who have a wide range of skills and interests, and who share the values of simplicity, honesty, integrity, and harmonious community living. Please apply by April 1st to: Ramona McCaw, Scattergood Friends School, 1951 Delta Avenue, West Branch, IA 52358-8507.

**Guest Farm Hosts:** Opportunity for a couple to care-take, host, and cook at small, long-established guest farm in Central Vermont starting May 1995. For further information and to arrange for an interview, please write to: A. Bemis, P.O. Box 31, Waitsfield, VT 05673.

**Intern Position—AFSC Washington Office:** Starting September 1, 1995, this full-time, paid, nine-month position is usually filled by a recent college graduate. The intern will assist in varied program and interpretation tasks arising from AFSC work on peace and social justice issues and with Davis House, an international guest house. Applications close March 31. AFSC-Davis House, 1822 R Street NW, Washington, DC 20009. (202) 483-3341.

**Manager, Lake Paupac Lodge.** Summer position in the Poconos. Operate Lodge as community center. Room included. Manage three guest rooms. Cater three-four meals weekly. Hire own staff. Mid-June to September 5, 1995. Write or call: M. Trueblood, 716 Autumn Trace, Williamsburg, VA 23188. (804) 565-3149.

**Need counselors and cook** for small, Quaker-led farm camp. Skills in lifeguarding, nature, pottery, shop, farming are useful. Emphasize simplicity, peace, environmental awareness. For children ages 7-12. Carl and Kristin Curtis, Journey's End Farm Camp, Box 136, Newfoundland, PA 18445. (717) 689-7552; 3911. Especially need counselors/lifeguards.

**Vermont Adventure:** The Farm and Wilderness camps seek cooks and counselors for a nine-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.

**Monteverde Friends School** needs K-12 teachers for August 1995-May 1996. MFS is an English-dominant, bilingual school with multi-graded classes in Costa Rica's rural mountains. While salaries are low, the experience is rich. Simple housing included. Write: Monteverde Friends School, Monteverde-5655, Puntarenas, Costa Rica. Call: Tim or Carol weekday mornings (506) 645-5302 or Sarah Dowell 4-6 pm CST (506) 645-5047. E-mail: escmont@huracan.cr.

**Service community, Innisfree Village.** Volunteers live and work with adults with mental disabilities on a farm in the Blue Ridge Mountains. Must be 21, able to stay one year. Receive room, board, medical benefits, and \$160/month. Recruiting, Innisfree, Rte. 2, Box 506, Crozet, VA 22932.

**Friends Music Camp** staff positions, summer 1995. Possibly needed: instrumental, voice, piano, chorus teachers; musical theatre director. FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

**Youth Directors:** Powell House, a Quaker Conference Center located in rural upstate New York, seeks two persons, a male and female team, as co-directors of the youth program. The program serves young people from grades 4-12. Duties include planning, facilitating, and directing conferences for three different age groups. The youth directors must be members of the Religious Society of Friends, and possess a desire to share Friends' values with young people. Compensation includes salary, housing, some meals, and a complete benefit package. Send inquiries and resumes to Ann Davidson, Director, Powell House, R.D.1 Box 160, Old Chatham, NY 12136-9746.

## Rentals & Retreats

**Costa Rica—Charming** furnished apartment, spectacular Manuel Antonio jungle and Pacific ocean views. Pristine beaches. \$300/week, lower off season/long term. Telephone/Fax (904) 461-3175.

**Nantucket,** 4 bedrooms, 2 baths, near beach and Hummock Pond. Washer, dryer, dishwasher, deck. June-October, 2 weeks minimum. Nonsmokers. (508) 462-9449 evenings.

**St. Augustine.** Unique 2/2 condo—smack on intracoastal Matanzas River. Pool, dock, ramp. Great fishing. Available April-May. \$1,200/mo. (904) 461-3175.

**Bald Head Island, N.C.** Lovely panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, beautifully furnished house with wrap-around deck, electric golf cart. 14 miles of beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. (215) 699-9186.

**Coastal Maine.** Spacious house sleeps eight. Deck overlooks pond. Beautiful woods, saltwater cove, swimming, canoeing. Island ferries, beaches, woods walks, theaters, concerts, Friends Meetings. \$700+/week. Dam Cove Lodge. (207) 443-9446.

**Nantucket Island** oceanfront summer house. Antique charming three bedroom cottage. Beautiful ocean beach. Comfortably furnished, quiet, private. Sleeps five. Available June to September. \$700 to \$1400 weekly. (212) 255-0259.

**Provence, France.** Beautiful secluded stone house, village near Avignon. Three bedroom (sleeps five), kitchen/dining room, spacious living room, modern bathroom. Terrace, courtyard, view of medieval castle. \$1,800/month June-September; \$1,300/month October. Marc Simon, Rue Tour de l'Ome, 30290 St. Victor la Coste, France; or J. Simon, 217 High Park Blvd., Buffalo, NY 14226. (716) 836-8698.

**A Friendly Maui vacation** on a Quaker Family Organic Farm. Twenty minutes to most beaches. New building of stone and cedar with large octagonal room and skylight. 300-degree ocean view, walk-in closet, beautifully furnished bedroom, and tile bath. Use of organic garden and studio shop, including outdoor shower and hot tub, if desired. Bed & breakfast \$70 per day—weekly and monthly rates available. Write or call: Wm. and Henrietta Vitarelli, 160 Kawelo Road, Haiku, HI 96708. Tel: (808) 572-9205. Members: Honolulu Friends Meeting.

## Retirement Living

**Foxdale Village,** a Quaker life-care community. Thoughtfully designed cottages complemented by attractive dining facilities, auditorium, library, and full medical protection. Setting is a wonderful combination of rural and university environment. Entry fees from \$40,000-\$137,000; monthly fees from \$1,110-\$2,247. 500 East Marilyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

# FRIENDS HOMES *West*

**Friends Homes West**, the new continuing care retirement community in Greensboro, North Carolina, is now open. Friends Homes West is owned by Friends Homes, Inc., specialists in retirement living since 1968. Friends Homes West includes 171 apartments for independent living and on-site health care services in the 28 private rooms of the Assisted Living Unit or the 40 private rooms of the Skilled Care Nursing Unit. Enjoy a beautiful community in a location with temperate winters and changing seasons. For more information, please call (910) 292-9952, or write: Friends Homes West, 6100 West Friendly Road, Greensboro, NC 27410.

