

October 1, 1985

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



Feminism: The CenterPeace

Sonia Johnson





# FRIENDS JOURNAL

October 1, 1985 Vol. 31, No. 14

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Front cover photos courtesy of the American Friends Service Committee.

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## AMONG FRIENDS

### Amanda Kwadi—A Plea for Justice

At about 3 p.m. on August 23, four South African security police entered the office of Quaker Service, Transvaal, a social work organization in Johannesburg under the care of South Africa General Meeting, and arrested Amanda Kwadi, a senior social worker with the agency. Several weeks of inquiries by her family and friends has revealed only that she is being held under Section 29 of the Internal Security Act. At this time (mid-September) her whereabouts are unknown.

This arrest is not the first for Amanda. In 1979 she was detained in solitary confinement for seven months; in 1981, for nearly two months. No charges were brought against her in either case. Two years ago she was charged with furthering the aims of the African National Congress but was acquitted. Last year she and two other women brought a case against the Minister of Law and Order for wrongful arrest. All three were awarded damages.

Amanda Kwadi's co-workers describe her as "a person of great vitality and courage," someone who is deeply committed to improving conditions in her community. She has taken leadership in a number of organizations, including the Federation of South African Women, the Federation of Transvaal Women, the United Democratic Front, and the Civic Association of Soweto.

In June Amanda Kwadi found that she was listed on an assassination "hit list" which included many prominent leaders who advocate change in South Africa's apartheid system. Despite such threats she continued her community work with determination and courage.

She is only one of more than 2,000 blacks in South Africa who have been placed in detention in recent months. At least 1,000 are still being held, many without formal charges.

Those who wish to express their concern for the welfare of Amanda Kwadi may write to Herbert Beukes, Ambassador, South African Embassy, 3051 Massachusetts Ave. NW, Washington, DC 20008. Cards of support may be sent to Quaker Service, Transvaal, P.O. Box 7205, Johannesburg, S.A. 2000.



*Vinton Deming*

October 1, 1985 FRIENDS JOURNAL

# *The Wind in the Jug*

*For the Abolitionist Potters of Chester County, Pennsylvania*

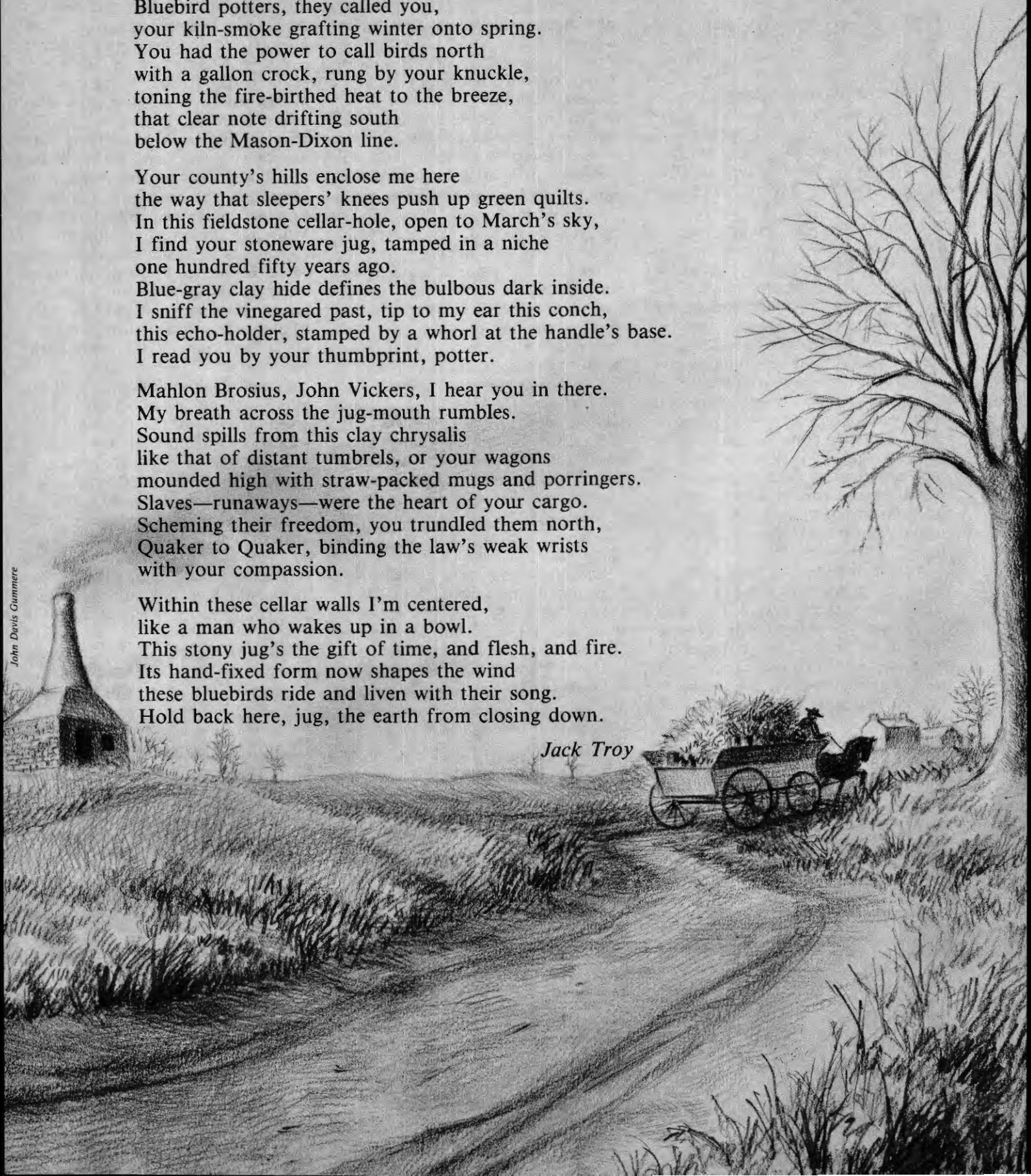
Bluebird potters, they called you,  
your kiln-smoke grafting winter onto spring.  
You had the power to call birds north  
with a gallon crock, rung by your knuckle,  
toning the fire-birthing heat to the breeze,  
that clear note drifting south  
below the Mason-Dixon line.

Your county's hills enclose me here  
the way that sleepers' knees push up green quilts.  
In this fieldstone cellar-hole, open to March's sky,  
I find your stoneware jug, tamped in a niche  
one hundred fifty years ago.  
Blue-gray clay hide defines the bulbous dark inside.  
I sniff the vinegared past, tip to my ear this conch,  
this echo-holder, stamped by a whorl at the handle's base.  
I read you by your thumbprint, potter.

Mahlon Brosius, John Vickers, I hear you in there.  
My breath across the jug-mouth rumbles.  
Sound spills from this clay chrysalis  
like that of distant tumbrels, or your wagons  
mounded high with straw-packed mugs and porringers.  
Slaves—runaways—were the heart of your cargo.  
Scheming their freedom, you trundled them north,  
Quaker to Quaker, binding the law's weak wrists  
with your compassion.

Within these cellar walls I'm centered,  
like a man who wakes up in a bowl.  
This stony jug's the gift of time, and flesh, and fire.  
Its hand-fixed form now shapes the wind  
these bluebirds ride and liven with their song.  
Hold back here, jug, the earth from closing down.

*Jack Troy*



# People of Hope

by Allison Downing

*The Celaya family from El Salvador has been living in sanctuary at the Ann Arbor (Mich.) Friends Meetinghouse since early July. The family has been busy learning English, and the four children are attending public schools.*

I would never have enough time to write everything I remember and know and think and feel about the Celaya family, after only two and a half weeks of being with them. Perhaps my affection for them is exaggerated because they represent all the suffering of Central America, but my intuition says that they are a very special family.

Their prayers before the midday meal have been an inspiration for me. Any of the children can be called upon to pray (try that in my family!), and prayers are long and eloquent. In every prayer I've heard, the main concern is for those who have no food—"that hearts may be opened and we may share all that we have."

At their first meeting for worship, I confessed to them that I wasn't used to all the silence, either. It would have been an occasion for a good laugh (always a relief in a new and strange situation), but Pilar was very serious when she told me that they all wanted to get to know Friends better, and it wouldn't matter *what* kind of worship service they had. Besides, we decided, silence is international.

Francisca, the grandmother, was described by Raul Gonzalas (a Salvadorian in sanctuary in Detroit) as being "like a piece of my country." Her faith in God is incredible—both childlike and wise, simple and profound. It is God, she says, who has enabled her to make it through it all; and there are few

grandmothers who have made it through as much.

Aurelio, the father, does not say a lot; he is often seen listening intently at the dinner table, helping to shop for groceries, spading the garden, helping the children work on the bikes, washing dishes, playing baseball or soccer with the children in the park, helping to cook dinner. Aurelio has learned how to do many things. When I asked Pilar how he learned it all, she said, "Life taught him. At age seven, he was out in the street shining shoes." He speaks quietly and with an obvious sincerity. I have never heard him raise his voice. In fact, I have never heard any of them raise their voices. Come to think of it, I have never heard any of them argue.

That brings me to the children, Alejandro, Carla, Alfredo, and Juan Carlos. After watching them get along perfectly for two straight weeks, I asked Pilar whether they were behaving so well because they were in a strange new place. "No," she said, "they've always been this way. They respect each other." She wouldn't tell me her secret, and I'm still waiting for them to fight.

Laughing with Pilar, the mother, has been one of my favorite activities of these three weeks. She has the most wonderful sense of humor, and she

always uses it in a kind way. And somehow—perhaps because I have learned some of what she has been through and the faith and courage and love of life which she has—when I'm with her I feel as if my politics and religion and academics are all lined up correctly, and laughter can go straight to my heart.

Pilar has told me more than any of the others about the suffering they have all endured. In El Salvador, she worked as a presser in a clothing factory. The young women would come crying to her when they were mistreated by the factory bosses. She became secretary of complaints and confronted the bosses time and time again without results. When the inspectors would come to check working conditions, the women would be ordered to do an extra good ironing job on the shirts which would be given to the inspectors to buy them off. "I always fought with them," she told me. "That's one of the reasons why we're here."

To end these reflections, I'd like to return to the subject of laughter. I have asked the Celayas how they have been able to laugh after all they've been through. They say they are never sure they will be able to, but they take each day at a time and trust in God. They have discovered that they are still able to laugh, and they thank God for laughter. The fact that the Celayas enjoy laughter so much, despite having seen the worst of humanity, means that they are a people of hope. We are blessed to have them with us. □

*Allison Downing has worked closely with the Celaya family and with Ann Arbor (Mich.) Meeting as translator and interpreter. Her statement was taken from the Ann Arbor Meeting's July newsletter. Allison is now leaving to work with the Center for Global Service and Education in Managua, Nicaragua.*

Courtesy of Shirley McRae



# *The Celaya Family Testimony*

by Pilar Celaya, translated by Cinder Hypki and Allison Downing

**W**e, the Celaya family, are from San Salvador, the capital city of El Salvador, in Central America. Our country is very poor. It depends mainly on its agriculture: our *campesinos* cultivate corn, coffee, sugar cane, and cotton. The majority of our people are illiterate; approximately 66 percent of the population cannot read or write because the government has never been sufficiently concerned with education. Most towns have neither schools nor hospitals nearby. Because of this, most of the *campesino* children who are in need of medical care die before ever reaching the only children's hospital in the country, which is in San Salvador. The most basic needs of our people are not met; the suffering we endure is the root cause of the struggles of our people.

Those of us here in Ann Arbor, Michigan, are only a small part of a family of ten brothers and sisters, eight of whom are in exile in different countries; one in Guatemala, two in Mexico, and the rest in the United States. We are an even smaller part of the thousands of Salvadorians now living in exile all over the world; entire families like ours flee daily from our country. The last thing they are worried about is putting money

in their pockets. Like us, they would rather put their lives in danger in the mountains and along the roads to the border than remain in their homeland in terror for their lives at the hands of the authorities and death squads.

Our family has suffered deeply from the violence of our government in every form: we have been hunted, jailed, and persecuted. Some of us were killed when a death squad opened fire on a group, mostly women and children, in our tiny house at the base of a mountain. During the shooting, two family members were killed and several others were seriously wounded.

The reason for these attacks is only because we allied ourselves with our fellow workers. Six of the many who lived in our house were in some way active in the unions where we worked. In my case, I was chosen to be secretary of conflicts in the garment factory union. We were all conscious of the physical attacks and injustices against us, and yet daily we asked for just pay for our work, humane working conditions, the right to social security and health care, and other basic needs.

The organization, environment, and working conditions at my job were the same as in many other factories. The owners of the factory were a group of North Americans and wealthy Salvadorians. The heads of the departments, mainly North Americans and Japanese, treated us badly, even taking away permission to go to the bathroom during the eight- to ten-hour workday. They would give new employees a contract for a "trial period" of two months, saying that if they proved to be good workers, they would then be given permanent positions. At the end of the two months, they would tell the worker to come back in eight days because the work had just run out. When the worker returned in eight days, there would only be another temporary contract. This cat-and-mouse game would go on for months, during which the employer did not officially recognize this "temporary help," and could thus pay them sub-minimum wages (\$1.50 per day) and deny them sev-

erance pay. In addition, young women workers were hired only if they were willing to grant sexual favors to their bosses.

These situations were commonplace, and together with many other injustices, they were reason enough to decide to unite as individuals conscious of our needs and willing to stand up for them. Our efforts provided an excuse for the government to harass and terrorize us with physical violence in our workplace. Many times, the national police or national guard would enter the factories to put an end to our demands and silence our voices. The attack on us in our home was the final blow. We escaped with our lives, were hunted from house to house, and finally we left the country, taking with us only what we could carry, realizing that we would be killed were we to return to either our home or our former jobs.

Our family is here now in the United States, trying to survive in exile because we have faith that God will permit us to return to our beloved country some day. We are comforted and strengthened by the hope that we will find El Salvador once again a free country where true peace exists and where there is dignity and respect for our basic human rights and for our very lives. We are also aware that we must work hard to make this a reality, and we feel that our work must consist of sharing our experiences and the suffering of our people with you. We hope to have sufficient strength to give our message to many people in the United States so that you may understand the struggles of the people of El Salvador.

We ask that you show your support by demanding that your government stop sending arms and advisers to the military in El Salvador. This type of aid only annihilates our struggles and our people. Our country needs economic aid that will truly be used for the basic needs of Salvadorians and not be used instead to kill them. We hope that we can rely on your help and your solidarity with the people of our country.

Gracias a Dios y a ustedes. □

*Members of Ann Arbor Friends Meeting join the Celaya family in a Friendly game of Scrabble.*



# Feminism: The CenterPeace



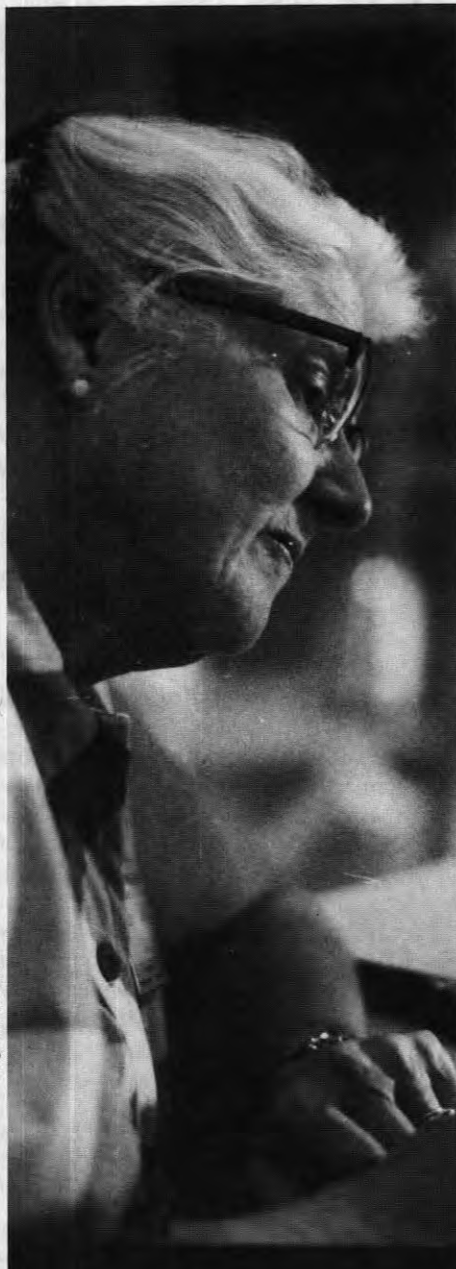
Photo by Joan E. Biren

The 1985  
Cadbury Event,  
an address  
by Sonia Johnson

*Sonia Johnson was the FRIENDS JOURNAL's Cadbury Event speaker at the 1985 Friends General Conference gathering in Slippery Rock, Pennsylvania. Excommunicated by the Mormon church in 1979 for her active support of the Equal Rights Amendment, she has become known as a feminist, peace activist, lecturer, and author. Her 1981 book, From Housewife to Heretic, is now available in paperback. This article is excerpted from Sonia Johnson's July 1 talk to Friends.*

I became a feminist one night in a little Mormon church in Sterling, Virginia. A leader of the church had come to speak to us about why the church was opposing the Equal Rights Amendment. All of a sudden, while I was listening to him, I knew what the women's movement was all about; I knew it in my bones. I'd always really known it somehow. I knew where women really were in this society and in all other major societies in history. I knew where we really were despite all the propaganda to the contrary, despite all the rhetoric, despite all the scrims that have been pulled across our eyes, and I thought that I was going to die of the pain and ecstasy of that discovery. I went out of that room with such a mass of mixed emotions that it's funny I didn't just atomize on the doorstep.