## Schools

**Lansdowne Friends School**—A small Friends school for boys and girls 3 years of age through 6th grade, rooted in Quaker values. We provide children with a quality academic and a developmentally appropriate program in a nurturing environment. Whole language, thematic education, conflict resolution, Spanish, after school care, summer program. 110 N. Lansdowne Avenue, Lansdowne, PA 19050. (610) 623-2548.

**Junior high boarding school** for grades 7, 8, 9. Small, academic classes, challenging outdoor experiences, community service, consensus decision-making, daily work projects in a small, caring, community environment. **Arthur Morgan School**, 1901 Hannah Branch Road, Burnsville, NC 28714; (704) 675-4262.

**Olney Friends School.** A safe, caring, value-centered, educational community for students in grades 9-12. A college preparatory curriculum emphasizing a belief in the individual and his/her own abilities makes Olney a positive environment in which to live and learn. 61830 Sandy Ridge Road, Barnesville, OH 43713. Phone: (614) 425-3655.

**United Friends School:** coed; K-6; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

**A value-centered school** for elementary students with learning differences. 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.

**Stratford Friends School** provides a strong academic program in a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for five-year-olds is available. The school also offers an extended day program, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (610) 446-3144.

**John Woolman School.** Rural California, grades 9-12. Preparation for college and adulthood, small classes, caring staff, work program, service projects; board, day. 13075 Woolman Lane, Nevada City, CA 95959. (916) 273-3183.

**The Meeting School:** a Quaker alternative high school for 30 students who want an education and lifestyle promoting Friends testimonies of peace, equality, and simplicity. Students live in faculty homes, sharing meals, campus work, silence, community decision-making. Characteristic classes include: Conflict Resolution, Native American Studies, Ecology, Human Rights, Alternative Housing, Mythology, Quantum Physics. College preparatory and alternative graduation plans. Wooded rural setting near Mt. Monadnock; organic garden, draft horses, sheep, poultry. Annual four-week intensive independent study projects. The Meeting School, 56 Thomas Road, Rindge, NH 03461. (603) 899-3366.

## Services Offered

**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: Steve Gulick, 1501 Cherry St., Philadelphia, PA 19102. (215) 988-0140.

## 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; Raymond, James & Associates, Inc., member NYSE, SIPC. (202) 789-0585 in Washington, D.C., area, or (800) 982-3035.

We are a fellowship, Friends mostly, seeking to enrich and expand our spiritual experience. We seek to obey the promptings of the Spirit, however named. We meet, publish, correspond. Inquiries welcome! Write **Quaker Universalist Fellowship**, 121 Watson Mill Road, Landenberg, PA 19350-9344.

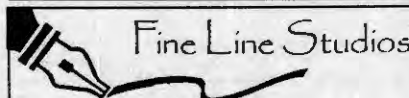
**Buying or selling a home** in Montgomery Co., Bucks Co., or Philadelphia area? Call Fran Oldynski of John N. Weiss, Inc. Realtors, at (215) 379-2002 (O) or (215) 745-7061 (H). Fifteen years experience. Member Abington Monthly Meeting.

**Put Your Best Look Forward!** Creative Video Productions and Multi Media Presentations: including corporate identity, new product releases, employee/customer training, specialty video presentations, broadcast quality commercials for television and radio. From scripting to post production. Felice Philip Verrecchia, 120 W. Union Street, WC, PA 19812. (610) 429-4484, Fax (610) 429-4485. Member: London Grove Meeting.

**Marriage Certificates.** Fine calligraphy and beautiful custom-designed borders. Call or write for information. Carol Simon Sexton, 820 West Main Street, Richmond, IN 47374. (317) 962-1794.

**Celo Valley Books:** Personal attention to all phases of book production (25 copies and up). Typing, editing, layout, final delivery. Free brochure. 346 Seven Mile Ridge Road, Burnsville NC 28714.

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



Marriage certificates, Birth announcements, Invitations, etc. Do justice to your event with our calligraphy and award-winning graphic design. Call (800) 763-0053 or Fax (610) 692-3394.

**Moving to North Carolina?** Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (910) 294-2095.

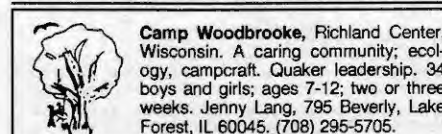
**Friendly financial services.** Let me help you prepare for retirement or work out an estate plan. Socially responsible investments are my specialty. Call Joyce K. Moore, Joyce K. Moore Financial Services, at (610) 258-7532. (Securities offered by: Washington Square Securities, 1423 N. 28th St., Allentown, PA 18104; (610) 437-2812.)



Quaker-owned-and-managed travel agency. Friendly, experienced service; domestic and international; overnight delivery. (800) 888-4099.

**Wedding Certificates,** birth testimonials, 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.

## Summer Camps & Rentals



**Camp Woodbrooke,** Richland Center, Wisconsin. A caring community; ecology, campcraft. Quaker leadership. 34 boys and girls; ages 7-12; two or three weeks. Jenny Lang, 795 Beverly, Lake Forest, IL 60045. (708) 295-5705.

**Friends Music Camp:** Fantastic music-Quaker-community experience, ages 10-18. FMC, PO Box 427, Yellow Springs, OH 45387. (513) 767-1311 or (513) 767-1818.

**Follow the trail of the Great Blue Heron.** P.E.I. Canada. New bay-front cottage—3 bedrooms, 1 1/2 baths. 3 acre lawn. Splendid view. Berry picking, private picnics on miles of clean sand beaches. Fresh seafood. \$550 per week. James Fox, 18 Power Court, Greenfield, MA 01301. (413) 774-3733.

## Meetings

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

MEETING NOTICE RATES: \$13.50 per line per year. Payable a year in advance. No discount. Changes: \$8 each.

## BOTSWANA

**GABORONE**-Kagisong Centre. 373624 or 353552.

## CANADA

**HALIFAX, NOVA SCOTIA**-(902) 461-0702 or 477-3690.

**OTTAWA**-Worship and First-day school 10:30 a.m. 91A 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 645-5207 or 645-5036.