Basically I felt betrayed because, of course, I had *been* betrayed. All women



Meg Richardson



Ken Miller

are betrayed; all women are daily betrayed by the voices of the men in power. And I felt so stupid that I hadn't seen this. The powerful always have to lie to the powerless—that's how they keep power. I thought to myself, here I am 43 years old and I thought I was pretty smart. I had thought that it was hard to put something over on me. Hard?—it had been, as my children persist in saying, a piece of cake. I felt like such a total fool. And you know, on the tail of that kind of humiliation always travels anger. Oh, I was so angry. I suddenly understood what has been done to us in the name of God! And underlying those feelings was such sadness, sorrow for the lives of all the women who had ever lived, such sadness for my grandmother's life—she had to die to get some rest. Sorrow for my mother's life. And sorrow for mine and for yours.

But paradoxically, you know, as I talk about this classical feminist awakening, I was stunned with joy. I could barely take in the excitement and happiness of the vision of women waking all over the world, rising like yeast in every race, every class, every ethnic group, every culture, every nation of the world, women rising to save our own lives, and in saving our lives to save all life. I knew that I was standing in the midst of the greatest spiritual revolution in the history of the world. There had never been anything even approximating it. And I was so full of passion to become a part of it. I knew that at the roots of my soul I'd been changed that night and I'd never be the same—the same way that feminism is changing the roots of the soul of the world and the world will never be the same.

In the few weeks that followed this massive experience, out of the longing of my heart and my soul, I made some discoveries. (I really didn't need to make them all on my own. Women have been making them for a hundred years, but I didn't know it. So I thought I had to reinvent the wheel.) On my knees and in my own bedroom I made the first most important discovery: everybody that's been born on this planet for about the last 5,000 years, whether they were religious or not, whether they were conscious of it or not, has believed, until they consciously chose not to believe, that God and men are in this old boys' club together with God as president. And because they are all guys, they have this



special understanding; they speak the same language. They're in the locker rooms a lot and in the board rooms together, and God only has to take one look at them to see that they're superior in every way to the rest of us because *they look like him*. And so he trusts them a lot and loves them a lot. And he wants them to be the emperors, the prime ministers, the kings, the popes, the prophets, and the priests. He wants them to own all the businesses and universities and make all the money and all the decisions and boss all the rest of us around, meaning, of course, us women.

And there we women are, with our faces pressed up against the window, trying to see what's going on in the club; and pretty soon a man comes out. Oh, we're so grateful because we're lonely and we're hungry. We run up to him and we say, "What's God saying in there?" And he looks at us and he looks at the situation and he says, "Ah now," and he leans up against the pulpit and he says, "God told me to tell you that he wants you to be sweet and gentle and have a soft voice and never raise it." And now he's warming to his task. "He wants you to make my life comfy and cozy, and he wants you to send me out to work every morning feeling just terrific about myself, just waving your pom-poms all the time. Yeah," he said, "yeah, that's what God told me to tell you."

So we've known for a long time that in order to propitiate God, who is the president of the club, we have to placate his cronies, the men. And that, in a thimble, is patriarchy.

Mary Daley says it much more ele-



gantly and eloquently. She says that patriarchy is that as long as God is male, male is God.

When the ERA went down, I realized that even the Democratic party was part of patriarchy. As many Democrats had voted against the Equal Rights Amendment as Republicans, and as many Democrat-controlled legislatures had voted it down as Republican controlled. I realized that those two parties have been in power, about equally, for the past 150 years and that they are on the verge of blowing up the whole place. I vowed, sitting out on the lawn of the state capital the day that the legislature voted down the Equal Rights Amendment, that I would not give any more of my precious woman's stuff; that I wouldn't be in complicity with my own oppression for one more second; that those two parties and that system that they



represented were not to get any more of my wonderful woman's energy. And when I looked around the women's movement to see what women were doing now that the Equal Rights Amendment wasn't there, I lost hope for the first time since I became a feminist, because what I saw was that, as the oppressed always do, we were buying massively into the system. I saw all these women giving all this wonderful energy, all this fresh, vigorous creativity to the very system that is destroying them and the planet. Then I really lost heart.

I'm not the kind of person who can stand to be hopeless very long, because I know that as long as we have hope there is hope, and the moment we lose

AFSC



hope there isn't any hope. And so hope is a quintessential political strategy. And I went about restoring mine by warming myself and rekindling my fire at my friends' spiritual fires. I hopped on a plane to go down to see Barbara Deming in Sugarloaf Key in Florida.

While I was sitting in the plane, a woman came up and tapped me on the shoulder. She said, "You're Sonia Johnson, aren't you?" and I said yes, and she said, "I've just come from an executive committee meeting of the Citizens' party, and your name keeps coming up as a possible candidate for president. Would you be interested?" And I said, "Oh, no, no, that's not what I do." And I forgot about it until a few days later when Barbara and I were making lunch in her kitchen: I suddenly remembered and I said, "You know, Barbara, the most amusing thing happened to me on the way down on the plane, and you're not going to believe this. Someone actually came up and suggested that I run for president." And I started to laugh. She turned and looked at me with the most serious face. And she said, "Well, you're going to do it, aren't you?" It took my breath away because the perfect feminist response always takes your breath away. It's stunning to be taken seriously as a woman.

Well, I went home a better feminist and I went home full of hope. But I didn't go home any more inclined to run for president, and then some Citizens'

party members finally persuaded me to do it. It became clearer and clearer to me that everybody in the world is faced with the puzzle of how we are going to survive; how we are going to finally flourish; how we are going to learn what it really means to be human. We have never seen it.

But this is women's time—our time in history and the world. So I ran for president to help women all over the world to be taken seriously enough, to be listened to when we say, "Listen to women for a change. We have to be heard if we are going to survive as a species, if any species is going to survive on this planet. You must now listen to women. We haven't asked much in the past, you know. All we're asking right now is: listen to us and take us seriously."

Men in power say to us all the time, "Now we know you girls have legitimate complaints. And when we get the big problems taken care of, we'll get around to you. But you know the Middle East is on fire, there is a conflagration in Central America, the global economy is collapsing, and there's such tension between the Soviet Union and the United States that at any moment the whole place could just go up in smoke. Honey, when we get those taken care of, then we'll get around to you."

What feminists all over the world are saying is: "No, no, no, you misunderstand feminism entirely; feminism isn't women's rights; feminism isn't an issue. Feminism is the most complete, the most descriptive, and the most inclusive analysis of the human situation that has ever been upon the planet as far as we know, and it is the only alternative world view and philosophy and value system there is. And if we don't begin, all of us, to internalize those principles that come out of women's culture (which is what feminism is), we're going to die."

Those men in power have a very hard time listening, as you can imagine. (When I say men in power, I mean men in power at all levels—in our kitchens, in our churches; wherever there are men, there are men in power.) Those men may look puzzled, so we say to them, "How you treat women is central to solving the problems in the Middle East and in Central America; central to establishing some kind of solid, equitable economic system in the world; central to dissipating the tension between the

Soviet Union and the United States.”

And when they still look puzzled, we tell them that the message of the women's movement is this: that the oppression of women is the archetypal oppression, the one upon which all others are modeled, that men raped and subdued and ultimately enslaved women before they went across the river and attacked the neighboring tribes, before they invaded Grenada. They came out of those intimate relationships with women, out of those kitchens and bedrooms (or equivalent thereof in those times) with this kind of *modus operandi*, with this paradigm. The global patriarchal mind thinks that it's all right—not just all right, but sanctioned by God, natural, and necessary for order—for half the human race to rule the other half with the most incredible violence and political terrorism imaginable. That's the mind that thinks all oppression is legitimate because, although all oppression is equally vicious and maiming and evil, oppression of women is on a scale and of an antiquity that is unsurpassed and provides the model, the justification, and the legitimizing of all the rest of the oppression. It's all right then, isn't it, if it's all right for half the human race to rule the other half? In every race, every class, every ethnic group, every nation, every church, every office building, every school, every home, every square inch, if that's all right then obviously those oppressions smaller in scale are legitimate. It's all right for one nation to rule another, the rich to rule the poor, the strong to rule the weak, people of one color to rule people of another color. So the message of the women's movement is that it is only in a global transformation in the status of women that there is hope for peace in the world, that there is hope for a world at all.

We haven't seen peace in this world for at least 5,000 years. We wouldn't know it if it walked right up to us and introduced itself. There has been a global war against women, constant, never ending, and never letting up, a war of such proportions and such viciousness as no war that men have ever fought.

Sometimes when I say that there's a war against women, people think I'm speaking hyperbolically. You know, “there she goes again.” And they say to me things like, “You know *war* is a very big word, Sonia, and if you exaggerate,

no one is ever going to believe you when you say anything, so you just have to cool it and be credible.” And I say to those people that I wish *war* were too big a word. But, as you know, *war* is too little a word. There isn't a word for what women have experienced in the last 50 centuries, and if there isn't a word, that's not accidental because if there isn't a word, there isn't a concept, and if there isn't a concept, we can't think it, and if we can't think it, we can't see it, and if we can't see it, we can't do anything about it and everything will go on as usual until we all die.

I tell those people who think that *war* is too big a word that today, and I don't care what day it is, men raped over 2,000 women in this country. Two thousand women, and that's an FBI figure, so we know it's low. When I'm speaking to 2,000 people I can scarcely see the back of the auditorium. That's 2,000 women every day, day after day, week after week, month after month. And that's too much rape to lay at the feet of bad men, or a few sickos out there. It's evidence that rape is an institution of patriarchy, an essential institution. *It has to be there*. It's political terrorism. It must be there for male supremacy to continue. Women are strong. We are magnificent human beings. How have we been kept on our faces in the dirt for 5,000 years? By institutions like rape. Even men who do not themselves physically participate in rape are in complicity insofar as they enjoy the privileges of being male.

All the numbers are mounting because we women are getting out of our places; we're waking up. As the enslaved

begin to wake, the vehicles of oppression really go into action double-force. So now in this country it is one out of three (it used to be one out of four) females before age 18 that is going to be incestuously assaulted, maybe once, maybe hundreds of times, 85 percent of the time by daddy. And it's not just hundreds of thousands of homes, it's millions of homes in this country, and it cuts across all race, all class, all occupational groups; men everywhere participate regardless of all these factors. That means that right now in homes all over this country, in the school superintendent's home, in the minister's home, in the grocer's home, right now, little girls are being put to bed or are asleep, and daddy, or grandpa, or brother, or Uncle Joe is opening the door and coming in and pulling down the blanket or sheet off that little sleeping body and sexually assaulting that



Terry Fox



AFSC

child. It's an epidemic. And incest is the most profound betrayal of trust that we know of between human beings. There is nothing as spiritually devastating to humans that happens on those battlefields where what men call wars happen. The murder of the soul and of the wholeness of the person that happens in this betrayal is unlike anything that we could find in war. It so confuses, so wounds, so maims, so splits women from themselves that they scarcely ever recover. They are turned in upon themselves in pain and confusion. They often become prostitutes. Ninety-eight percent of prostitutes were incest victims. They become alcoholics. Their lives are falling apart and they don't know why they can't have any joy. But incestuous assault must be there for patriarchy to continue.

Fifty percent of women in relationships with men experience violence at

their hands, anything from a slap in the face to murder. Only a few of those murderers are brought to justice. The reason is, of course, that women are the enemy in patriarchy, and not just women but womanly things, womanliness—because we live in a world society that defines men as “not women.”

Patriarchy is based on the hatred of women and the attempt to destroy and obliterate all the values that are associated with women. So when people say to me, “Well, Sonia, obviously you must hate men, and you think men are the enemy,” I say, “No, you have it totally backwards. Women don't hate men. There's no evidence for this at all. Women have always loved men. Look at the evidence that women love men—look at it. It's everywhere.” But it's one of the things that patriarchy does. It blames the victim; it reverses things. So when you hear that women hate men, what you know is that feminists have made men's hatred of women and women's hatred of women visible and it has to be turned around upon us. Women do not beat 50 percent or hurt and violently attack 50 percent of the men with whom they have relationships. We don't massively incestuously assault our little boys so they can't grow up whole, so they can't know who they are, so they can't ever have joy, so they can't be fully human. We don't do these things to men.

Another of the institutions that supports the war against women is pornography, an eight billion dollar industry, making more money every year than all the record and book sales in this country. It's an industry protected by the

Constitution of the United States, the greatest document of freedom for men in the history of the world, in which women are not seriously or effectively included anywhere. Pornography provides guerrilla manuals for men to do the things to us that I've been talking to you about. Police will tell you that in almost every single site of rape, incest, and murder there's pornography. It teaches men that sexuality and violence are intimately connected, that women can't get sexually aroused unless they are hurt, and that men can't unless they hurt women. That's one way to keep this system going. Look at all the “snuff” movies; they are increasing and nothing ever comes to court about them, because to keep us down we must be killed.

We know that to be born female in patriarchy is to be born behind enemy lines. The purpose of the women's movement, however, is not to condemn men or instill guilt. Those are both patriarchal ways of being in the world. Women have been manipulated by guilt on a massive scale. We're experts in guilt and we can tell you that guilt is a useless emotion, that it's negative and nothing positive can come from it. This is not an effort out there to make people guilty. The women's movement and feminism are an effort to call forth our greatest courage: to look at the truth—the truth of how we've all been taught to behave toward one another in a way that is non-human, anti-human, and is a part of a virulent and deadly death cult. We need to look at this unpleasant stuff and say: this is what we do to one another and we don't have to do it anymore, and we mustn't do it anymore.

It takes incredible courage to look at the truth and say that we now have to do the most courageous, the most risky, the most treacherous, the most revolutionary, the most transformative act that has ever been done on this planet that we know of: we must all learn to love women, to love those humans who are woman, and to love that which is womanly in all people, because those characteristics called womanly are at this time the characteristics which are most human. □

*If you would like to respond directly to Sonia Johnson, she invites you to write to her at her address: 3318 Second St. S, Arlington, VA 22204. Audio cassettes and videotapes of Sonia's speech are available from Friends General Conference.*

October 1, 1985 FRIENDS JOURNAL



AFSC



Joseph Trisch



# God, It's You I Love

by Mariellen O. Gilpin

**I** have been in a period of spiritual ferment lately. I realized that I could not say that I loved God. I had faith in God; I trusted God; I pray to God a lot. But I couldn't detect that I *loved* God. I thought about the way that a small child loves whoever loves him or her; it's a reflected love, a love that is a natural response to being loved. And I knew that God loved me, so why couldn't I say, "I love you, God"? I tried, but I couldn't honestly feel love, so I said, "I'm sorry, God, I can't say it yet. I'll do it as soon as I can."

Another factor in this ferment has been

*A member of Urbana-Champaign (Ill.) Meeting, Mariellen O. Gilpin works in the computer-based education research lab at the University of Illinois.*

the state of my illness. I am currently taking precisely the amount of medication that keeps me from hallucinating—as long as I don't *try* to hallucinate. I'm trying to train myself to choose not to hallucinate. A few nights ago I was awakened by what I call my physical symptoms, and I was able to turn away from hallucinating. I lay awake for several hours, finding insight into some of the factors leading to my illness. So although I was at some risk, I felt that I could safely not increase my medication unless I had trouble the next night as well.

The following evening I had dinner at a friend's house, and as it became time to go home, I realized that somewhere inside I was anticipating going home and having a good hallucination. I biked home—upwind, with my generator on, so that I was puffing with every turn of the

pedals—saying, "Now, God, I understand that I have to learn how to be sane. But please, don't make it more than I can fight tonight."

My most vulnerable time is between 2:00 and 4:00 in the morning, and sure enough, I woke up at 2:30 and my physical symptoms were at their most seductive, in effect saying, "Come play with me!"

I was torn, but then I rolled over in bed, slammed my fist into my pillow—quietly, since it *was* 2:30 in the morning—and said, "God, it's *you* I love, not these phenomena!" And I rolled over and went to sleep.

What I seem to be learning is that love is not just a feeling, not primarily anyway. Feeling is how we first find out about love. But it is also a series of decisions—choices—behaviors. And most importantly of all, it is a way of seeing. □

# *Encountering the Teacher*

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## *The Beginning of Community*

by Thomas H. Jeavons

Last summer I was at a yearly meeting where there was a discussion of Friends education, and one Friend was speaking of the nature of teaching. He said that he had recently come across a definition of teaching he thought was very helpful in this context. The definition, attributed to Parker Palmer, said that "to teach is to create a space where obedience to truth can be practiced."

I have been entranced with this statement, and the vision it encompasses, ever since. I find the possibility of the existence of "a space where obedience to truth can be practiced" is an enticing, even captivating possibility.

I believe this is what teaching can and indeed should be, especially teaching in a religious context. It is certainly true of the teaching that should be a part of our ministries to one another, and in the teaching that should be part of the church's ministry to the world.

It seems to me that in the phrase "creating a space where obedience to truth can be practiced" we have an excellent summary of what a meeting should be, and what it should be doing, in the world.

Above all else, a Friends meeting should be a space in which obedience to truth is practiced. It should be a space in which the members make practicing obedience to the truth possible for each other. Ideally, it should be a space in which its members are drawn unfailingly into the practice of obedience to the truth in word and deed, leaving behind any practice which reflects obedience to

anything other than the truth.

And as a result of this, a meeting should, by its presence and activities in the world, be creating a space in which others, persons beyond the meeting membership, are also drawn into obedience to truth. Drawing others into obedience to the truth is, it seems to me, a description of a meeting's activities, which fully should elucidate the nature of any of the particular forms of service and mission in which a meeting might engage.

Surely, working for peace and justice—trying to get others to respect and honor the dignity and worth of every person, trying to get them to act in ways that preserve life and reflect a full comprehension of the dignity and worth of others—is an effort to draw them into the practice of obedience to truth. Just as surely, when we engage in the work of outreach or evangelization—when we share the "good news" of the joy and fulfillment in our encounter with God, and try to help others understand God's desire to be accepted in their lives as the creator, lover, and sustainer of all life—this is an effort to draw them into obedience to truth.

If this is what we and our meetings should be about being and doing, we

must then ask what is needed to create a space in which obedience to truth can be practiced. I suggest that there are two obvious requirements for creating such a space.

First, we must create a space, an environment, in which truth can be revealed and discerned. Experience shows us that truth can be, and indeed is, revealed in all kinds of situations and environments. Experience also shows us, however, that some environments obviously allow for the discernment of truth far more readily than others; and some environments are far more conducive to the revelation of truth than others. Hence we should be intentional about working to create an environment in which truth can be revealed and discerned. This is an environment in which truth is really valued and appreciated, in which we expect one another to witness to "the truth, the whole truth, and nothing but the truth" in every word and every deed.

Second, we must create a space, an environment, in which we can act upon the truth that has been revealed and discerned. Obviously one is able to act upon the truth in any environment. Again, however, experience shows us that there are some situations which encourage us to act upon the truth and some that obviously do not. We need one another's support to "practice obedience" to the truth, for this can be difficult.

It can be difficult, sometimes, simply because it is something we do not want or like to do. It may be the truth that a person in our meeting (or in our life) that we may have the most to learn from is also a person we like least, a person who annoys or offends us. Practicing the truth may require that we set aside our feelings and listen to that person to learn what God would have us learn.

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*To teach  
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practiced.*

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*Thomas H. Jeavons is executive secretary of Baltimore Yearly Meeting and a member of Bethesda (Md.) Meeting. He is a regular contributor. His last JOURNAL article, "What Is the Question?" appeared in April 1, 1985.*



Courtesy of Oakwood School

(That lesson may, in the end, simply be a lesson about who our "neighbor" is, and how to love them.)

Practicing the truth may involve staying with a commitment to a relationship or situation which has somehow become unpleasant to us since we first entered into it but to which we made a commitment we ought to honor. When we honor such commitments we may discover that God will give us the strength to be faithful as we uphold the virtue of fidelity. Through a willingness to abide in such commitments we learn of the pervasive love of God—"steadfast" and "enduring from generation to generation," the Psalmist tells us—a love that also undergirds and brings joy to our exercise of the virtue of fidelity.

Practicing the truth may involve a calling to serve or work with others in ways that are profoundly disagreeable to us or disreputable in the eyes of others. Sometimes practicing the truth will make us unpopular. (Look at Jeremiah or George Fox or someone today who upholds the Peace Testimony in places where patriotism and a willingness to fight for one's country are seen as one and the same thing.)

Practicing the truth can put us in an uncomfortable place in which we have to challenge the values of our friends or our families. (Look at William Penn or John Woolman or Jesus himself.) Acting upon the truth can cost us our position or our worldly goods or our very lives.

If practicing the truth is a risky business, then creating an environment in which we can act upon the truth that has been revealed to us requires creating a space in which we feel the risks are somehow "manageable," in which we know we are committed to one another, and can trust that commitment will be honored. It means establishing an environment in which we will support one another and help guide one another; an environment in which we are willing to be accountable to one another and practically care for one another; an environment in which we do come to know one another "in that which is eternal" and pray for one another. To create an environment in which obedience to truth can be practiced, we must be intentional.

The fact is, though, that the existence of such an environment is exceedingly rare. Our meetings do not always, perhaps not even often, give evidence of be-



Ted Hietzel

ing infused with most of the qualities I just described—at least not with constancy. How might they come to be?

We may all agree that the conditions just described are laudable ideals for us and our meetings, but most of us will plead that while we would like it to be otherwise, to contribute to the creation of such a community and participate in its life requires time and energy beyond what we have to give.

I believe most of us recognize that for our meetings to become such spaces would require a substantial, even radical reordering of the members' priorities. For this to come to pass, the practice of our faith, exercise in spiritual disciplines and our personal devotional life, our participation in our meeting's life, and our relationships with its members would have to take precedence over many things that are now deemed more important.

What will move us as individuals to so reorder our priorities? What could cause us to give our preparation for and participation in the corporate life of faith clear precedence? What is the individual foundation and by what personal experience are we made ready, willing, and able to fully participate in the corporate endeavor to practice obedience to truth?

It seems to me there is surely one thing. It is that which the earliest Friends (and many Friends since) asserted was the "sure foundation" of a living and enduring faith. It is a transforming encounter with the "Teacher," the living Christ.

This "living Christ" of whom Quakers have traditionally spoken is such a teacher as described in the definition with which we began. He is one who cre-

ates a space in which obedience to truth can be practiced. The witness of the first Quakers, as well as many other Christians through the centuries, is that this is how they experienced Christ. He is the Teacher, the one who reveals the truth, and the one who empowers persons to act upon the truth with constancy.

This Teacher can do this as one encounters him in the most immediate, intimate, and personal ways. It is to such an experience that Fox witnessed when he said that though he was in despair and had given up all hope, when he "heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition,' " his "heart did leap for joy." It is to such an experience that Fox's whole life witnessed thereafter.

However, Christ can also create this space for us in another, less immediate way as well. The encounter with Christ, as the Teacher and as a friend, can create a space in which obedience to truth can be practiced by "re-forming" us personally so that we can be full participants in a true community of faith. Our transforming encounter with Christ should be the beginning of community for us.

Here I can testify personally of my own experience of being brought into a sense of community, a feeling of commonality and unity with others, by what I can only understand to be the love of God and my own transforming encounter with Christ. Indeed, that sense of commonality and a special sense of unity extends for me now in some distinctive ways beyond my own local faith community (the monthly meeting) to bind me with others in many places who share an experience and commitment of faith similar to my own.

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I would once have described myself as a fairly "asocial" person; I was able to enjoy the company of others, but often I was just as happy to be alone. Yet in recent years I have found myself frequently experiencing an unexpected and profound sense of connection with and affection for other persons whom I may not have known before at all but now have happened to have a chance to break bread and visit with, to worship and learn with. I have discovered myself in relationship in a joyous way to these persons with whom I share the experience of faith by what I can only understand to be the love of the Author of faith binding us together. This connection is beyond my understanding, yet it seems to be abiding, and certainly is enriching.

It makes perfect sense that Friends have for so long and so often been concerned about and involved in education. At the core of the Quaker vision of the Divine has been the experience of the encounter with God as a teacher. Early Friends spoke frequently of Christ as the "Inward Teacher," or simply the "Teacher." Fox defined his own mission in terms of calling people to "receive Christ Jesus . . . in his Light. And I was to . . . direct people to the Spirit by which they might be led into all truth"; and he says (again and again) that "the Lord has come to teach his people himself."

The traditional Quaker vision in this regard is, as is not uncommon, deeply resonant with a biblical vision. It is a vision, being rooted in the encounter with the Teacher, which calls to mind a story from the Gospel of Mark (12:28-34), the only story in which a "scribe" comes off

in a good light.

This is the story in which the Pharisees, and then the Sadducees, are asking Jesus questions meant to ensnare him in some heretical statement. Another "scribe" hears matters of faith being discussed and comes with a question of his own, really wanting to learn. This scribe asks which is the greatest commandment, and Jesus responds with the answer which we all recognize about loving God and one's neighbor.

Interestingly, this is the only story in which a "scribe" approaches Jesus in an honest and open spirit of inquiry, actually wanting to learn, rather than seeking to trip him up or trap him with a trick question.

I see two strong messages in this story for us. We can see it as an analogy or allegory which recommends the way in which we might best approach, and may most surely profit from, the opportunity to experience the Divine Presence. We should approach inquisitively, attentively, expectantly, yet humbly and ready to learn at the feet of the Teacher.

We might also see in Jesus' answer an indication of what we can expect or should hope to learn in our encounter with the Teacher—that is to love God with all our hearts, souls, minds, and strength and to love our neighbors as ourselves.

This is the truth of which we can learn, and by which we must be transformed in the encounter with the Teacher. This is what marks the space in which obedience to truth can be practiced. It is in the space where such love is evident that obedience to truth can be practiced. In each encounter with the inward Teacher we will find ourselves bound to

others who have known this encounter, for this is the most profound and unifying of human experiences. In this we are given the seed for growing a true community, a "community of faith," a community which provides the space in which obedience to truth can be practiced.

I am discovering firsthand that a faith community's role in helping me discern the truth upon which I must act can be penetrating and liberating—providing I am willing to engage in and submit to this process with the community, providing I come expecting to encounter the Teacher and am willing to learn.

A faith community's role in empowering me to act upon the truth I discern, to practice obedience to truth, can be truly amazing. As I learn to open up to another in the process of discernment, and thus become accountable to and trusting of another in the practice of my faith, I find the risks involved in this much less scary. Knowing there are those who stand with me, who have helped me in clarifying and choosing this course, who are praying for me, who are willing to care for me and those I love if I suffer for my actions, knowing this it becomes much easier to take whatever risks the practice of the truth requires.

I have discovered in an ongoing experience with one faith community that as we commit to do these things I've talked about in working with and caring for one another, we do the ground work through which such a space can come into being. Then again, as we root ourselves in disciplines of the Spirit and in worship, we make of our fellowship a space in which the Teacher, the living Christ, can be encountered. We create a space where the Divine Presence is likely to be revealed; and in that, by an act of grace, God immediately creates the space for us to practice obedience to truth.

I am convinced that all our meetings need to become such "spaces." I believe they can be. However, I am convinced they will begin to become such communities only when we allow ourselves to be transformed by our encounter with the Teacher. Only then can we make the transition from being merely collections of individual seekers to being truly "a people of God," a people in whose midst the joys and possibilities of the kingdom of God can become real. □

*I have found myself frequently experiencing an unexpected and profound sense of connection.*



Jim Cain

# REPORTS

## Intermountain Yearly Meeting Supports Sanctuary

Intermountain Yearly Meeting convened at Ghost Ranch in Abiquiu, New Mexico, June 12-16. Elizabeth Watson delivered the keynote address, "Strangers in Egypt." She interpreted the Exodus story historically and theologically, charging us to nurture all strangers who come among us, especially those escaping the terror of war and oppression.

Intermountain Friends were ready to accept Elizabeth Watson's message, for during a subsequent business session, a minute was approved that urged monthly meeting action on refugee needs, that called for an end to forced repatriation, and that established an Intermountain Yearly Meeting Committee for Sufferings. The minute also affirmed that Friends providing aid to refugees are carrying out the will of the yearly meeting (see excerpt of the minute below).

The Wednesday through Sunday program included daily participation in worship-sharing groups, daily meetings for worship,

three sessions for business, reports of the American Friends Service Committee, the Friends Committee on National Legislation, the Friends World Committee for Consultation, and the *Friends Bulletin*. There were intergenerational discussions and interest groups on 19 topics. For recreation there were a variety of activities: campfires, folk dancing, swimming, hiking, singing, talking, and nurturing ourselves and one another. More than 50 young Friends participated in Young Friends Yearly Meeting and 140 children attended Junior Yearly Meeting. The yearly meeting epistle concluded: "We pray that all Friends may feel the working of the Spirit for Peace and Unity as we have lived it here."

Mary Lou Coppock



## Sanctuary Minute

*The following is an excerpt of Intermountain Yearly Meeting's Minute on Central American refugees:*

After two years of reflection on this issue, it is clear that action must be taken and Intermountain Yearly Meeting therefore makes these commitments and recommendations:

Monthly meetings and worship groups are urged to learn the needs of and support refugees in sanctuary, in detention centers, and out on bond awaiting hearings.

Support can include raising bond money and providing legal representation for those in detention centers; providing housing, food, legal assistance, clothing, transportation, educational, emotional, and medical aid for those in sanctuary or out on bond awaiting hearings.

Intermountain Yearly Meeting urges our government to pursue a plan for peace in Central America which would promote the resumption of bilateral and multilateral talks. We ask our government to actively support the Contadora process.

Here in the United States we support the passage of legislation such as a strengthened Moakley-DeConcini bill (HR-822, SB-377), which would end forced repatriation of Salvadorian refu-

gees in accordance with the findings of the United Nations high commissioner for refugees. In addition we urge that the bill be amended to include Guatemalan refugees.

Because of Friends' increasing involvement in providing assistance to refugees, Intermountain Yearly Meeting affirms that Friends providing such aid are acting within the tradition of the Society of Friends and are carrying out the will of the yearly meeting with our loving support.

To carry out our responsibility, Intermountain Yearly Meeting approves the formation of a Committee for Sufferings for members and faithful attenders of our member meetings who are or may be facing legal prosecutions or other personal pressures because of their sanctuary ministry to refugees. With the assistance of monthly meetings, the committee, appointed by the clerk of Intermountain Yearly Meeting, will take the initiative to identify persons needing assistance, keep monthly meetings informed of the needs within the yearly meeting, request aid, and make available to monthly meetings information about resources for aid.



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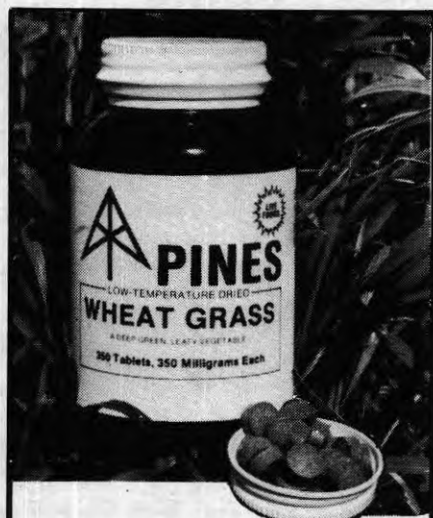
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# WORLD OF FRIENDS

The crisis in family farm ownership is the basis for a minute passed by Iowa Yearly Meeting in August. The minute asks Friends to recognize the great needs that exist today in agriculture, and recommends eight steps, including urging local meetings to support, spiritually and emotionally, farm families in a financial crisis; encouraging lenders to do all that is possible to keep families on the farm; and urging passage of the 1985 farm bill.

Are there individual Friends and meetings that have a particular concern for environmental issues? If so, Marin (Calif.) Meeting would like to hear from you. Marin Meeting's deep concern about the continuing global crisis of the environment grew out of a meeting study of the series that appeared last year in *Friends Bulletin*, "In Defense of the Peaceable Kingdom" by Marshall Massey. If you wish to correspond with Friends who are working to preserve the environment, write to Louise Aldrich, clerk, 8 N. San Pedro Rd., San Rafael, CA 94903.