**SAN JOSE**-Unprogrammed meeting, 11 a.m. Sunday. Phone 224-4376 or 233-6168.

## EGYPT

**CAIRO**-First, third, and fifth Saturday evenings, August through June. Call: Ray Langsten, 357-6969 or 712-696.

## GERMANY

**HEIDELBERG**-Unprogrammed meeting 11:00 a.m. Sundays Hauptstrasse 133 (Junior year). Phone 06223-1386.

## GUATEMALA

**GUATEMALA**-Unprogrammed. First and third Sundays. Call Trudie Hunt: 0343686, Nancy Espana: 0392461.

## MEXICO

**CIUDAD VICTORIA, TAMAULIPAS**-Iglesia de los Amigos, Sunday 10 a.m.; Thursday 8 p.m. Matamoros 737 2-29-73.

**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. Sunday. 13 ave Mervelet, Quaker House, Petit-Saconnex.

## UNITED STATES

### Alabama

**BIRMINGHAM**-Unprogrammed meeting, 10 a.m. Sundays. Creative Montessori School, 1650 28th Court South, Homewood. (205) 592-0570.

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

**HUNTSVILLE**-Unprogrammed meeting 10:00 a.m. Sundays in various homes. Call (205) 837-6327 or write P.O. Box 3530, Huntsville, AL 35810.

### Alaska

**ANCHORAGE**-Call for time and directions. (907) 566-0700.

**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 10 a.m. 402 S. Beaver, 86001.

**McNEAL**-Cochise Friends Meeting at Friends Southwest Center, 7 1/2 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.

**PRESCOTT**-Worship group (602) 778-5971 or 445-7619.

**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: (602) 625-0926.

### Arkansas

**FAYETTEVILLE**-Unprogrammed. (501) 521-8657 or 267-5822.



**HOPE**-Unprogrammed. Call: (501) 777-5382.

**LITTLE ROCK**-Unprogrammed meeting, discussion 10 a.m., worship at 11 a.m. at Quapaw Quarter Methodist Church, 1601 S. Louisiana. Phone: (501) 663-1439.

## 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 9:30 a.m. 524-9186.

**CHICO**-10 a.m. singing; 10:30 unprogrammed worship, children's class. 2603 Mariposa Ave. 345-3429.

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

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

**FRESNO**-Unprogrammed meeting. Sunday 10 a.m. Child care. University Religious Center, 2311 E. Shaw Ave., Fresno, CA 93710. (209) 222-3796.

**GRASS VALLEY**-Meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12585 Jones Bar Road. Phone: (916) 272-6764.

**HEMET**-Meeting for worship 9:30 a.m., 26665 Chestnut Dr. Visitors call: (714) 925-2818 or 927-7678.

**LA JOLLA**-Meeting 10 a.m. 7380 Eads Ave. Visitors call 456-1020.

**LONG BEACH**-10 a.m. Orizaba at Spaulding, (310) 514-1730.

**LOS ANGELES**-Unprogrammed worship 11 a.m. Sun., 4167 So. Normandie Ave. (213) 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, 10:00 a.m. Call (408) 649-8615 or (408) 373-5003.

**NAPA**-10 a.m., 1777 Laurel. (707) 226-2064.

**OJAI**-Unprogrammed worship. First Days 10 a.m. Call 646-4497 or 646-3200.

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

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

**PASADENA**-Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: (818) 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) 448-6822.

**SAN DIEGO**-Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 583-1324.

**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., 65 9th Street. Phone: (415) 431-7440.

**SAN JOSE**-Worship and First-day school 10 a.m., discussion 11:30 a.m. 1041 Morse St. (408) 251-0408.

**SAN LUIS OBISPO AREA**-Friends worship groups: SLO, 9:30 a.m., Univ. Christian Center, (805) 541-3101; Los Osos, 10:30 a.m., phone (805) 528-0871 or 528-1249; Atascadero, 9 a.m., phone (805) 466-0860.

**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**-Meeting 10 a.m., Loudon Nelson Center. Clerk: Terry Thiermann, (408) 336-2160.

**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) 578-3327 for location.

**SEBASTOPOL**-Apple Seed Friends. Worship 9:30 a.m. 234 Hutchins Ave., P.O. Box 1135. (707) 823-7938.

**VISALIA**-Worship 10:30 a.m. 17208 Ave. 296, Visalia. (209) 739-7776.

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

## Colorado

**BOULDER**-Meeting for worship 8:30 and 10 a.m. Childcare available. First-day school 10 a.m. Phone Mary Hey at (303) 442-3638.

**COLORADO SPRINGS**-Meeting Sunday at 10 a.m. at 701 East Boulder Street, Colorado Springs, CO. Tel: (719) 685-5548. 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: (303) 586-5521.

**FORT COLLINS**-Meeting for worship and First-day school 10 a.m., 2222 W. Vine, (303) 491-9717.

**NORTH METRO DENVER**-Unprogrammed worship 10 a.m., conversation after. Children welcome. Colorado Piedmont Meeting, (303) 254-8123, Internet MMASSEY@delphi.com.

**TRINIDAD**-Unprogrammed worship, 10 a.m. every First Day, 605 W. Pine St., Trinidad, CO. Clerk: Bill Durland, (719) 846-7480.

## 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. Butterfield Colleges, Unit A, corner of High and Lawn Avenue in Middletown.

**NEW HAVEN**-Meeting and First-day school, Sundays, 9:45 a.m. at Connecticut Hall on the Old Campus of Yale University. Clerk: Bill Walkauskas, 24 Market Street, New Haven, CT 06513. (203) 453-3815.

**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 Eagleview 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., (10 a.m. in June, July, Aug.), First-day school 10 a.m., 2 mi. S. of Dover, 122 E. Camden-Wyo Ave. (Rte. 10), 284-4745, 697-6910.

**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., W. Main Street.

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

**WILMINGTON**-Worship and First-day school 10:30 a.m. 4th & West Sts. Phone: 652-4491.

## District of Columbia

**WASHINGTON**-Friends Meeting, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.), (202) 483-3310. Unprogrammed meetings for worship are held at:

**FLORIDA AVE. MEETINGHOUSE**-Worship at 9 a.m. and \*11 a.m. Sundays, also 7 p.m. Wednesdays. First-day school at 11:20 a.m.