Mill Creek (Del.) Meeting's peace ribbon was chosen as one of only 25 ribbon segments from the August 4 peace demonstration in Washington, D.C., to reside permanently in the Smithsonian. The ribbon section was made by young adults in the meeting's "Seekers" Quakerism class, organized by Sally Rickerman. Its message, "Peace Is a Group Effort," is spelled out in calico acrobats and is taken from the poster and bumper sticker designed by Judy Cunningham of Green St. (Pa.) Meeting.

Betty R. Nute, an American Friends Service Committee consultant for peace education, testified in May at the pretrial hearings in Phoenix, Ariz., of the 12 men and women, including Jim Corbett of Intermountain Yearly Meeting, who have been indicted for sheltering Central American refugees. She was one of many witnesses who emphasized the religious motivation and the national character of the sanctuary movement. Betty Nute quoted William Penn on Friends' deep respect for government and their prayerful consideration of undertaking civil disobedience. She pointed out that the law is not in question in this trial, but rather the present administration's interpretation of the law, especially of the Refugee Act of 1980. Judge Earl Carroll ruled that there will be no testimony relating to the religious beliefs of the defendants at the October 15 trial.

A joint New Zealand-Australian Quaker peace delegation will visit the countries around the rim of the Pacific Ocean to meet with Friends and others interested in peace movement issues. Muriel Morrison and Marian Lyftogt of New Zealand Yearly Meeting and Margaret Clark from Australia Yearly Meeting will visit Hawaii, the West Coast of the United States, Japan, South Korea, and Singapore. They will discuss peace issues affecting the Pacific region and will encourage support for the New Zealand government's ban of nuclear ships. The visit is a chance to inform, encourage, and build lasting links around the Pacific.

A National Anti-Apartheid Protest Day has been set for Friday, October 11, by the American Committee on Africa. Student and community groups are encouraged to schedule appropriate activities for that day. October 11 coincides with Southern Africa Political Prisoner Day, and groups will try to link demonstrating for divestment with campaigning to free Nelson Mandela and other political prisoners. To endorse the National Protest Day, and for more information, write the American Committee on Africa, 198 Broadway, New York, NY 10038, or call (212) 962-1210.



The National Week for Pursuing Peace With Justice, October 19-25, will provide local congregations, religious organizations, and secular and community groups across the nation with an opportunity to express a shared concern for justice, human dignity, and survival. Ecumenical worship services, public vigils, workshops and training seminars, prayerful civil disobedience, and a wide variety of education programs highlight the week's activities in communities across the country. The national religious inviting organizations (the American Friends Service Committee included), representing Catholic, Jewish, and Protestant religious life, call on communities of faith to participate. Organizing packets and posters in both Spanish and English are available. Write the Peace With Justice Week Office, Room 712, 475 Riverside Dr., New York, NY 10115, or call (212) 870-3347.

# FORUM

## Are Public Schools Deprived?

Since I have a particular interest in unprogrammed teaching methods, I was delighted (and moved) by Kate Kerman's article on home schooling (*FJ* 4/15).

What impressed me most was the way in which, time and again, Kate Kerman managed to put her finger square on some aspect of home schooling that I'd wondered about for years—and then speak to the issues she'd raised with real honesty and wisdom.

Nonetheless, there was one issue which she did *not* address, and it is an issue which I think would be very important to Friends, so I'm surprised at the omission.

Kate Kerman successfully addressed the question of whether kids are deprived of something by being withdrawn from the community school, but she has not asked whether the community school might be suffering some sort of deprivation.

Home schooling is, after all, an opting-out from the general community. At the bottom level, the parents who teach their kids at home are telling those kids, "We don't want you to think of yourselves as part of the everyday life of this town, or as part of your generation. You're different. The rest of your generation is the common herd. You're special. The everyday life of this town is blah. Let the system sink; we can manage without it."

The Kermans of this world *can* manage without the system, because the Kermans of this world are intelligent, caring, deprogrammed, inventive people. But what about that common herd they leave behind? Will they sink a little deeper without the Kermans' buoyancy?

Nor does Kate Kerman tell us about the example she herself is setting. If her kids were in the community school, she'd doubtless play an active role in trying to make that school the best possible school it could be, and *all* the kids at that school would benefit. Has she found some sort of giving to those kids, those strangers, the community as a whole, to compensate for the absence of that one?

I don't mean all this as a condemnation of home schooling, but I think Friends who are considering home schooling owe it to themselves to think about these things. And—being so very impressed by the sensitivity Kate Kerman shows in her article—I personally would like to hear *her* views on these matters.

Marshall Massey  
Denver, Colo.

*Kate Kerman responds:*

Thank you for your thoughtful letter about the question of how our home schooling might affect the local public schools. This is, of course, an issue that

any family faces when it chooses a Friends education for their children, whether it be at a Friends school or in home schooling. Historically, Friends chose the route of a "guarded education" for their youngsters, and many of the schools they started were later to become the very public schools we may be pulling out of now.

When my daughter Ada spent two years in public school as a part-time student, my husband and I did do volunteer work there. Our work with public schools now is limited to my husband's work as a children's librarian in a public library.

I would like to reiterate what I said in my article about feeling that I was called to be a home schooler. I am more and more basing my life energies on what I hear to be my callings. Doing so must mean that I cannot be pulled in too many directions at once, and currently my getting involved in reform attempts in the public schools would pull me off track. I sense in your letter a feeling of scarcity—the idea that if I pull out of this way that society has set up for children to be educated, I am depriving other people. Now I see the world more and more as a place of abundance, and feel that if I reach for exactly what God wants for me and my children, there will be plenty left over for other people who are reaching for what they and their children need. In fact, I have learned so much from other people in my life who have done exactly that, that I cannot help but feel that this way of living is in itself a help to others. And even in terms of education, home schoolers are definitely performing some very useful experiments in teaching and learning which I think will eventually produce changes in other forms of education.

## Hirohito Maligned

My thanks to David Oates for "The Lie of Politics" (*FJ* 6/1-15), which gives us activists much-needed perspective. The discipline of refusing polarization is very hard, but it is vital to our witness that all are bearers of the Light.

I offer one minor correction: Friend Oates says, "Throughout history, most monarchs have claimed divine sponsorship—and often divinity itself. Alexander and Julius Caesar are merely the best known of the ancient god-kings; in our century we have had Hirohito and Haile Selassie," virtually asserting that Hirohito's status as a god-king prior to 1945 was self-proclaimed. Friends will be glad to know that this was not the case; Hirohito, heir to an exalted figurehead position, personally had no illusions of divinity at all. For himself he only wanted the opportunity to enjoy family life, the arts, and his scientific studies of marine biology. He was totally opposed to and much grieved by Japan's aggressive warfare, as his chosen title *showa* (enlightened peace) declares, but

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## WHAT IS ABORTION DOING TO WOMEN?

Women at least double their chances of future miscarriages, premature births, and tubal pregnancies, and increase chances of outright infertility. A woman who thought she was exercising reproductive rights could actually lose them.

The Supreme Court has ruled that this and information such as knowledge about her child might "bias her decision" and shouldn't be required. What does this say about how much they trust her judgement?

What happens to male responsibility for birth control and childcare when abortion gives him a way out?

What does it do to women when we use abortion as an excuse to avoid giving them the emotional support and practical help they need? What happens when we break the mother-child bond?

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felt that he, like countless "emperors" before him, had no choice but to sign on the dotted line.

Only after the disasters of Hiroshima and Nagasaki did he take his courage in both hands (assassination was a real possibility) and oppose the Alamo-type national suicide that was being urged by the die-hards; for the sake of the people, he pressed for the humiliation of surrender. After MacArthur took over as the new American shogun, Hirohito offered himself as totally responsible for the war, expecting a war-crimes trial and

execution. Fortunately MacArthur knew the facts and declined the sacrifice.

It is an extraordinary irony that on the ridiculous throne of idolatry should have sat so humble, heroic, and (in Western language) Christlike a human being.

Gracia Fay Ellwood  
Pasadena, Calif.

## Many, Many Thanks

Thank you, David Oates, for clearly stating that liberal political views and Quakerism are *not* synonymous (*FJ* 6/1-15). Thank you, Carol Ferm, for describing the "thunderous silence" of Rich Van Dellen that settles over my meeting, despite the stirrings and latecomers. Thank you, Maxwell Wheat, for tears over the sad futility of war. Thank you, Alfred LaMotte and Lawrence Spears, for showing that our calling is to be who we are, led by the Spirit. Thank you, Marjorie Nelson, for the portrait of love in others that too few of us see in our isolation behind walls of ideology and stereotypes, the lie of politics.

Frank Shutts  
Hermosillo, Mexico

## The Media—the Message

Congratulations for publishing "In What Media Is the Quaker Message?" by Jason Cox (*FJ* 5/15). His idea for Quaker filmmaking is a seed that should have been planted a long time ago.

While reading Daisy Newman's delightful Quaker novel *I Take Thee, Serenity*, the thought occurred to me that it would make an excellent plot for a movie by and about young Friends.

Jason's mention of a model community suggests that possibly a new Quaker vocational rehabilitation community could be developed to provide the setting, resources, talent, training, and equipment for making creative Quaker historical audio-visual aids, and also videotapes for entertainment and public education.

It could also provide marketable vocational skills for Quaker volunteers who wish to be of service in the far corners of the earth, as well as in projects closer to home. Perhaps doing it on an ecumenical basis could extend the base of support and provide a realistic demonstration that a variety of Christians can work together in creating a peaceable kingdom, or at least a movie about one.

Ben Wojan  
West Hartford, Conn.

The letter by Jason Cox raises one of the more important issues regarding Quaker (and Quakerly) outreach. My perception of George Fox's missionary activities may not be too accurate, but I have the impression of a media campaign

that was in many ways similar to that of the Methodist circuit-riding preacher. If alive today, would George Fox be a TV evangelist? (Or would we be treated to the delightful spectacle of the disruption of a Jerry Falwell show?)

Quakers are rightfully chary of proselytization when understood in the narrow, sectarian sense ("Join my church and you will be saved if you adhere to the Truth"). However, this kind of activity must be understood in a much broader sense. It must consist of witnessing to our vision of a just and peaceable and loving society not so much, as Jason Cox puts it, by forming Coalitions Against Whatever, but by building and implementing and *communicating* this vision.

So here is one vote in support of Jason Cox's appeal. I hope that Friends will find in their hearts an awareness that the use of a good thing must not be left to those who are abusing it and that these tremendous resources for communication deserve our loving care as much as do the natural resources of our earth.

Francis J. Coyle  
Chapel Hill, N.C.

"In What Media Is the Quaker Message?" reminds me of an experience that continues to haunt me. On a recent visit to three beloved grandchildren, ages seven, four, and one, I was invited to watch Saturday morning cartoons. As we snuggled together on the couch the stories of the good guys getting the bad guys seemed harmless enough, if TV is ever harmless!

Suddenly a commercial break, which seemed endless, showed the Marines doing battle, literally, and we were told that this is the best and most honorable profession a young person might choose. Is this the child-oriented product promised by the networks for children's prime time?

I agree with Jason Cox that "if Friends are to make a peaceable kingdom on this earth, then we must broadcast its possibilities and its realities."

Margaret Thomsen Poffenberger  
Brookfield, Vt.

## Infant Formula Still Misused

My article on the Nestlé boycott (*FJ* 12/15/84) closed on an optimistic note—a note that, in light of subsequent events, needs to be modified.

The cause for optimism at the time of publication was joint determination by Edmund S. Muskie's Audit Commission and the Infant Formula Action Coalition (INFAC) that Nestlé was seriously seeking to carry out its commitment to observe the code of the World Health Organization (WHO). It had been widely assumed by health authorities and the public that other manufacturers of infant



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formula would follow suit.

That has not turned out to be the case. As both Muskie and INFACT have independently reported, some U.S. manufacturers are currently taking advantage of loopholes in the code. Beyond that, one U.S. firm and most European and Japanese firms are aggressively marketing their infant formula in the Third World in open defiance of the WHO code. Furthermore, most of the world's governments are, incomprehensibly, failing to implement WHO standards by enacting appropriate laws. In short, the code is not achieving global acceptance.

The 1980s appears to be a decade in which the goals of the United States and a few other major nations are strongly oriented to the interests of profit-motivated enterprise to the neglect of social welfare. There are, of course, cycles in public tastes and political ideas, so we may hope that international pressures will shift and that local laws will eventually bring about universal observance of the WHO code. INFACT (1701 University Ave. SE, Minneapolis, MN 55414) is a U.S. organization actively engaged in this effort.

Ralph C. Preston  
Drexel Hill, Pa.

## Anniversary Issue Appreciated

I didn't plan on spending two hours this afternoon reading the JOURNAL, but your July anniversary issue is great.



Eleanor  
Hammond  
Garland, Tex.

Elwood Cronk's "Judgment Day in Breeches" (FJ 7/1-15) was written about a man's struggle against racial bigotry in the 1700s. Cronk wrote the article 30 years ago, and we are still struggling today with this black-white issue. Are we as humans destined to remain unenlightened, living on a primal animalistic level of needing to feel bigger and better than one another?

We know that skin color is an adaptation to one's ancestral environment. The various shades of color we find among ourselves serve as protection from the sun's rays, and the degree of darkness is dependent upon the amount of melanin (pigmentation) present.

This gift of protection is not meant to

be a catalyst for bigotry and hatred. Let us become enlightened in 1985, praying for the strength to hold this gift in the Light and give to it the love it was intended to receive.

Karen Devine  
Graterford, Pa.

Ruth Kilpack's "Hiroshima Maidens" (FJ 7/1-15) reminds us of a delightful phrase used by Yoshie and Sayoko when they lived with us between operations in 1955 and 1956.

We could make no sense out of the phrase. It sent the girls into spasms of giggles and laughter. The phrase sounded like "pendarew hearew—otta mearew." Eventually it was translated into "Pendle Hill oatmeal."

It gives an enduring vision of the breakfast line at Pendle Hill. The smiling girls in their kimonos, the smiling servers asking, "Would you like some oatmeal?" The girls, having been always accustomed to accept an offering or a statement from an older person, bowing and nodding and smiling, said "yaiss."

At table they observed that a strange white fluid was poured over the gray serving. The taste and consistency appalled them, although somewhat ameliorated by applying a brown powder to the dish. As they had been trained, they managed to finish their bowls.

We came to love one another.

They were amazed that strangers who were not relatives should care for them. And we were overwhelmed that they held no resentment against us for the hideous, unnecessary suffering that we had caused them and theirs.

It was a deep lesson in love. They changed our minds to "a new mode of thinking." And they changed also. Sayoko's parents wrote us that she had "opened like a flower." The whole experience was indeed "a great opening."

Albert and Sylvia Bigelow  
Marion, Mass.

## An Eagerness for Peace

Kent Larrabee's story, "Incident in Leningrad" (FJ 5/15), was very moving. I am grateful for his peace ministry and wish him every blessing.

Our own experience in Leningrad was similar to his, although we were not ostensibly on a peace mission. We were visiting with Friendship Force, and whenever we could, we gave people in buses, restaurants, and bookstores our little cards printed in Russian explaining that we were Friendship Force people and brought a message of peace.

If people did not reject the cards without reading them, the response was always positive. Our Russian was Berlitz-tape awful, and sometimes people laughed and wrote what they wanted to say to us in Russian to be translated later.

In Leningrad, many people we met spoke English. I remember a man who

spoke to us because we were speaking English to each other. He plays first horn in the Leningrad symphony. He wanted us to "tell our president that the Russian people want peace." A physician wrote her message on our opera program. "Tell your president I want my children to grow up. I don't want nuclear war."

Kent Larrabee's wonderful resolution of his conflict with Leningrad police is truly a Quaker experience. How glad I am that people like him still walk the earth!

Phyllis Tyler  
Raleigh, N.C.

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## FILMS

**Witness to War.** Produced by David Goodman. Directed by Deborah Shaffer. A Skylight Pictures Production in cooperation with the American Friends Service Committee. Distributed by First Run Features, 153 Waverly Pl., New York, NY 10014, (212) 243-0600. Color, 30 minutes, 16 mm and video.

Why is there war? Why do innocent people of all ages continue to suffer? Why do some people suddenly begin to question what is happening around them and decide to do something about injustice? Why does the violence in history tend to repeat itself?

These and other questions went through my mind as I watched the film *Witness to War*, based on the book by that name by Charlie Clements, a Friend who is deeply committed to nonviolence. It was not always so. He used to be a career officer in the U.S. Air Force and flew many missions in Vietnam until he began to feel the immorality of that war and refused to fight. The military responded by placing him in a psychiatric hospital. As a friend of his who was interviewed in the film said, "It was easier for them to say he was insane than the war was insane." The dean of the Air Force Academy was also interviewed as were some of his patients. They give a sensitive portrait of a man of conviction and action.