**QUAKER HOUSE**-2121 Decatur Pl., adjacent to Meetinghouse. Worship at \*10 a.m.

\*Interpreter for the hearing impaired at 10 and 11 a.m.

**FRIENDSHIP PREPARATIVE MEETING**-at Sidwell Friends Upper School, 3825 Wisconsin Ave. NW, Kogod Arts Bldg. Worship at 11:00 a.m.

**WILLIAM PENN HOUSE WORSHIP GROUP**-515 E. Capitol St., SE. (202) 543-5560. Worship at 9:30 a.m.

## Florida

**CLEARWATER**-Clerk: Priscilla Blanshard, 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. (305) 360-7165.

**FT. MYERS**-Meeting at Lee County Nature Center Days at 10:30 a.m. Telephone: (813) 334-3533, 489-3531; or in Naples, 455-8924.

**GAINESVILLE**-Meeting and First-day school 11 a.m. 1921 N.W. 2nd Ave. 462-3201.

**JACKSONVILLE**-Meeting for worship, First Days. For location and time phone (904) 768-3648 or 733-3573.

**KEY WEST**-Worship group Sunday 10:30. 618 Grinnell Street in garden. Phone: Sheridan Crumlish, 294-1523.

**LAKE WALES**-Worship group, (813) 676-2199.

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

**MIAMI-CORAL GABLES**-Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Eduardo Diaz, 13625 S.W. 82 Ct., Miami, FL 33158. (305) 255-5817.

**OCALA**-10 a.m. ad hoc First-day school. 1010 N.E. 44 Ave., 32670. Lovely reasonable accommodations. (904) 236-2839.

**ORLANDO**-Meeting and First-day school 9:30 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**-Discussion 9:30 a.m., worship 10:30 a.m., Cook Hall, New College. For directions, call 362-9549 or Mimi McAdoo, clerk, 355-2592.

**STUART**-Worship group. May-October (407) 286-3052.

**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. 11215 N. Nebraska Ave., Suite B-3. Phone contacts: (813) 989-9261 end 977-4022.

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

## Georgia

**ATHENS**-Worship and First-day school 10 to 11 a.m. Sunday; 11 to 12 discussion. Athens Montessori School, Barnett Shoals Rd., Athens, GA 30605. (706) 353-2856 or 548-9394.

**ATLANTA**-Worship and First-day school 10 a.m. 701 W. Howard Ave., Decatur, GA 30030. David Thurman, Clerk, (404) 377-2474.

**AUGUSTA**-Worship 10:30 a.m. at Meeting House, 340 1/2 Telfair St. (706) 738-8036 or (803) 278-5213.

**ST. SIMONS ISLAND**-Weekly meeting for worship in homes, 10:30 a.m. Call (912) 638-1200 or 437-4708. Visitors welcome.

## Hawaii

**BIG ISLAND**-10 a.m. Sunday. Unprogrammed worship, potluck lunch follows. Location rotates. Call: (808) 322-3116, 775-9780, 962-6957.

**HONOLULU**-Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Ave., 96822. Overnight inquiries welcomed. Phone: (808) 988-2714.

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

## Idaho

**BOISE**-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. (208) 345-2049.

**MOSCOW**-Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11 a.m. Sunday. Childcare. (208) 882-3534.

**SANDPOINT**-Unprogrammed worship group at Gardenia Center, 4 p.m. Sundays. Various homes in summer. Call Elizabeth Willey, 263-4290.

## Illinois

**BLOOMINGTON-NORMAL**-Unprogrammed Sun. 11:00 a.m. Sept.-May, Campus Religious Center, 210 W. Mulberry, Normal. Summer-homes. (309) 888-2704.

**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). Mailing address: 1456 W. Leland, Chicago, IL 60640. Worship 4 p.m. at 3344 N. Broadway, Chicago (Broadway United Methodist Church), lower level. Phone: (312) 929-4245.

**DECATUR**-Worship and First-day school, 10 a.m. at DOVE, 788 E. Clay. Phone: 877-0296 or 423-4613.

**DOWNERS GROVE**-(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lombard 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.

**McHENRY 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. (with First-day school and child care) at Oak Park Art League, 720 Chicago Ave. Mail Address: P.O. Box 3245, Oak Park, IL 60303-3245. Phone: (708) 848-2891.

**PARK FOREST**-Worship 10 a.m. (708) 748-2266.

**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.

**URBANA-CHAMPAIGN**-Meeting for worship 11 a.m. 714 W. Green St., Urbana. Phone: (217) 328-5853 or 344-6510.

## Indiana

**BLOOMINGTON**-Meeting for worship 10:30 a.m. Moores Pike at Smith Road. (812) 336-5576.

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

**FORT WAYNE**-Friends Worship Group meets for discussion and unprogrammed worship. Phone Vincent Reddy (219) 424-5618 for time and place.

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

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

**INDIANAPOLIS**-Valley Mills Friends Meeting. 6739 West Thompson Road. Catherine Sherman, pastor. Call (317) 858-4368 for meeting times.

**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, Stout Memorial Meetinghouse, Earlham College, unprogrammed, 9:15 a.m. Clerk: George Silver. Paul Barton-Kriese: (317) 962-0475.

**SOUTH BEND**-Unprogrammed worship, First-day school 9:45 a.m. (219) 272-7684, 232-5729.

**VALPARAISO**-Duneland Friends Meeting. Singing 9:45 a.m., unprogrammed worship 10 a.m. Memorial Opera House, Indiana Ave.; (219) 462-9997.

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

## Iowa

**AMES**-Worship 10 a.m. Sun.; summer 9 a.m., 427 Hawthorne Ave. (4 blks west of campus) Ames, IA 50014. (515) 232-2763, 296-5136.

**DES MOINES**-Meeting for worship 10 a.m., classes 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4717.

**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. (913) 539-2636, (913) 537-2260.

**TOPEKA**-Unprogrammed worship 9:45 a.m. followed by discussion. 603 S.W. 8th Topeka. First-day school and child care provided. Phone: (913) 233-5210, or 273-6791.

**WICHITA**-Heartland Meeting, unprogrammed worship 11:00 a.m., First Days, 14700 West Highway 54. (316) 262-8331. Carry-in lunch and business following worship on last First Day of month.