The film seemed to have three focuses: Charlie and his journey from being a military person to becoming a pacifist; the experi-

ences he and others had in Vietnam; and his more recent experience in El Salvador. One gets a sense of the three parts of this powerful and moving film through interviews with Charlie and readings from the diary he kept while working as a physician in the rebel-held territory of El Salvador, which was often under attack by the military and right wing death squads.

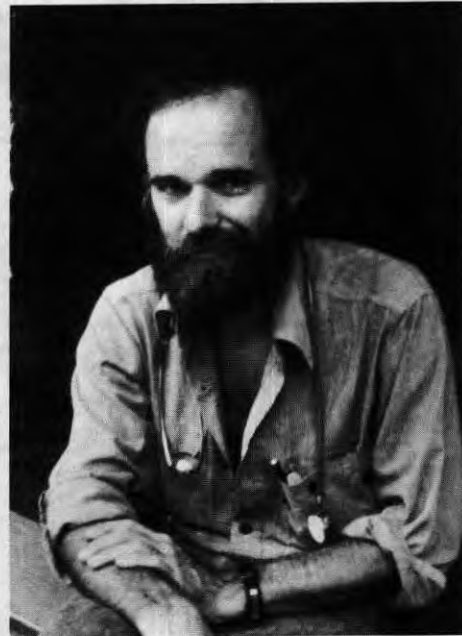
The diary is supplemented by film footage from Vietnam and films which portrayed the human cost of the present war in El Salvador. The similarity between the abuse of the civilian population in both wars is chilling and striking. One remembers the photos of burned children in Vietnam. There is an equally unsettling scene of a Salvadorian child burned by white phosphorus. There are the spotter planes of Vietnam and the spotter planes of El Salvador. One of the most moving scenes for me was a Vietnamese woman amidst her crying family and the destruction of her home and community and a Salvadorian mother trying to prevent the death squads from taking her children. Charlie mentions the smell of war in his diary: flesh, fields, and homes.

This is not an easy film to see, but it is one that should be seen, by meetings, by First-day schools (adult and teen-age), by civic clubs, and by schools. It is a film that will help us look at our own lives and actions by reflecting on the journey of Charlie Clements. It will help us look at the question of violence, both military and economic, as well as nonviolence. It will help us learn from the terrible mistakes of the past and will stimulate us to apply those lessons to the war in El Salvador. I hope it will spur us into action.

Phyllis B. Taylor



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# BOOKS

**Unexpected News: Reading the Bible With Third World Eyes.** By Robert McAfee Brown. Westminster Press, Philadelphia, 1984. 166 pages. \$7.95/paperback.

This is a disturbing book for those of us in the middle class, because the author takes the Bible seriously. The implications of his examples are that throughout the Bible God has opted for the poor and the powerless, and that God continues this stance today. The Exodus narrative is pivotal to this interpretation of the Bible. In Egypt, God interfered with the oppressive actions of Pharaoh and his court, who benefited from the work of the Israelite slaves, and led these powerless people out of slavery into freedom. No wonder, states the author, that Third World Christians feel that "God does not enlighten the powerful but empowers the powerless," and take their cue for their political actions from accounts of political actions for the poor in the Old and New Testaments. "The source of hope for Third World Christians," writes Brown, "is that God takes sides in the struggle and God takes their side." Brown also posits that knowing God is a matter of deed rather than of word, citing Matthew 25:31-46, where those who fed the hungry and visited prisoners will have eternal life, even though they did not know they were ministering to Christ himself when they fed the hungry and visited prisoners. Friends have known and acted upon the belief that political action must spring from their knowledge of what God is asking, on how we mind the Light. *Unexpected News* reinforces that Quaker vision, but from the view of Third World Christians, which challenges deeply our basic assumptions about how we are to live.

Renee C. Crauder

**The Bells of Nagasaki.** By Takashi Nagai. Translated by William Johnston. Kodansha International, 10 E. 53 St., New York, NY 10022, 1984. 118 pages. \$14.95.

Takashi Nagai, the author, was a nuclear physicist working in Nagasaki at the time of the atomic explosion in 1945. He was a sensitive witness to the event. His book, completed by 1946 and in print by 1949, has never been out of print in Japan. (Some of the original text was censored by the U.S. occupation government.)

Takashi Nagai tells his story straightforwardly from his own personal perspective. Part of the value of atomic survivors' stories is simply their own personal view of what

**Ca esas Ido. La kato regardas la muso. La muso regardas la fromago. La taso esas sur la tablo. Me trinkas teo de la taso. Me sidas ye la tablo. Me skribas letro.**

This is Ido, an international language based on Esperanto and developed in 1910. Here is the first of ten lessons.

Mea nomo esas Smith. Me lojas en mikra domo. La domo esas en la ruo. Ol havas quar fenestri ed un pordo. Me vizitas mea patro ed mea matro ofte. Me helpas li en la grand-gardeno. En la gardeno esas flori ed abari. Mea matro esas aktiva ed el promenas enala foresto. Mea patro esas olda, ed il restas en la auto ed repozas.

Me preparas la repasto. Maria esas mea kuzo. El laboras en la urbo. El havas quar nigra kati ed un blanka hundo. La kati sempre trinkas varma lakto ed la hundo manjas bisquiti. Ni vizitas Maria en la urbo ofte. Ni iras ad la parko kun el ed la hundo. Rivero es en la parko, ube ni vidas fishi ofte. La hundo natas en la kolda, klara aquo. Ni sidas sur benko ed juas la suno. La aero en la urbo esas mala, ma en la parko, ol esas bona.

My name is Smith. I live in a small house. The house is in the countryside. It has four windows and one door. I visit my father and my mother often. I help them in the large garden. In the garden are flowers and trees. My mother is active and she walks in the forest. My father is old and he stays in the car and rests.

I am preparing the meal. Maria is my cousin. She works in the city. She has four black cats and one white dog. The cats always drink warm milk and the dog eats biscuits. We visit Maria in the city often. We are going to the park with her and the dog. A river is in the park, where we often see fish. The dog swims in the cold, clear water. We sit on a bench and enjoy the sun. The air in the city is bad, but in the park, it is good.

If you want to learn Ido, please send me your name and address. I will send you the first two Ido lessons. All ten lessons are free. Your only cost is the return postage. Return the second lesson to me, and I will correct it and return to you with the third lesson, and so on until the tenth lesson. Then I will send you a list of about 40-50 names of people all around the world who read and write Ido. A 59-page text costs \$2, and for \$4-5 a year, you can receive Ido-Vivo from Great Britain, and Progreso from Europe.

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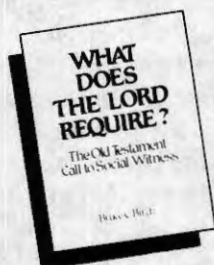
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happened to them. You might expect to find his story pathetic and grievous, yet it is not. He saw and experienced events as a Christian mystic and shows us the plain truth of human courage, tenderness, comradeship, and compassion during a time of trauma and death.

One example: two nurses had the nicknames of "Little Barrel" and "Little Bean." After the explosion, medical personnel tried to care for as many of the wounded as possible. Through Takashi Nagai's words, we see suffering transform his companions into heroic figures: "Little Barrel was filled with

## FRIENDLY WORDS

Recent Pendle Hill pamphlets include these:

Newton Garver asks in **Jesus, Jefferson, and the Task of Friends** (no. 250) how we are to distinguish between politics and religion. How are Friends to work in the world but not to be of the world? Jesus identified himself with the poor, the sick, and the imprisoned. Jefferson wanted to limit rather than increase government, and felt that especially those in government must not allow fear to predominate over hope. This 30-page pamphlet suggests that our tasks as Friends today be founded not on justice or reform but on love.

In **Nurturing Contemplation** (no. 251), Carol R. Murphy writes about the various contemplative lifestyles and the fruits to be gathered from being around contemplatives by those of us who are not. She suggests in this 34-page pamphlet that every contemplative saint needs a work-in-the-world sinner to take care of him or her.

Boycotting products to force social or economic justice or to improve the lot of migrant workers has repercussions far wider than the immediate issues, posits Jack Powelson in his 32-page pamphlet **Holistic Economics and Social Protest** (no. 252). While our hearts do go out to suffering people, these actions may well worsen the lives of the very people we want to help.

Peter A. Bien, well known as translator of Nikos Kazantzakis's works, gives the reader some background and interpretation of Kazantzakis's book *The Last Temptation* in the 23-page pamphlet (no. 253) **Tempted By Happiness: Kazantzakis' Post-Christian Christ**. Making use of Kazantzakis's sketch-

a deep joy such as she had never experienced before. It was a noble joy accompanied by profound happiness. . . . Meanwhile, Little Bean was entertaining quite different thoughts. Why are these people so light?

. . . And yet, as they crawled into those rooms enveloped with fire . . . they experienced a thrill of joy as they had never known. Coming out of the awful heat, they noticed that their cuffs were on fire. Yet they both felt the ecstatic joy of being nurses."

Two small sections of the book deal with the effects of massive radiation and therapy. Since both were written near the time of the

explosions, they lack the value of historical perspective. But the power of Nagai's book is in his narrative, not in his analysis. This book is one person's vivid account of his experience in Nagasaki. Although we also need to understand the "big picture" of the atomic explosion, we won't really understand it at all unless we also read personal accounts such as this one.

When you visit Nagasaki, you can join the Japanese in making a pilgrimage to Nagai's hut, where he lived as an invalid until he died in 1951.

Lynne Shivers

book for the work, Peter Bien writes about the fourfold scheme of the book: Jesus as son of the carpenter, as son of man, as son of David, and as son of God.

**To Martin Luther King With Love: A Southern Quaker's Tribute** (no. 254) is David W. Pitre's joyous affirmation of the changes in his life that reading Martin Luther King's words produced during and after David's college years. The 35-page pamphlet is also a testimony of a changing South where, increasingly, black and white live together in peace.

**Tending the Light** (no. 255) draws on author Mary E. B. Feagins's own experiences with the inner Light throughout her life. Seeking is the key to finding the conditions that enhance the inspiration and reflection needed to experience the inner Light. Mary Feagins stresses the universality of the inner Light: any person can turn to it at any time. And the first conscious turning to the Light may be, as it was in her case, at a very early age.

Can prophecy be caught like the measles? True prophecy is always the gift of God, but being prepared, willing, and in the right company can help, writes William Taber in the 64-page pamphlet **The Prophetic Stream** (no. 256). Writing about the major Old and New Testament prophets and relating these to Friends' beliefs about their understanding of faith and action, the author notes that the four key ideas of these prophets—justice, knowledge of God, faithful covenant love, and walking with God—are what Friends are to live by. William Taber suggests that we are all called to be prophets, each according to the gifts given us.

Fritz Eichenberg, in **Artist on the Witness Stand** (no. 257) writes his artist's autobiography as a thank-you to the great Western musicians, painters, and writers who inspired him to become an artist himself. The 32-page pamphlet is filled with reminiscences of his early life and the influences of his family, schooling, and the Europe of his day. As illustrator of some of the great books of the 20th century, Fritz Eichenberg needed to understand these works intimately.

Helen Kylin writes about creativity in **When Silence Becomes Singing** (no. 258). Silence is a component of creative thought, as well as preparation and investigation. Then these are set aside and a period of rest and waiting occurs, after which creative work may result. In this 36-page pamphlet Helen Kylin also writes about parables as an open-ended way of stating the truth, which leaves the readers free to find answers for themselves.

Kingdon W. Swayne devoted a sabbatical year to wrestling with the concepts of stewardship and simplicity as they apply to Friends today. **Stewardship of Wealth** (no. 259) is the result of the questionnaire and of his own self-assessment. The results, and the questionnaire at the end of the 29-page pamphlet, span various categories of Friendly lifestyles in the Philadelphia area.

Mary C. Morrison's latest pamphlet is **The Way of the Cross** (no. 260). Of the three stories of Jesus' crucifixion, she writes, we can identify most with the account in Luke. The rest of the 23-page pamphlet illuminates that walk to the Cross—how it was for Jesus and how it is for us today. She notes that the walk includes much joy and fulfillment as well as pain and sorrow.

In **Interconnections** (no. 261) Elaine Prevaillet posits that what we do in one part of our lives is reflected in other parts. And moreover, what we do is reflected in other places and in ways we may never know. This is the interconnection between all of us on this earth, all living things, not just people. When we relate to ourselves as the sacred vessels we are, she notes in this 32-page pamphlet, "then we begin to know that all that is in the universe is held together and joined together in the one Life of God."

Pendle Hill pamphlets can be ordered from Pendle Hill Publications, Wallingford, PA 19086. Numbers 253, 254, 255, 257, 258, 259, 260, and 261 are \$2.30 postpaid. Number 256 is a double pamphlet which costs \$3.80. Numbers 250, 251, and 252 are out of print but can be ordered for \$5 each as a photocopy. Pendle Hill pamphlets are also available by subscription.



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FJ 52

## Books in Brief

**How Democracies Perish.** By Jean-Francois Revel. Doubleday, Garden City, N.Y., 1984. 376 pages. \$17.95. The noted conservative French philosopher and journalist, Jean-Francois Revel recently published a dispassionate analysis of Soviet expansionism and the Western response, or in some cases, lack of response. Revel writes, "The closer we get to the end of the century, the more Communist imperialism becomes the chief problem of our time. Indeed, no other threat to world freedom has endured as long in the twentieth century, and is still unabated." Though many may believe that the threat to freedom may be of a more fundamental nature, *How Democracies Perish* remains a fascinating book, and perhaps an excellent introduction to contemporary conservative ideology.

**Fifty-Seven Reasons Not to Have a Nuclear War.** By Marty Asher. Drawings by Lonni Sue Johnson. Warner Books, Inc., New York, 1984. 116 pages. \$4.95/paperback. The 57 reasons, including teapots, dreams, mud, balloons, bicycles, and daisies, are delightfully illustrated by both line drawings and water colors.



Ice Skating (from 57 Reasons Not to Have a Nuclear War)

**There Are Alternatives: Four Roads to Peace and Security.** By Johan Galtung. Spokesman, Nottingham, England, 1984. 221 pages. \$35, \$10.95/paperback. Distributed in the United States by Dufour Editions, Box 449, Chester Springs, PA 19425. The author, founder of the *Journal of Peace Research*, examines the present nuclear arms race and why previous negotiations to limit it have failed. Using as an example the politics of six European nations (Austria, Albania, Finland, Sweden, Switzerland, and Yugoslavia), Galtung examines alternative means of establishing national security and coherence and international cooperation.

**The Captain America Complex: The Dilemma of Zealous Nationalism.** By Robert Jewett. Foreword by William Sloane Coffin. Bear and Co., P.O. Drawer 2860, Santa Fe, N. Mex., 87504, 1984. 220 pages. \$8.95/paperback. First published in 1973, this discerning and provocative book has been revised and brought up to date. Robert Jewett explores the biblical influence on foreign policy rhetoric and attitudes. The "complex" is both our bane and our promise, for it bears within itself the seeds of its cure.

## CALENDAR

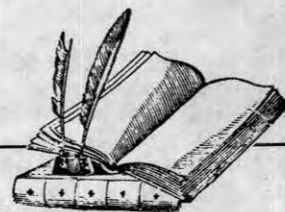
### October

5—"Called to Be Peacemakers," a conference planned by Interfaith Peace Events, a task force of the Illinois Conference of Churches, from noon until 9 p.m. at the University of Illinois at Chicago, the Chicago Circle Center. Write or call Jan Erickson-Pearson, Interfaith Peace Events, 111 E. Wacker, #510, Chicago, IL 60601, (312) 565-1100.

12—Quaker Universalist business meeting, 10 a.m. to 4 p.m. at 14 Union St., Medford, N.J. Bring bag lunch. Everyone welcome.

13—Upper Susquehanna Quarterly Meeting, at Journey's End Farm, Box 136, RD 1, Newfoundland, PA 18445 (home of Ralph and Marie Curtis and Carl and Kristin Curtis). Phone (717) 689-2353.

## Poets & Reviewers



A member of Radnor (Pa.) Meeting, **Renee C. Crauder** has been part of the Central Baptist Church of Wayne's sanctuary task force. She is the JOURNAL's editorial assistant. **Lynne Shivers's** special concern is building a nonviolent society through strengthening links between peace and social change organizations. She is a member of Central Philadelphia (Pa.) Meeting. **Phyllis Taylor**, a member of Germantown (Pa.) Meeting, is active with the Pledge of Resistance. She was in Nicaragua as a member of Witness for Peace. **Jack Troy** is a potter and professor of art at Juniata College, Huntingdon, Pa. His poem first appeared in *Pivot* magazine, 1981.