**WICHITA**-University Friends Meeting, 1840 University. Sunday school 9:30 a.m., Meeting for worship 10:45 a.m. Clifford Loesch, pastor. Phone: (316) 262-0471.

## Kentucky

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

**LEXINGTON**-Meeting for worship and First-day school 10 a.m. Sundays. 1504 Bryan Ave., Lexington, KY 40505. Phone: (606) 223-4176.

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

## Louisiana

**BATONROUGE**-Unprogrammed meeting for worship 10 a.m. 333 E. Chimes St. Co-clerks: Marshall Vidrine, (504) 629-5362; Ralph McLawry, (504) 755-6595.

**NEW ORLEANS**-Unprogrammed meeting for worship Sundays 10 a.m. 7102 Ferret St. (504) 885-1223 or 865-1675.

**RUSTON**-Unprogrammed. Call: (318) 251-2669.

**SHREVEPORT**-Unprogrammed. Call: (318) 797-0578.

## 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, 9 a.m. Phone: (207) 338-4476.

**BRUNSWICK**-Unprogrammed worship 10 a.m. 333 Maine St. 833-5016 or 723-8216.

**EAST VASSALSBORO**-Unprogrammed meeting for worship 10 a.m. (9 a.m. summer). Child care. Friends meetinghouse, China Road, George R. Keller, clerk. (207) 872-2615.

**MID-COAST AREA**-Unprogrammed meeting for worship, First-day school, 10 a.m. at The Community Center, Business Route 1, Damariscotta. (207) 563-3464, or 354-8714.

**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 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**-351 Dubois Rd. Worship 11 a.m. Phone: (410) 573-0364.

**BALTIMORE**-Stony Run: worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 11 a.m. except 8:30 and 10 a.m. July and August. 3107 N. Charles St. 235-4438.

**BALTIMORE/SPARKS**-Gunpowder Meeting. Worship every First Day, 11 a.m. Call for directions. Phone: (410) 771-4583.

**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: Lorraine Fry, P.O. Box 1005, Chestertown, MD 21620. (410) 778-0220.

**DARLINGTON**-Deer Creek Meeting. Worship 10:30; clerk, Anne Gregory, (410) 457-9188.

**EASTON**-Third Haven Meeting, 405 S. Washington St. 10 a.m. Kenneth Carroll, clerk, (410) 820-8347, 820-7952.

**FALLSTON**-Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Clerk, Nancy Paaby, (410) 877-7245.

**FREDERICK**-Meeting for worship 10 a.m. First-day school 10:15. Please call for location, directions. Richard Broadbent, clerk, (301) 447-6290.

**SALISBURY**-Unprogrammed worship 11 a.m. First-day school and adult class 10 a.m. Carey Ave. at Glen. (410) 543-4343, or 548-2113.

**SANDY SPRING**-Meetinghouse Road off Md. Rt. 108. Worship Sundays 9:30 and 11 a.m., and Thursdays 7:30 p.m. Classes Sundays 11 a.m. First Sunday of month worship 9:30 a.m. only, followed by meeting for business. Phone (301) 774-9792.

**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. George Fellers, clerk, (301) 831-9797.

## 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: Sarah Jeffries, 371-1619.

**AMESBURY**-Worship 10 a.m.; 120 Friend St. Call (508) 463-3259 or (508) 388-3293.

**AMHERST-GREENFIELD**-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Road (Route 63), Leverett. (413) 548-9188; if no answer (413) 774-5038.

**ANDOVER**-Graham House Wheeler St. Worship and First-day school 10:30 a.m. Contact J. Griswold (508) 475-7136.

**BOSTON**-Worship 10:30 a.m. First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: 227-9118.

**CAMBRIDGE**-Meetings, Sundays, 9:00 and 11:15 a.m. During July and Aug., Sundays, 10 a.m. 5 Longfellow Pk. (near Harvard Sq., off Brattle St.). Phone: 876-6883.

**CAMBRIDGE**-Fresh Pond Monthly Meeting. Worship and First-day school, 10 a.m. Cambridge Friends School, 5 Cadbury Road. 395-6162.

**DEERFIELD-GREENFIELD**-Worship group Thursday 5:30 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. Year round. 841 Edmonds Rd. (2 mi. west of Nobscot traffic lights). Wheelchair Accessible. (508) 877-1261.

**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**-Unprogrammed worship 10:30 a.m. Hillside Village Community Center, Edgartown, Vineyard Haven Road, Vineyard Haven. Phone: (508) 693-1834 or (508) 693-0512.

**NANTUCKET**-Unprogrammed meeting 10 a.m., Fair Street Meeting House. 228-0136, 228-1002.

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

**NORTHAMPTON**-Worship 11 a.m., adult discussion 9:30; child care. Smith College, Bass Hall, room 210. (413) 584-2788.

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

**WELLESLEY**-Meeting for worship and Sunday school 10 a.m. at 26 Benvenue St. Phone: (617) 237-0268.

**WEST FALMOUTH-CAPE COD**-Meeting for worship, Sunday, 11 a.m. Rte. 28A. (10 a.m. starting July 1994.)

**WESTPORT**-Meeting, Sundays, 10:00 a.m. Central Village. 636-4963.

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

## Michigan

**ALMA-MT. PLEASANT**-Unprogrammed meeting 11 a.m.; discussion 10 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.; guest room reservations, (313) 761-7435. Co-clerks Pam and Phil Hoffer, (313) 662-3435.

**BIRMINGHAM**-Meeting 10:30 a.m. Brookside School Library. N.E. corner Lone Pine & Cranbrook, Bloomfield Hills. Summer: Springdale Park, Strathmore Rd. (313) 377-8811. Clerk: Margaret Kanost: (313) 373-5608.

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

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

**GRAND RAPIDS**-Worship and First-day school 10:30 a.m. (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.

## Minnesota

**BRAINERD**-Unprogrammed meeting and discussion, Sundays 6:30. Call: (218) 963-7786.

**DULUTH-SUPERIOR**-Unprogrammed worship and First-day school, 9:30 a.m. Mary-B. Newcomb, clerk: (218) 724-6141.

**MINNEAPOLIS**-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159.

**NORTHFIELD-SOON-CANNON FALLS TWP.**-Cannon Valley Monthly Meeting gathers for worship (unprogrammed) at 10 a.m. each Sunday. On first Sundays of each month, it meets in homes. On second through fourth Sundays, it meets in the administration building of Laura Baker School, at 211 Oak Street, Northfield, MN. First-day school for children is held during worship. For more information, contact clerk Corinne Matney, 8651 Spring Creek Road, Northfield, MN 55057, (507) 663-1048.