13—West Virginia Friends gathering, 9 a.m. to 5 p.m. at Jacksons Mills 4-H Camp, near Weston. Write or call Susan Case, 1899 C. Pine Manor, Charleston, WV 25311, (304) 346-1643.

23—"Give a Day for Peace," ecumenical discussion of peace and justice sponsored by Concord (Pa.) Meeting in memory of Ruth Mabee Edwards, at 7:30 p.m., United Methodist Church, West Chester, Pa. A videotape will be made. For information, call 459-3164.

### November

2—AFSC annual public gathering, 9:30 a.m. to 4 p.m. at Arch Street Meeting House, Philadelphia, Pa. Featured speaker, Leah Tutu, South Africa, 2:45 p.m.

23—"Gandhian Non-Violence in the World Today" and "Life in the Community of the Ark," talks by Pierre Parodi of the Community of the Ark in Province, France. For information, send a SASE to Martin Holsinger, 59, the Farm, Summertown, TN 38483.

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**Powell House.** Old Chatham, N.Y., near Albany in Columbia County. Reservations necessary. RD 1, Box 160, Old Chatham, NY 12136. (518) 794-8811. Programs available.

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**New York City, Penington Friends House,** 215 E. 15th St., New York, NY 10003. Friendly lodging at reasonable rates. Single and double occupancy, includes delicious breakfast and evening meal. A country inn in the heart of Manhattan. Call ahead for reservations: (212) 673-1730.

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

**Looking for a book?** Free Search Service. Please write: Spierling Books, Dept. F, Box 1766, Madison Square Station, New York, NY 10159.

**Centennial History** of Friends School, Haverford by Miriam Jones Brown, Principal Emerita. 128 pages. with photographs. Send \$10 plus \$1.50 handling to: Friends School, Haverford, 851 Buck Lane, Haverford, PA 19041.

**The Way of Life** by Lao Tzu, an old friend. Bynner's simply profound translation. \$3.50 postpaid. Simmons Company, Box 3193-F, Chattanooga, TN 37404.

**Peaceable Kitchen Cookbook.** 170 favorite vegetarian recipes collected by Sandpoint Worship Group. Send \$5/copy plus \$1 shipping to: P.O. Box 578, Sandpoint, Idaho 83864.

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

**The Friendly Vegetarian** is the quarterly newsletter of the Friends Vegetarian Society of N.A. Suggested donation of \$5-\$10 includes a year's subscription, or write for a free sample copy. FVSNA, Box 474, Beverly, MA 01915.

## Communities

**Communities Magazine's Intentional Community Directory and Guide.** \$5. Subscription \$12/yr. Both \$15. Box 25, Stelle, IL 60919.

**Interested in living in a Quaker community** while studying or working in Manhattan? Penington Friends House, in the Gramercy Park area, is adjacent to the 15th St. Meeting and AFSC offices, and only 15 minutes from downtown or midtown Manhattan. Recently renovated and undergoing spiritual revitalization, PFH is based on mutual responsibility, trust, and Friendly values. We are now accepting applications for residency. Please inquire at (212) 673-1730, or write Cathi Belcher, 215 E. 15th St., New York, NY 10003.

**Integrate the best of urban and rural living.** Six rural communities invite visitors/members. Write (donation appreciated): Federation of Egalitarian Communities, Twin Oaks, FR851, Louisa, VA 23093.

## For Rent

**Snowbird rentals** in Quaker Community, southeastern Arizona. Two houses available plus trailer hookups. Both houses adequately furnished. The "Quality Hill" one at \$200 monthly, the adobe-style at \$150. Utilities and heating extra. Set in a wide mountain valley, the area abounds in possibilities for birding, hiking, sunning. Snowbird, Friends SW Center, McNeal, AZ 85617.

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## Opportunity

**Rainbow Ridge, Berea, Ky.:** Establishing a "Center" for Education and Strategy in developing cooperatives as a means to peace. Room for three more families to build as part of this residential community and join in advancing its program. Jack McLanahan, 3689 Berea Rd., Richmond, KY 40475.

## Personal

**Single Booklovers** gets cultured, single, widowed, or divorced persons acquainted. Nationwide. Run by Friends. Established 1970. Write Box AE, Swarthmore, PA 19081 or call (215) 566-2132.

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

**Concerned singles** newsletter links compatible singles concerned about peace, environment; nationwide, all areas. Free sample: Box 7737-F, Berkeley, CA 94707.

**Information desired** on John Bean, Jr., and Anna Bean, who bought lots in the Friends Cemetery of Halfmoon Valley, Centre County, Pa., in 1954. Letters to 207 N. 35th St., Philadelphia and 2733 2nd Ave., St. Petersburg, Fla., were returned. Any information would be appreciated. Elwood Way, Port Matilda, PA 16870.

**Massage—Cynthia Falkoff.** Save \$5, original contact, if you mention this advertisement. By appointment only. (215) 527-2196.

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2. In what ways do you feel your work is devotional?
3. How would you describe yourself as a person: serious/reflective? solitary/outgoing, etc. Just a short paragraph on this point will do.

Also, in your letter, please indicate if you would be willing to have a follow-up phone number and the best time to phone you.

Please send your letter—typewritten or handwritten (legible, please) to: Boxholder, P.O. Box 1, Stewart's Point, CA 95480.

**Two Friends in southern Andes**, working in rural development with indigenous, live on organic farm and dairy. Invite co-workers to visit or to join community. Katherine Bragg, Casilla 175, Pucon, Chile.

## Positions Vacant

**Friends United Meeting** is seeking qualified applicants for Principal of Friends Boys School in Ramallah (West Bank). Applicant should be a Christian with a commitment to Quaker beliefs and practices, have strong experience in teaching and educational administration; cross-cultural experience and Arabic proficiency is helpful. School of 400 students, grades 3-12. Position open as early as April 1986. Send resume to: Bill Wagoner, World Ministries Commission, 101 Quaker Hill Drive, Richmond, IN 47374.

**Care-giver** for elderly man who needs assistance with housekeeping, cooking, transportation (car provided). Country home in cooperative community 20 miles from Philadelphia. All living expenses, plus salary. Call (215) 968-5228 or write FJ Box B-785.



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**The Meeting School** is looking for couples interested in creative teaching and houseparenting in a community that operates from a spiritual base and from the Quaker values of simplicity, trust, and nonviolence. Grades 10-12. Accredited by NEASC. Send inquiries to Claudia and Kurt Brandenburg. The Meeting School, Rindge, NH 03461. (603) 899-3366.

## Positions Wanted

**Prison inmate**, 37, December parole, needs job. B.A. and J.D. degrees. Ten years' legal work, news reporter, paralegal instructor experience. Documentation and references. James Romero #28522, Box 1059, Santa Fe, NM 87501.

## Schools

**Sandy Spring Friends School**, Sandy Spring, Maryland 20860, (301) 774-7455. 9th through 12th grade, day and boarding; 6th through 8th grades day only. Small academic classes, arts, twice weekly meeting for worship, sports, service projects, intersession projects. Individual approach, challenging supportive atmosphere. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

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**Spoons carved from your wood.** Preserve special trees, buildings, furniture as heirloom-quality spoons. Details: Ted Berger, Rte. 3, Box 129, Willow Springs, MO 65793.

## Tours

**Consider a Costa Rican Study Tour** Jan. 17 to Jan. 28, 1986. Write or telephone Roy Joe and Ruth Stuckey, 1808 Ashby Rd., St. Louis, MO 63114. (314) 426-3810.

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# MEETINGS

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

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

### CANADA

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

**OTTAWA**—Worship and First-day school 10:30 a.m. 9 1/2 Fourth Ave. (613) 232-9923.

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

### COSTA RICA

**MONTEVERDE**—Phone 61-18-87.

**SAN JOSE**—Phone 24-43-76, 21-66-89, or 21-03-02. Unprogrammed meetings.

### GERMANY (FED. REP.)

**HANNOVER**—Worship 3rd Sunday 10:45. Kreuzkirche (Gemeindesaal). Call Sander 629057 or Wolckenhaar 822481.

### GUATEMALA

**GUATEMALA**—Bi-weekly. Call 67922 or 681259 evenings.

### HONDURAS

**TEGUCIGALPA**—Second Sunday 9:30 a.m. and when possible. Colonia Los Castaños No. 403, near SuCasa supermarket one block south of and parallel to Bulevar Morazan. Contact Nancy Cady 32-8047 or evenings 32-2191.

### MEXICO

**MEXICO CITY**—Unprogrammed meeting, Sundays 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. 535-27-52.

### SPAIN

**CANARY ISLANDS**—Worship group, Pto. Guimar, Tenerife. Ask for "el Yanqui." Adults welcome too.

## SWITZERLAND

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

## UNITED STATES

### ALABAMA

**BIRMINGHAM**—Unprogrammed meeting for worship, 10 a.m. Sunday. C&C, 1519 12th Ave. S. C. Boudway, clerk. (205) 879-7021.

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

### ALASKA

**FAIRBANKS**—Unprogrammed, First-day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone 479-3796 or 456-2487.

**JUNEAU**—Unprogrammed worship group, First-days. Phone: 586-4409. Visitors welcome.

### ARIZONA

**FLAGSTAFF**—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver 86002. (602) 774-4298.

**MCNEAL**—Cochise Friends Meeting at Friends Southwest Center, 7 1/2 miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3729.

**PHOENIX**—Worship and First-day school 11 a.m. 1702 E. Glendale, Phoenix 85020.

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

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

### ARKANSAS

**LITTLE ROCK**—Unprogrammed meeting, First-day school, 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 297-9893, 663-8283.

### CALIFORNIA

**ARCATA**—10 a.m. 1920 Zehndner. 822-5615.

**BERKELEY**—Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Walnut. 843-9725.

**BERKELEY**—Strawberry Creek, 1600 Sacramento. P.O. Box 5065. Unprogrammed worship 10 a.m.

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

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

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

**GRASS VALLEY**—Discussion period 9:30 a.m., meeting for worship 10:40 a.m. John Woolman School Campus, 12585 Jones Bar Road. Phone: 273-6485 or 273-2560.

**HAYWARD**—Worship 9:30 a.m. Eden United Church of Christ, 21455 Birch St. Phone: (415) 538-1027.

**HEMET**—Meeting for worship 9:30 a.m. 43480 Cedar Ave. Visitors call (714) 927-7678 or 925-2818.

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

**LONG BEACH**—10:30 a.m. Huntington School Orizaba at Spaulding. 434-1004 or 831-4066.

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

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

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

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

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

**PASADENA**—Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. Unprogrammed worship and First-day school 10:30 a.m. Phone: 792-6223.

**REDLANDS-RIVERSIDE-SAN BERNARDINO**—Inland Valley Friends Meeting, 114 W. Vine, Redlands. Worship 10 a.m., dialogue or program 11 a.m. For information, phone (714) 682-5364 or 792-7766.

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

**SAN DIEGO**—Unprogrammed worship, First-days, 10:30 a.m. 4848 Seminole Dr. Clerk, Lowell Tozer, (619) 286-5886.

**SAN FERNANDO VALLEY**—Unprogrammed worship, First-days, 9 a.m. 15056 Bledsoe, Sylmar. 360-7635.

**SAN FRANCISCO**—Meeting for worship, First-days, 11 a.m. 2160 Lake St. Phone: 752-7440.

**SAN JOSE**—Worship and First-day school 11 a.m., discussion 9:30 a.m. 1041 Morse St. 266-3083.

**SAN LUIS OBISPO**—Meeting for worship 9:30 a.m. Sunday. Cal-Poly University Christian Center, 1468 Foothill Blvd., San Luis Obispo, CA. (805) 543-3120.

**SANTA BARBARA**—10 a.m. Marymount School, 2130 Mission Ridge Rd. (W. of El Encanto Hotel.)

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

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

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

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

**WHITTIER**—Whiteleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 698-7536.

**YUCCA VALLEY**—Worship 2 p.m. Church of Religious Science, 56637, 29 Palms Hwy., Yucca Valley. (619) 365-1135.

### COLORADO

**BOULDER**—Meeting and First-day school 10 a.m. Phone: 449-4060 or 494-2982.

**COLORADO SPRINGS**—Worship group. Phone: (303) 633-5501 (after 6 p.m.).

**DENVER**—Mountain View Friends Meeting, 2280 South Columbine St. Worship 10 to 11 a.m. Adult forum 11 a.m. to 12 p.m. Phone: 722-4125.

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

**FORT COLLINS**—Worship group. 484-5537.

**WESTERN SLOPE**—Worship group. (303) 249-9587.

### CONNECTICUT

**HARTFORD**—Meeting and First-day school 10 a.m., discussion 11 a.m. 144 South Quaker Lane, West Hartford. Phone: 232-3631.

**MIDDLETOWN**—Worship 10 a.m. Russell House (Wesleyan Univ.), corner High & Washington Sts. Phone: 349-3614.

**NEW HAVEN**—Meeting and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clerk: Michael Burns, 103 Canner St., New Haven, CT 06511. (203) 776-5560.

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**NEW LONDON**—Meeting for worship and First-day school 10 a.m., discussion 11 a.m., Oswegatchie Community Chapel, Oswegatchie Rd., Waterford, CT. 536-7245 or 869-1924.

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

**STAMFORD-GREENWICH**—Worship and First-day school 10 a.m. Westover and Roxbury Rds., Stamford, Clerk: Nancy Notthelfer. Phone: (203) 661-6715.

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

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

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

## DELAWARE

**CAMDEN**—Worship 11 a.m. 2 miles south of Dover. 122 E. Camden, Wyoming Ave. 284-9636, 697-7725.

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

**HOCKESSIN**—First-day school 10 a.m., worship 11 a.m. NW from Hockessin-Yorklyn Rd. at 1st crossroad.

**NEWARK**—Worship, Sunday, 10 a.m. United Campus Ministry, 20 Orchard Rd. 834-9237.

**ODESSA**—Worship, first Sundays, 11 a.m.

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

**WILMINGTON**—Worship and First-day school 10 a.m. 4th & West Sts. Phones: 652-4491, 328-7763.

## DISTRICT OF COLUMBIA

**WASHINGTON**—Friends Meeting, 2111 Florida Ave. NW (near Conn. Ave.) 483-3310. Worship: First-day, 9 a.m. and 11 a.m. (First-day school 11:20 a.m.), Wed. at 7 p.m.

## FLORIDA

**CLEARWATER**—Worship 10 a.m. St. Paul's School, Oct. 1—June 1 (member homes June 1—Oct. 1). Clerk Paul Blanshard, mail 1625 Eden Ct., call (813) 447-4387.

**DAYTONA BEACH**—Sunday 10:30 a.m. in homes. Please call 255-2957 or 677-0457 for information.

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

**JACKSONVILLE**—Meeting 7:15 p.m. 2302 Dellwood St. 32204 (Riverside). (904) 768-3648.

**LAKE WORTH**—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: 585-8060 or 848-3148.

**MELBOURNE**—Unprogrammed meeting and First-day school weekly. (305) 777-1221 or 678-5077.

**MIAMI-CORAL GABLES**—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: R. Buskirk, 247-8938. AFSC Peace Center, 666-5234.

**ORLANDO**—Meeting 10 a.m. 316 E. Marks St., Orlando 32803. (305) 425-5125.

**SARASOTA**—Worship 11 a.m., discussion 10 a.m. 2880 Ringling Blvd. at Tuttle Ave., Gold Tree Shopping Plaza. Clerk: Sumner Passmore. 371-7845 or 955-9589.

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

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

**TAMPA**—Meeting 10 a.m. Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 985-2716.

**WINTER PARK**—Meeting 10 a.m. Alumni House, Rollins College. Phone: 644-7402.

## GEORGIA

**ATLANTA**—Worship and First-day school 10 a.m. 1384 Fairview Rd. NE, 30306. Clerk: Marianne Bradley. Quaker House, phone: 373-7986.

**AUGUSTA**—Worship 10:30 a.m. 340 Telfair St. 738-6529 or 733-1476.

**ST. SIMONS**—Weekly meeting for worship in homes 11 a.m. Call (912) 636-9346 or 1200.

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

## HAWAII

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

**MAUI**—Friends Worship Group. Please call Mr. and Mrs. Gordon Daniels, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or Alice Walker, 579-9124, 9 Kaihola Place, Paia, HI 96779.

## IDAHO

**BOISE**—Meeting in members' homes. Contact Jane Foraker-Thompson, 344-5326 or Curtis Pullin and Kate O'Neill, 383-9601.

**SANDPOINT**—Unprogrammed worship group. 1 p.m. Sundays. Pine and Euclid. Lois Wythe, 263-8038. Call for summer schedule.