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

**ST. PAUL**-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship, 10:30 a.m. (612) 699-6995.



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

## Missouri

**COLUMBIA**-Discussion and First-day school 9:30, worship 10:30 a.m. 6408 Locust Grove Dr. (314) 442-8328.

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

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

**SPRINGFIELD**-Preparative Meeting. Worship and First-day school 11 a.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. Contact Louis Cox: (417) 882-3963.

## Montana

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

**HELENA**-Call (406) 449-6663 or (406) 449-0913.

**MISSOULA**-Unprogrammed, Sundays, 11 a.m. winter, 10 a.m. summer. 1861 South 12th Street W. (406) 549-6276.

## Nebraska

**LINCOLN**-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone: 488-4178.

**OMAHA**-Unprogrammed worship 11 a.m.; University Relig. Ctr., 101 N. Happy Hollow. 289-4156, 558-9162.

## Nevada

**LAS VEGAS**-Unprogrammed worship group. Call (702) 898-5785.

**RENO**-Unprogrammed worship, for information call: 747-4623.

## New Hampshire

**CONCORD**-Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: (603) 783-4921.

**DOVER**-Unprogrammed worship 10:30 a.m., 141 Central Ave. Clerk: Charlotte Fardelmann, (603) 436-7652, or write: P.O. Box 98, 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 high school). Clerk: Mayme Noda, (603) 643-4138.

**LANCASTER**-Unprogrammed meeting at the Episcopal Rectory nearly every Sunday evening at 5:30. Check for time. (602) 962-5290.

**NORTH SANDWICH**-10:30 a.m. Contact: Webb, (603) 284-6215.

**PETERBOROUGH**-Monadnock, Meeting at Peterborough/Jaffrey Line on Rt. 202. 10:30 a.m., 9:30 a.m. in July and August. (603) 924-6150, or Stine, 878-4768.

**WEARE**-10:30 a.m., Quaker St., Henniker. Contact: Baker (603) 478-3230.

**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) 652-2637.

**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**-First-day school 10:30 a.m., Worship 11:30 a.m., Ye Grete St., Greenwich. (609) 451-8217.

**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 info.

**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**-118 E. Main St. For Meeting information call (609) 235-1561.

**MOUNT HOLLY**-Meeting for worship 10:30 a.m. High and Garden Sts. Visitors welcome. Call: (609) 261-7575.

**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.

**RANCOGAS**-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. (201) 445-8450.

**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: (908) 741-4138.

**SOMERSET/MORRIS COUNTIES**-Somerset Hills Meeting, Community Club, E. Main St., Brookside. Worship 10 a.m. Sept.-May. (908) 234-2486 or (908) 876-4491.

**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 and primary First-day school 10 a.m. Hanover and Montgomery Sts. Children welcomed and cared for.

**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 845-9516.

**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 and First-day school 10:30. 1600 5th St., N.W., (505) 843-6450.

**LAS CRUCES**-10 a.m. worship, child care. 2610 S. Solano. 522-0672 (mach.) or 521-4260 (Anne-Marie & ISRN).

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

**SILVER CITY AREA**-Gila Friends Meeting. 10 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) 962-3045.

**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 Barbara A. Bowen, 25 Grover St., Auburn, NY 13021. Phone: (315) 252-3532.

**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, 270 Lake St., rear, adult and child's study 10 a.m., worship 11 a.m. July through Aug., worship in homes. Phone: (716) 526-5196.

**CHAPPAQUA**-Unprogrammed meeting for worship and First-day school 10:30 a.m. Rte. 120 Quaker Rd.

(914) 238-3170.

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

**CLINTONDALE**-Clintondale Friends Meeting. 302 Crescent Ave. Sunday school 9:45 a.m., worship 11 a.m. (summer hours: July-Aug. 9:30 a.m.) Daniel P. Whitley, Pastor. Phone: (914) 883-6456.

**CORNWALL**-Worship with child care and First-day school, 10:30 a.m., Quaker Ave. Phone: 534-7474.

**EASTON**-Unprogrammed worship and First-day school 11 a.m. Rte. 40. (518) 664-6567 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: Jean Eastman, (607) 674-9044.

**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) Sag Harbor: 96 Hempstead St., Sag Harbor. (516) 725-2547.

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

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

**FARMINGDALE-BETHPAGE**-second and fourth First Days, preceded by Bible study, 10:30.

**FLUSHING**-Discussion 10 a.m.; FDS 11 a.m.

137-16 Northern Blvd. (718) 358-9636.

**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.

**SHELTER ISLAND EXECUTIVE MEETING**-10:30 a.m.

Summers: Circle at Quaker Martyr's Monument, Sylvester Manor. (516) 749-0555. Winters:

96 Hempstead St., Sag Harbor. (516) 324-8557.

**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, First-day school and child care 10:30 a.m. 8 N. Main. (914) 255-5678.

**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: Cooperstown, 547-5450, Delhi, 829-6702; Norwich, 334-9433.

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

**POPLAR RIDGE**-Worship 10 a.m. (315) 364-5563.

**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; (518) 523-3548 or (518) 891-4490.

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

**SCARSDALE**-Meeting for worship, 11 a.m. year round; First-day school, third Sunday in Sept. through second Sunday in June, 11 a.m. 133 Popham Road, (914) 472-1807. William Bortree, clerk, (914) 738-2312.

**SCHENECTADY**-Meeting for worship 9:30 a.m. Albany Street United Methodist Church, 924 Albany Street. (518) 377-4912.

**STATEN ISLAND**-Meeting for worship Sundays at 11 a.m. Information: (718) 720-0643.

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

**WARWICK**-Worship, 2nd Sunday of month, 10:30 a.m., at Bandwagon, Hamilton Ave. (914) 986-8414.

## 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.

**BOONE**-Unprogrammed meeting for worship and First-day school, 11 a.m. 381 E. King Street. John Geary, clerk, (704) 264-5812.

**BREARD**-Unprogrammed meeting for worship, 11 a.m. Oakdale and Duckworth 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 9 and 10:15 a.m. 531 Raleigh Rd. Clerk: Mike Green, (919) 929-2339. Meetinghouse, (919) 929-5377.

**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.

**DAVIDSON**-10 a.m. Carolina Inn. (704) 892-3996.

**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 854-5155.

**GREENSBORO**-New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:30 a.m. Hank Semmler, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (910) 292-5487.

**GREENVILLE**-Unprogrammed worship and First-day school. 355-7230 or 758-6789.

**HICKORY**-Unprogrammed worship, First-day school 10:15, forum 11:30. 328 N. Center St., (704) 324-5343.

**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 child care, 10:30. Discussion and child care, 9:30. 513 West Exchange St., Akron, OH 44302; 253-7141.

**ATHENS**-10 a.m., 22 Birge, Chauncey (614) 797-4636.

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

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

**FINDLAY**-Joe Davis, (419) 422-7668.

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

**CINCINNATI**-Eastern Hills Friends Meeting, 1671 Nagel Road, Sunday 10 a.m. (513) 474-9670.

**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. Cindi Goslee, 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.; (614) 291-2331 or (614) 487-8422.

**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, 10:30 a.m., room 311 of the Hamilton-Williams

Campus Center at Ohio Wesleyan University. For summer and 2nd Sundays, call (614) 362-8921.

**GRANVILLE**-Unprogrammed meeting at 10 a.m. For information, call Mike Fuson: (614) 587-4756.

**KENT**-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stilwell, clerk. Phone: (216) 869-5563.

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

**MARIETTA**-Mid-Ohio Valley Friends unprogrammed worship First Day mornings at 10:30 o'clock. Betsey Mills Club, 4th and Putnam Sts. Phone: (614) 373-2466.

**OBERLIN**-Unprogrammed meeting, First Days: (216) 775-2368 or (216) 774-3292.

**OXFORD**-Unprogrammed worship and First-day school, 10 a.m. (513) 523-5802 or (513) 523-1061.

**WAYNESVILLE**-Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and High Sts. (513) 885-7276, 897-8959.

**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, John Eastman: (513) 767-7919.

## 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 worship 5:15 p.m. Forum 4 p.m. For information, call (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: 752-3559.

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

**FLORENCE**-Unprogrammed worship (503) 997-4237 or 964-5691.

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

**PORTLAND/BEAVERTON**-Fanno Creek Worship Group. Unprogrammed worship 10:30 a.m. Sundays, Sept.-June. Child care. First-day school 1st and 2nd Sundays. Oregon Episcopal School, 6300 SW Nicol Rd. (503) 292-8114.

**SALEM**-Meeting for worship 10 a.m., Forum 11 a.m. YWCA, 768 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 10 a.m., worship 10:15. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. 1/4 mile.

**BUCKINGHAM**-Worship and First-day school, 11 a.m.-12 (June, July, Aug.: 10-11, no FDS). Routes 202-263, Lahaska. (215) 794-7299.

**CARLISLE**-First-day school, Meeting for worship 10 a.m.; 252 A Street, (717) 249-8899.

**CHAMBERSBURG**-Meeting for worship 10:30 a.m., 630 Linda Drive, tel. (717) 261-0736.

**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.

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

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

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

**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. Sumneytown 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.

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

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

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

**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 and Sickles. Betsy McKinistry, clerk, (215) 444-4449.

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

**LANSDOWNE**-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Lansdowne 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, 1/2 mile north of Rte. 22.

**LEWISBURG**-Worship 11 a.m. Sundays. Vaughn Lit. Bldg. Library, Bucknell University. Clerk: (717) 837-1700.

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

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

**MEDIA**-Worship 11 a.m. (10 a.m. 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, 105 N. Providence Rd. (215) 566-1308. Worship 11 a.m. Joint First-day school 9:30 at Providence, Feb.-June and at Media, Sept.-Jan.

**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. 358-1528.

**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. 219 Court St., 968-3804.

**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**-Unani Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Geoffrey Kaiser, 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**-Meeting for worship 11 a.m. (10 a.m. July and August). 15th and Cherry Sts.

**CHELTENHAM**-Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July and Aug. 10:30 a.m., 342-4544.

**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 junction 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.

**POCONOS**-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 662 and 562 intersection and Yellow House. Worship 10:30 a.m.

**QUAKERTOWN**-Richland Monthly Meeting, 244 S. Main St., 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, Ithan, Pa. (215) 688-9205.

**READING**-First-day school 10 a.m., meeting 11 a.m. 108 North Sixth St. (610) 372-5345.

**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 & First-day school 11:15 a.m. Sept. through June; 10 a.m., July & August. Ft. Washington Ave. & Meeting House Rd., near Ambler. (215) 653-0788.

**VALLEY**-1121 Old Eagle School Rd., Wayne. Worship and First-day school 10 a.m., forum 11:10 a.m. Close to Valley Forge, King of Prussia, Audubon, and Devon. (610) 688-5757.

**WEST CHESTER**-First-day school 10:30 a.m., worship 10:45. 425 N. High St. Caroline 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) 825-0675.

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

**WRIGHTSTOWN**-Rte. 413. Meeting for worship Sunday 10 a.m. for all. First-day school 10:15 a.m. for children, adult time variable. (215) 968-9900.

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

**YORK**-Unprogrammed meeting for worship 11 a.m. 135 W. Philadelphia St.; clerk, Lamar Matthew: (717) 843-2285.

## 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. (401) 596-0034.

**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) 723-5820.

**COLUMBIA**-Meeting for worship and First-day school 10 a.m., forum 11:30 a.m., Harmony School, 3737 Covenant Rd., (803) 252-2221. Visitors welcome.

**GREENVILLE**-Unprogrammed worship and First-day school 5:00 p.m. First Christian Church, 704 Edwards Road. (803) 233-0837.

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

## South Dakota

**SIOUX FALLS**-Unprogrammed meeting 11 a.m. 2101 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 10 a.m., discussion 11 a.m. Rt. 8, Box 25. Gladys Draudt, clerk: 484-6920.

**JOHNSON CITY**-Tri-Cities Friends (unprogrammed). Information: Sharon Gittlin, (615) 926-5545.

**MEMPHIS**-Unprogrammed meeting and First-day school 11 a.m. year round. S.E. corner Poplar & E. Parkway. (901) 323-3196.