## ILLINOIS

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

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

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

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

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

**CHICAGO**—Northside (unprogrammed). Worship 10:30 a.m. For location call Jim Oberholtzer, 348-1027, or Marsha Holland, 477-9016.

**DECATUR**—Worship 10 a.m. Mildred Protzman, clerk. Phone 422-9116 or 864-3592 for meeting location.

**DEKALB**—Meeting in Friends' homes. Phone: 758-1985 or 758-7084.

**DOWNERS GROVE**—(West Suburban Chicago) Worship and First-day school 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

**EVANSTON**—Worship 10 a.m. 1010 Greenleaf, 864-8511.

**GALESBURG**—Peoria-Galesburg Meeting, 10 a.m. in homes. 342-0706 for location.

**LAKE FOREST**—Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 432-7846 or 945-1774.

**McHENRY COUNTY**—Worship 10:30 a.m. 1st and 3rd Sundays. (815) 385-8512.

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

**OAK PARK**—Worship 10:30 a.m. Hephzibah House, 946 North Blvd. Phone: 524-0099.

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

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

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

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

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

## INDIANA

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

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

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

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

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

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

**PLAINFIELD**—Unprogrammed worship 8:30 a.m., meeting for study and discussion 9:30 a.m., programmed meeting for worship 10:40 a.m. 105 S. East St. at the corner of U.S. 40 and East St. Thomas Newlin, clerk; Keith Kirk, pastoral minister. (317) 839-9840.

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

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

**VALPARAISO**—Unprogrammed worship 10:45 a.m. First Methodist Church of Valparaiso, rm. 106B, 103 Franklin St.

**WEST LAFAYETTE**—Worship 10 a.m. 176 E. Stadium Ave.

## IOWA

**AMES**—Worship 10 a.m., forum 11. Collegiate Methodist Church, rm. 218. For information and summer location call (515) 232-2524 or write Box 1021, Welch St. Sta., 50010. Charles Cole & Brent Wilson co-clerks. Visitors welcome!

**DES MOINES**—Meeting for worship 10 a.m., classes 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4851.

**GRINNELL**—Worship 3:30 Sundays (Sept.-May). College campus. (515) 236-8398 or 236-7002.

**IOWA CITY**—Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Co-clerks Barbara Dumond and Michael Kye. 338-9273.

**WEST BRANCH**—Unprogrammed worship 10:30 a.m., discussion 9:45 a.m. except 2nd Sunday. 317 N. 6th St. Call (319) 643-5639.

## KANSAS

**INDEPENDENCE (Bolton Friends Church)**—Meeting for worship 10:30 a.m., Sunday school 9:30 a.m. (316) 289-4260.

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

**TOPEKA**—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 233-1698, 478-3383, or 273-6791.

**WICHITA**—University Friends Meeting, 1840 University Ave. Unprogrammed meeting Saturday 6 p.m., Sunday School 9:30 a.m., meeting for worship 10:45 a.m. Don Mallonee, clerk. Ministry team. Phone: 262-0471 or 262-6215.

## KENTUCKY

**BEREA**—Meeting 10 a.m. Berea College, 986-8250.

**LEXINGTON**—Meeting for worship 10:30 a.m. Sundays. Box 13366, Lexington, KY 40511. Phone: (606) 223-4176.

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

## LOUISIANA

**BATON ROUGE**—Unprogrammed meeting for worship 10:30 a.m. 546 Bienville St. Co-clerks: Nancy Kirk (504) 766-7602, Jenise Nicholson 383-9681.

**NEW ORLEANS**—Worship, Sundays, 10 a.m. 120 South Cortez St. Phone: 885-1223 or 861-8022.

## MAINE

**BAR HARBOR**—Acadia meeting for worship in evening. Phone: 288-5419 or 244-7113.

**BRUNSWICK**—Unprogrammed meeting for worship and First-day school 10 a.m. 76 Pleasant St., Brunswick, ME.

**MID-COAST AREA**—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. 563-3464 or 563-8265.

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

**PORTLAND**—Worship 10 a.m. 1845 Forest Ave. (Route 302.). For information call Harold N. Burnham, M.D. (207) 839-5551.

**WATERBORO**—Unprogrammed worship, First-day school, 10 a.m. West Rd. (207) 247-3633, 324-4134.

## MARYLAND

**ADELPHI**—Worship 10 a.m. Sun., 8 p.m. Wed., First-day school 10:20 a.m. (10 a.m. 2nd Sun.), adult 2nd hour (Mo. Mtg. 2nd Sun.) 11:30. Nursery. 2303 Metzert, near U. MD. 445-1114.

**ANNAPOLIS**—Worship 11 a.m. Educational Bldg., First Baptist Church of Eastport, at 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Clerk: Betty Lou Riley, 757-4965.

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

**BETHESDA**—Classes and worship 11 a.m. Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. 332-1156.

**CHESTERTOWN**—Chester River Meeting, 124 Philosophers Terrace. Worship and First-day school 11 a.m. Clerk: George Gerenbeck, P.O. Box 191, Rock Hall, MD 21661 (301) 639-2156.

**EASTON**—Third Haven Meeting, 405 S. Washington St. 10 a.m. David Hawk, clerk; Jane Caldwell, ass't. (301) 822-2832.

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

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

**UNION BRIDGE**—Pipe Creek Meeting. Worship 11 a.m. C. J. Swet, clerk, (301) 831-7446.

## 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: Sally Jeffries, 263-4992.

**AMHERST-NORTHAMPTON-GREENFIELD**—Worship and First-day school 11 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 548-9188; if no answer 584-2788 or 549-4845.

**BOSTON**—Worship 11 a.m. (summer 10 a.m.) First-day. Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-9118.

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

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

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

**MARION**—Meeting for worship 9:30 a.m. Sunday in the Tabor Academy Library, 65 Spring St.

**NEW BEDFORD**—Meeting for worship and First-day school 10 a.m., Sundays. Potluck, worship-sharing, 5:30-8 p.m. Wednesdays at the meetinghouse. 83 Spring St. Phone (617) 636-2829.

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

**NORTH SHORE**—Worship and First-day school 10:30 a.m. Landmark School, Rte. 127, Beverly Farms, Child care for those under 6. Clerk: Nancy Coffey, 922-2513.

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

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

**WELLESLEY**—Meeting for worship and Sunday school 10:30 a.m. at 26 Benvenue Street. Phone: 237-0268.

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

**WESTPORT**—Meeting, Sunday, 10:45 a.m. Central Village. Clerk: John Potter. Phone: 676-8290.

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

## MICHIGAN

**ALMA-MT. PLEASANT**—Unprogrammed meeting 10:30 a.m. First-day school. Clerk: Nancy Nagler, 772-2421.

**ANN ARBOR**—Meeting for worship 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. (313) 761-7435, 761-5077. Clerk: Nancy Taylor, 769-3354.

**BIRMINGHAM**—Worship and First-day school 10:30 a.m. Clerk: Brad Angell. (313) 647-6484.

**DETROIT**—Meeting 10 a.m. 7th floor Student Center Bldg., Wayne State Univ. Write: 4011 Norfolk, Detroit 48221. 341-9404.

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

**GRAND RAPIDS**—Worship and First-day school 10 a.m. 25 Sheldon St. SE. (616) 363-2043 or 854-1429.

**KALAMAZOO**—Meeting for worship and First-day school 10 a.m., discussion and child care 11 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.

**MARQUETTE-LAKE SUPERIOR**—Unprogrammed worship and First-day school. P.O. Box 114, Marquette 49855. 249-1527, 475-7959.

## MINNESOTA

**MINNEAPOLIS**—Unprogrammed meeting 9 a.m., First-day school 10 a.m. semi-programmed meeting 11 a.m. W. 44th St. and York Ave. S. Phone: 926-6195.

**MOORHEAD**—Red River Friends Meeting, UCM House, 1313 9th Ave. S. Unprogrammed worship 10 a.m. 233-1215.

**NORTHFIELD-SOIGN-CANNON FALLS TWP.**—Cannon Valley Friends Meeting, 2nd and 4th First-days. Unprogrammed worship 11 a.m. Child care. (507) 645-4869; (507) 789-5735; (612) 258-4292.

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

**ST. PAUL**—Twin Cities Friends Meeting, 540 Hamline Ave. N. Unprogrammed worship now at St. John's UMC, 10:30 a.m. Call (612) 222-3350 or 644-7017.

**STILLWATER**—St. Croix Valley Friends, Senior Citizens Center, 112 S. Main St. Unprogrammed worship 10 a.m. Phone (612) 777-1698, 777-5651

## MISSOURI

**COLUMBIA**—Meeting for worship and First-day school 10 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: 874-7154.

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

**ROLLA**—Preparative meeting 11:30 a.m. Episcopal Christ Church meeting room, Tenth and Main Sts. (314) 341-3754 or 2464.

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

**SPRINGFIELD**—Worship, First-day school 3:30 p.m., first, third First-days of month at Unity Church. Contact J. Cox, 2545A South Pl. (417) 882-5743.

## MONTANA

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

**MISSOULA**—Unprogrammed 10:30 a.m., Sundays. 105 Mount Avenue. 542-2310.

## NEBRASKA

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

**OMAHA**—Unprogrammed worship. 453-7918.

## NEVADA

**RENO-SPARKS**—Unprogrammed worship at 10 a.m. Senior Citizens Service Center, 1155 E. 9th St. 747-4623.

## NEW HAMPSHIRE

**CONCORD**—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-4743.

**DOVER**—Unprogrammed worship 10:30 a.m., sharing at noon, 141 Central Ave. Clerk: Silas Weeks, (207) 439-2837 or write P.O. Box 98, Dover, NH 03820.

**GONIC**—Programmed worship 10:30 a.m. except Jan. and Feb. Maple St. Clerk: Shirley Leslie. Phone: (603) 332-5472.

**HANOVER**—Meeting for worship, Sundays, 10:45 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.). Clerk: Lafayette Noda. (603) 643-4138.

**KEENE**—Worship, Sundays, 10:30 a.m. P.O. Box 185. Phone: 357-0796.

**PETERBOROUGH**—Monadnock Monthly Meeting, 46 Concord St. Worship 9:45 a.m. Singing may precede meeting.

**WEST EPPING**—Friends St. Worship 1st and 3rd Sundays, 10:30 a.m. Clerk: Fritz Bell. Phone: (603) 895-2437.

## NEW JERSEY

**ATLANTIC CITY AREA**—Atlantic City Meeting gathers at 11 a.m. Call (609) 927-6547 or 965-4694.

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

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

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

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

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

**GREENWICH**—6 miles from Bridgeton. Meeting for worship 10:30 a.m., First-day school 11:45 a.m.

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

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

**MARLTON**—See CROPWELL.

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

**MICKLETON**—Worship 10 a.m., First-day school 11 a.m. Kings Highway, Mickleton. (609) 488-5359 or 423-0300.

**MONTCLAIR**—Meeting and First-day school 11 a.m., except July and August 10 a.m. Park St. and Gordonhurst Ave. Phone: (201) 744-7449. Visitors welcome.

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

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

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

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

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

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

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

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

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

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

**SEAVILLE**—Meeting for worship 11 a.m. July/August worship at 10 a.m. Main Shore Rd., Rte. 9, Cape May Co. Beach meeting mid-June-September, 9 a.m. N. of first aid station, Cape May. Visitors welcome.

**SHREWSBURY**—Meeting for worship and First-day school Nov.-Apr. 11 a.m., May-Oct. 10 a.m. Rte. 35 & Sycamore. Phone: 741-7210 or 671-2651.

**SOMERSET HILLS**—Meeting for worship 10 a.m. September-May, Community Club, East Main St., Brookside. Contact: (201) 543-4429 or 234-1812.

**SUMMIT**—Meeting for worship and First-day school 11 a.m. (July, August, 10 a.m.). 158 Southern Blvd., Chatham Township. Visitors welcome.

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

**WOODBURY**—First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone (609) 845-5080, if no answer call 848-8900 or 845-1990.

**WOODSTOWN**—First-day school 9:45 a.m., meeting for worship 11 a.m. July & August, worship 10 a.m. N. Main St. Phone 769-1591.

## NEW MEXICO

**ALBUQUERQUE**—Meeting, First-day school, 10:30 a.m. 815 Girard Blvd. NE. Mary Dudley, clerk. 873-0376.

**LAS CRUCES**—10 a.m. Sunday, worship, First-day school. 2610 S. Solano. Barry and Lynda MacKichan, co-clerks, 523-7365 or 526-4625.

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

**SILVER CITY AREA**—Gila Friends Meeting. 10:30 a.m. Call 535-4137 or 536-9565 for location.

**SOCORRO**—Worship group, 1st, 3rd, 5th Sundays, 10 a.m. Call 835-0013 or 835-0277.

## NEW YORK

**ALBANY**—Worship and First-day school 11 a.m. 727 Madison Ave. Phone: 465-9084.

**ALFRED**—Meeting for worship 9:15 a.m. at The Gothic, corner Ford and Sayless Sts.

**AUBURN**—Unprogrammed meeting 1 p.m. 7th-day worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Ruth Stewart, 46 Grant Ave., Auburn, NY 13021. Phone: (315) 253-6559.

**BROOKLYN**—Adult discussion 10 a.m., meeting for worship and First-day school at 11 a.m. (child care provided). 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

**BUFFALO**—Worship 11 a.m. 72 N. Parade (near science museum). Call 892-8645.

**BULLS HEAD RD.**—Worship 10:30 Sun. N. Dutchess Co., 1/2 mile E. Taconic Pky. (914) 266-3020.

**CHAPPAQUA**—Unprogrammed meeting for worship 10:30 a.m. Rte. 120 Quaker Rd. Call (914) 762-4289 or 737-9089.

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

**CORNWALL**—Meeting for worship and Sunday school 10:30 a.m. Rte. 107, off 9W, Quaker Ave. Phone: 496-4463.

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

**FREDONIA**—Unprogrammed meeting 11 a.m. Call (716) 672-4427 or (716) 672-4518.

**HAMILTON**—Meeting for worship 10 a.m. Chapel House, Colgate University. Phone: Joel Plotkin, (315) 684-9320.

**HUDSON**—Meeting for worship 10 a.m. first and third Sundays. 343 Union St. Claudia Anderson, clerk, (518) 966-8940 or (518) 329-0401.

**ITHACA**—First-day school, nursery, adult discussion 10 a.m., worship 11 a.m. Anabel Taylor Hall, October-May, phone: 256-4214. June-September summer schedule.

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

Farmingdale—**BETHPAGE**—Quaker Mtg. Hse. Rd., op. Bethpage State Park. (516) 249-0006.

**FLUSHING**—Discussion 10 a.m., First-day school 11 a.m. 137-16 Northern Blvd. (718) 358-9636.

Huntington—**LLOYD HARBOR**—Friends World College, Plover Ln. (516) 261-4924 (eves.).

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

Locust Valley—**MATINECOCK**—Duck Pond & Piping Rock rds. (July–August, 10 a.m.)

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

St. James—**CONSCIENCE BAY**—Moriches Rd. Adult discussion/singing, 10:30 a.m. (516) 862-6213.

**SHELTER ISLAND**—10:30 a.m. Memorial Day through Labor Day, circle at Quaker Martyr's Monument on Sylvester Manor. (516) 749-0555.

Southampton—**EASTERN L.I.**—Administration Bldg., Southampton College. (516) 537-3867.

**SOUTHOLD**—Colonial Village Recreation Room, Main St. (June through Labor Day, 10 a.m.).

**WESTBURY**—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (516) 333-3178 (July through Labor Day, 10 a.m.).

**MT. KISCO**—Meeting for worship and First-day school 11 a.m. Meetinghouse Road.

**NEW PALTZ**—Unprogrammed meeting 10:30 a.m. Sundays. Plutarch Church; First-day school, first and third Sundays 10:15 a.m. (914) 255-5678 or 6179.

**NEW YORK CITY**—At 15 Rutherford Place (15th Street), Manhattan: unprogrammed worship every First-day at 9:30 a.m. and 11 a.m.; programmed worship at 10 a.m. on the first First-day of every month. Earl Hall, Columbia University: unprogrammed worship every First-day at 11 a.m. At 110 Schermerhorn St., Brooklyn: unprogrammed worship at 11 a.m. every First-day. Phone (212) 777-8866 (Mon.–Fri., 9–5) about First-day schools, monthly business meetings, and other information.

**OLD CHATHAM**—Meeting for worship 11 a.m. Powell House, Rte. 13. Phone 794-8811.

**ONEONTA**—10:30 a.m. worship 1st Sunday, 11 Ford Ave., 3rd Sunday in members' homes. Call (607) 746-2844 for location.

**ORCHARD PARK**—Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. 662-3105.

**POPLAR RIDGE**—Worship 10 a.m. (315) 364-7244.

**POTSDAM**—Worship and First-day school followed by potluck, 41 Main St. (315) 265-5749.

**POUGHKEEPSIE**—Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12603. (914) 454-2870.

**PURCHASE**—Meeting for worship and First-day school 11 a.m. Purchase St. (Rte. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, (914) 666-3524, and Fred Feucht, 88 Mountain Rd., Pleasantville, 10570. (914) 769-1720.