**NASHVILLE**-Meeting and First-day school 10 a.m. 2804 Acklen Ave., (615) 269-0225. Hibbard Thatcher, 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. 452-1841.

**CORPUS CHRISTI**-Unprogrammed worship 9:30 a.m., discussion 10:45 a.m.; 5872A Everhart, 993-1207.

**DALLAS**-Sunday 10 a.m. 5828 Worth St. Hannah Kirk Pyle, clerk. (214) 826-6097 or call (214) 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**-Worship, First Day 11 a.m.; 1501 Post Office St. (409) 762-1785 or 740-2781 or 762-7361.

**HILL COUNTRY**-Unprogrammed worship 11:00 a.m., discussion 10:00 a.m. Kerrville, Tex. Clerk: Polly Clark: (512) 238-4154.

**HOUSTON**-Live Oak Meeting. Adult discussion 9:30 a.m. except summer. Unprogrammed worship 8:15 a.m. and 11 a.m. Supervised activities and First-day school for young Friends 9:30-noon. Call (713) 862-6685 for details. 1003 Alexander.

**LUBBOCK**-Unprogrammed worship, Sunday morning 10:45-11:45 a.m. United Campus Ministries Building, 2412 13th St. (806) 747-5553 or 791-4890.

**MIDLAND**-Worship 5 p.m. Sundays. Clerk, Carol Clark: (915) 697-1828.

**RIO GRANDE VALLEY**-Winter worship group Sunday mornings. For location call Carol J. Brown 686-4855.

**SAN ANTONIO**-Unprogrammed worship 10 a.m. Discussion 11 a.m. at Methodist Student Center, 102 Belknap. Mail: P.O. Box 6127, San Antonio, TX 78209. (210) 945-8456.

**TYLER**-Unprogrammed. Call: (903) 725-6283.

## Utah

**LOGAN**-Unprogrammed meeting and First-day school. Sundays, 10 a.m. 290 N. 400 E. Call: 245-4523, 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, 12:30 p.m. in winter; 11:30 a.m. in summer. Second Congregational Church, Hillside St., Bennington. (802) 442-6010, or 442-4859.

**BURLINGTON**-Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802) 660-9221.

**MIDDLEBURY**-Worship 10 a.m. at Parent/Child Center. 11 Monroe Street. Middlebury. (802) 388-7684.

**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**-Meeting for worship 10 a.m. Summer schedule (Memorial Day-Labor Day) 9 a.m. In Wallingford. Rotary Building, N. Main St. Call Kate Brinton, (802) 228-8942, or Len Cadwallader, (802) 446-2565.

## Virginia

**ALEXANDRIA**-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 781-9185 or 455-0194.

**CHARLOTTESVILLE**-Discussion 9:45 a.m., worship 8:30 a.m. and 11:00 a.m. (child care available). Summer worship only 8:30 a.m. and 10:00 a.m. 1104 Forest St. Phone: (804) 971-8859.

**FARMVILLE**-Quaker Lake Meeting, discussion 10 a.m. worship 11 a.m. (804) 223-4160 or 392-1407.

**FLOYD**-Unprogrammed meeting and First-day school 10 a.m. Call for directions. (703) 745-4340, or 929-4848.

**FREDERICKSBURG**-Worship Sunday, 4:30 p.m., 1115

Caroline Street in Unitarian church. Contact: (703) 898-7316. Unprogrammed.

**HARRISONBURG**-Unprogrammed worship, 4:30 p.m. Sundays, Rte. 33 West. (703) 828-3066 or 885-7973.

**LEXINGTON**-Maury River Meeting, Worship at 4 p.m. Discussion at 5 p.m. Phone (703) 464-3511.

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

**NORFOLK**-Worship and First-day school at 10 a.m. Phone (804) 624-1272 for information.

**RICHMOND**-Worship 9:30 and 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. (804) 358-6185.

**RICHMOND**-Ashland Meeting. Worship 11 a.m. Children's First-day school 11:15 a.m. (804) 227-3439 or 227-3563.

**RICHMOND**-Midlothian Meeting. Worship 11 a.m., children's First-day school 11:15 a.m. (804) 743-8953.

**RESTON**-Singing 10:45 a.m., First-day school and worship 11 a.m. K. Cole, (703) 391-0824.

**ROANOKE**-Worship 10:30 a.m. Info.: Fetter, 982-1034; or Waring, 343-6769.

**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) 667-1018.

## Washington

**BELLEVUE**-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (206) 747-4722 or 547-6449.

**KENT**-South King County Worship Group. Sundays 11 a.m. in homes. (206) 631-3945.

**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**-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; Worship at 10 a.m. (206) 526-7166.

**SEATTLE**-University Friends Meeting 4001 9th Ave. N.E. Quiet worship First Days 9:30 and 11 a.m. 547-6449. Accommodations: 632-9839.

**SPOKANE**-Unprogrammed worship. 536-6622, 326-4496.

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

**TRI-CITIES**-Unprogrammed worship. Phone: (509) 946-4082.

**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**-Mid-Ohio Valley Friends. Phone: (304) 428-1320.

## Wisconsin

**BELOIT**-Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: (608) 365-5858.

**EAU CLAIRE**-Menomoneie Friends Meeting for worship and First-day school at the Meetinghouse (1718 10th Street, Menomoneie, 235-6366) or in Eau Claire. Call: 235-5686 or 832-0721 for schedule.

**GREEN BAY/APPLETON**-Meeting for worship and First-day school 11 a.m. Contact Reed Hardy, clerk: (414) 337-0904.

**MADISON**-Meeting House, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9:00 and 11:00 a.m., Wednesday at 7:00 a.m., 12:00 noon, 5:15 and 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 HOLE**-Meeting for worship 9 a.m. Unprogrammed. For location, call (307) 733-2619 or 733-3105.



# Claiming Our Past: Assuring the Future



© James Ross Bartholomew

What better way to give expression to your Quaker values than by leaving a portion of your estate to FRIENDS JOURNAL? You will assure the growth of Quaker thought and life long into the future. Consider a provision in your will for FRIENDS JOURNAL.

For more information, contact the editor:

## FRIENDS JOURNAL

1501 Cherry Street, Philadelphia, PA 19102-1497 (215) 241-7280