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

**ROCHESTER**—Sept. to June, meeting for worship 9:30 and 11 a.m., First-day school 11 a.m. June 15 to Sept. 3, worship at 10 a.m. with babysitting sometimes available. 41 Westminster Rd., 14607.

**ROCKLAND**—Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 359-2730.

**SCARSDALE**—Meeting for worship, 2nd Sunday in Sept. through June, 11 a.m.; July through 1st Sunday in Sept. 10 a.m. First-day school, 3rd Sunday in Sept. through 2nd Sunday in June, 11 a.m. 133 Popham Rd.

**SCHENECTADY**—Meeting for worship 11 a.m. Albany Street United Methodist Church, 924 Albany Street. (518) 374-0369.

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

## NORTH CAROLINA

**ASHEVILLE**—Meeting 10 a.m. French Broad YWCA. Phone: Phillip Neal, 298-0944.

**BEAUFORT**—Worship group; 728-7338, 728-5279.

**CELO**—Meeting 10:45 a.m. Yancey County, off Rte. 80 on Arthur Morgan School Rd. 675-5936.

**CHAPEL HILL**—Meeting for worship, 11 a.m. Clerk: Bettie Flash. Phone: (919) 942-3528.

**CHARLOTTE**—Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 2327 Remount Rd. (704) 399-8465 or 537-5808.

**DURHAM**—Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact Alice Keighton, (919) 489-6652.

**FAYETTEVILLE**—Unprogrammed. Phone 323-3912.

**GREENSBORO**—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., except vacations and summers at Friends Homes. Worship 10:30 a.m. Contact Alfred Henderson, 294-0745.

**GREENVILLE**—Unprogrammed meeting and First-day school 10:30 a.m. 758-6789 or 752-0787.

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

**RALEIGH**—Unprogrammed 10 a.m. 915 Tower St. (Schelley Sch.) Clerk: R. Doak, 782-3135.

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

**WILMINGTON**—Unprogrammed meeting 10 a.m. New Horizons School, 4903 Oleander. Call (919) 392-2269.

**WINSTON-SALEM**—Unprogrammed meeting 10:30 a.m. in parlor of Winston-Salem Friends Meeting House, 502 Broad St. N. Call 725-8001 or 723-4528 (Jane Stevenson).

**WINSTON-SALEM**—Ardmore Friends, 2434 Rosewood. Unprogrammed meeting 10 a.m., first and third Sundays, 761-0335.

**WOODLAND**—Cedar Grove Meeting. Sabbath school 10 a.m., meeting for worship 11 a.m. Elizabeth G. Parker, clerk. (919) 587-3911.

## NORTH DAKOTA

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

## OHIO

**AKRON**—Unprogrammed worship and child care weekly, business and potluck monthly. Call (216) 929-9590 or 733-7683.

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

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

**DEFIANCE**—Jon Shafer, (419) 596-4641

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

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

**CINCINNATI**—Clifton Friends Meeting. Wesley Foundation Bldg. 2717 Clifton Ave. Worship 10 a.m. 793-9241.

**CINCINNATI**—Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Unprogrammed worship and First-day school 10 a.m. Phone: (513) 861-4353. Eileen Bagus, clerk.

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

**COLUMBUS**—Unprogrammed meeting 10 a.m. 1954 Indianola Ave. Call Rod Warren (614) 863-0731 or Marvin Van Wormer (614) 267-8834.

**DAYTON**—Friends Meeting FGC. Unprogrammed worship and First-day school 10:30 a.m. 1516 Salem Ave. Rm. 238. Phone: (513) 433-6204.

**KENT**—Meeting for worship and First-day school 10:30 a.m. 1195 Fairchild Ave. Phone: 673-5336.

**MANSFIELD**—Unprogrammed meeting 10 a.m., first and third Sundays, Rock Road. 756-4441, 347-1317.

**MARIETTA**—Unprogrammed worship group. 422-5299 (Parkersburg).

**OBERLIN**—Unprogrammed meeting 10:30 a.m. Wilder Hall, Oberlin College. Ruth Schwaegerle, clerk.

**SALEM**—Wilbur Friends unprogrammed meeting. First-day school 9:30 a.m., worship 10:30 a.m.

**WAYNESVILLE**—Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and Hight Sts. (513) 885-7276, 897-4610.

**WILMINGTON**—Campus Meeting (United) FUM & 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. SW corner College and Pine Sts. (216) 262-8533 or 345-7650.

**YELLOW SPRINGS**—Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President Street (Antioch campus). Clerk, Hazel Tulecke, (513) 767-1633.

## OKLAHOMA

**NORMAN**—Unprogrammed worship group; (405) 329-6673.

**OKLAHOMA CITY**—Unprogrammed meeting for worship 10:30 a.m., followed by forum and fellowship. 312 S.E. 25th. (405) 949-2106 or 631-4174.

**STILLWATER**—Unprogrammed, 10:30 a.m. (405) 372-5892 or (405) 372-9373.

**TULSA**—Friends church 10:45 a.m., 6 p.m. 13322 E. 31. John & Betty Jean Penrose, (918) 663-4496.

**TULSA**—FGC unprogrammed. 5 p.m. (918) 369-1978.

## OREGON

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

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

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

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

## PENNSYLVANIA

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

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

**BUCKINGHAM**—Worship 11 a.m. Lahaska, Rts. 202-263.

**CARLISLE**—First-day school (Sept.–May) and worship 10 a.m. 2nd fl., Bosler Hall. N.E. corner College St. and W. High St. 249-2411.

**CHELTENHAM**—See Philadelphia listing.

**CHESTER**—Meeting for worship 10:30 a.m., meeting for business 2nd First-day at 9:30. 24th and Chestnut Sts.

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

**CONNEAUTVILLE**—Unprogrammed worship group. Mershon, RD 2, Conneautville 16406.

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

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

**DOWNINGTOWN**—First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, ½ mile east of town). 269-2899.

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

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

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

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

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

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

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

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

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

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

**HUNTINGDON**—Worship 10 a.m. 1715 Mifflin St. (B14) 643-1842 or 669-4408

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

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

**LANCASTER**—Meeting and First-day school 10 a.m. Off U.S. 462, back of Wheatland Shopping Center, 1½ miles west of Lancaster.

**LANSOWNE**—First-day school 9:45 a.m., meeting for worship 11 a.m. (10 a.m. July and August). Lansdowne and Stewart Aves.

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

**LEWISBURG**—Worship 10:30 a.m. first, third, and fifth Sunday of each month. Vaughan Lit. Bldg. Library, Bucknell University. Clerk: (717) 524-7969.

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

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

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

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

**MEDIA**—Worship 11 a.m. (10 a.m. June-August) except 1st Sunday each month, worship 10 a.m., bus. 11:15 a.m. 125 W. 3rd St.

**MEDIA (Providence Meeting)**—Meeting for worship 11 a.m., except at 10 a.m. on the first Sunday of the month. Meeting for worship at 11 a.m. every Sunday in July and August. Joint First-day school 9:30 a.m. at Providence MM February-June; at Media MM September-January. Providence Rd. (Rte. 252) near 4th St.

**MERION**—Meeting for worship 11 a.m., First-day school 10:15 except summer months. Babysitting provided. Meetinghouse Lane at Montgomery.

**MIDDLETOWN**—Meeting for worship 10:30 a.m. Delaware County, Rte. 352 N. of Lima.

**MIDDLETOWN**—First-day school 9:30 a.m., meeting for worship 11 a.m. 7th and 8th months worship 10-11 a.m. At Langhorne, 453 W. Maple Ave.

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

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

**NEWTOWN SQUARE (Del. Co.)**—Meeting 11 a.m. Rte. 252 N. of Rte. 3. Clerk, (215) 356-2740.

**NORRISTOWN**—Meeting for worship and First-day school 10 a.m. Swede and Jacoby Sts. Clerk: Clifford R. Gillam, Jr., 539-1361.

**OXFORD**—First-day school 9:45 a.m., meeting for worship 11 a.m. 260 S. 3rd St. Caroline C. Kirk, clerk. Phone: (215) 593-6795.

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

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

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

**Central Philadelphia**—15th and Race Sts.

**Cheltenham**—Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July & August 10:30 a.m.

**Chestnut Hill**—100 E. Mermaid Lane.

**Fourth and Arch Sts.**—First- and Fifth-days.

**Frankford**—Penn and Orthodox Sts., 11 a.m.

**Frankford**—Unity and Wahn Sts., 11 a.m.

**Germantown Meeting**—Coulter St. and Germantown Ave.

**Green Street Meeting**—45 W. School House Lane.

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

**PITTSBURGH**—Meeting for worship and school 10:30 a.m., adult class 9:30 a.m. 4836 Ellsworth Ave, East End.

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

**POTTSTOWN-READING AREA**—Exeter Meeting. Meetinghouse Rd. off 562, 1 and 6/10 miles W of 662 and 562 intersection at Yellow House. Worship 10:30 a.m.

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

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

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

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

**SOLEBURY**—Worship 10 a.m., First-day school 10:45 a.m. Sugar Rd., 2 miles NW of New Hope. 297-5054.

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

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

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

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

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

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

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

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

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

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

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

**WRIGHTSTOWN**—First-day school 9:30 a.m., worship 11 a.m. Summer months worship only 10 a.m. Rte. 413.

**YARDLEY**—Meeting for worship 10 a.m. First-day school follows meeting during winter months. North Main St.

## RHODE ISLAND

**PROVIDENCE**—Meeting for worship 11 a.m. each First-day. 99 Morris Ave., corner of Olney St.

**SAYLESVILLE**—Worship 10:30 a.m. each First-day. Lincoln-Great Rd. (Rte. 126) at River Rd.

**WESTERLY**—Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (203) 599-1264.

## SOUTH CAROLINA

**CHARLESTON**—Worship 9:45 a.m. Sundays. The Christian Family Y, 21 George St. (803) 556-7031.

**COLUMBIA**—Worship 10 a.m. Presbyterian Student Center, 1702 Green St., 29201. Phone: (803) 781-3532.

## SOUTH DAKOTA

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

## TENNESSEE

**CHATTANOOGA**—Worship 10:30, discussion 11:30. 335 Crestway Dr. Bill Simmons, (615) 622-1308.

**CROSSVILLE**—Worship 9:30, then discussion. (615) 484-6059 or 277-5003.

**NASHVILLE**—Meeting and First-day school 10 a.m. 2804 Acklen Ave. Clerk: Bob Lough, (615) 298-1269.

**WEST KNOXVILLE**—Worship and First-day school 10 a.m. D.W. Newton, 693-8540.

## TEXAS

**ALPINE**—Meeting for worship, Sunday, 10:30-11:30 in the home of George and Martha Florio. Call (915) 837-2930 for information.

**AUSTIN**—Forum 10 a.m., worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square, 452-1841. David Ferris, clerk, 926-9600.

**BRYAN/COLLEGE STATION**—Unprogrammed worship every Sunday. Call (409) 846-7093, 846-6856, or write 754 S. Rosemary, Bryan TX 77802.

**CENTRAL TEXAS**—Unprogrammed worship. Call (817) 939-8596 or write 816 Lake Rd., Belton, TX 76513.

**CORPUS CHRISTI**—Unprogrammed worship 11:15 a.m. 1015 N. Chaparral. (512) 884-6699.

**DALLAS**—10 a.m. Park North YWCA, 4434 W. Northwest Hwy. Clerk, Dorothy Watts, (214) 576-3868, 361-7487, or 258-0578.

**EL PASO**—Meeting at 10 a.m. Sunday. Meetinghouse at 1020 E. Montana Blvd., El Paso, TX 79902. Blaine Nelson, clerk.

**FORT WORTH**—Unprogrammed meeting for worship. Phone: (817) 535-3097 or 926-1526.

**GALVESTON**—Meeting for worship, First-day 6:30 p.m. Call 744-1806 or 762-1391 for information.

**HILL COUNTRY**—Unprogrammed worship 11 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club, Kerrville, TX 78028. Clerk: Don Warrington (512) 833-5368.

**HOUSTON**—Live Oak Meeting. 1105 W. 10th St. Meeting for worship 11 a.m., First-day school/adult discussion 9:30 a.m. Phone: 862-6685. Clerk: P. Bell, 664-5505.

**LUBBOCK**—Unprogrammed. Elsa Sabath, mail 2810 23rd St., 79410. (806) 797-0916, 747-8230, 796-1905.

**MIDLAND**—Worship 10:30 a.m. Trinity School Library, 3500 West Wadley. Clerk, John Savage, Phone: 682-9335.

**RIO GRANDE VALLEY**—Winter worship group. For time and place call (512) 787-9437.

**SAN ANTONIO**—Discussion 10:30 a.m., unprogrammed worship 11 a.m. New Age School, 217 Pershing, 78209. William Donovan, clerk, 11634 Caprock, San Antonio, TX 78230. (512) 690-8961.

## UTAH

**LOGAN**—Unprogrammed worship, Sundays, 10:30 a.m. Logan Public Library. Contact Al Carlson 563-3345 or Allen Stokes 752-2702.

**SALT LAKE CITY**—Unprogrammed meeting and First-day school 10 a.m. Seventh Day Adventist Church, 2139 Foothill Drive. Phone: (801) 583-2287 or 582-4357.

## VERMONT

**BENNINGTON**—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp. museum. Phone: (802) 447-7980 or (802) 442-4859.

**BURLINGTON**—Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802) 862-1439 or 863-3014.

**MIDDLEBURY**—Worship 10 a.m. 3 miles out Weybridge St. at Weybridge School. (802) 388-7684.

**PLAINFIELD**—Worship 10:30 a.m. Phone Gilson, Danville, (802) 684-2261, or Hathaway, Plainfield, (802) 223-6480.

**PUTNEY**—Worship, Sunday, 10:30 a.m. Putney Central School, Westminster West Rd., Putney.

**SOUTH STARKSBORO**—Hymn sing 10:30 a.m., unprogrammed worship 11 a.m., 2nd and 4th Sundays. Off Route 17. Phone Whites, (802) 453-2156.

**WILDERNESS**—Sunday meetings for worship in Rutland. Phone Kate Brinton, (802) 228-8942, or Len Cadwallader, (802) 446-2565.

## VIRGINIA

**ALEXANDRIA**—1st and 3rd Sundays 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 mi. S. of Alexandria, near US 1. Call (703) 765-6404 or (703) 780-1653.

**CHARLOTTESVILLE**—Adult discussion 10 a.m., worship 11 a.m. 1104 Forest St. Phone: (804) 971-8859.

**LINCOLN**—Goose Creek United Meeting for worship and First-day school 10 a.m.

**McLEAN**—Langley Hill Meeting, Junc. old Rte. 123 and Rte. 193. 10 a.m. First-day school, adult forum 11 a.m.

**RICHMOND**—Worship 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. 358-6185.

**ROANOKE**—Blacksburg/Roanoke Monthly Meeting; Roanoke section, Genevieve Waring, 343-6769, and Blacksburg section, Sandra Harold, 382-1842.

**VIRGINIA BEACH**—Meeting for worship 11 a.m. (based on silence). 1537 Laskin Road, Virginia Beach, VA 23451.

**WILLIAMSBURG**—Unprogrammed meeting for worship 10 a.m. 104 West Kingswood Dr. (804) 229-6693.

**WINCHESTER**—Hopewell Meeting, 7 mi. N. on Rte. 11 (Clearbrook). Unprogrammed meeting for worship 10:15 a.m., First-day school 11 a.m. Clerk: (703) 667-1018.

## WASHINGTON

**BELLEVUE (Seattle)**—Eastside Friends Meeting (NPYM), 4160 158th St. SE. Unprogrammed worship 10 a.m., study 11 a.m. (206) 822-2461 or 632-7006.

**OLYMPIA**—Worship 10 a.m. except first Sunday each month in homes. YWCA. 943-3818 or 357-3855.

**SEATTLE**—University Friends Meeting, 4001 9th Ave. NE. Silent worship, First-day classes 11 a.m. 547-6449. Accommodations: 632-9839.

**SPOKANE**—Unprogrammed worship. Contact Jean Fredrickson, 328-8133.

**TACOMA**—Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: 759-1910.

**WALLA WALLA**—10 a.m. Sundays. 522-0399.

## WEST VIRGINIA

**CHARLESTON**—Worship, Sundays, 10 a.m. YWCA, 1114 Quarrier St. E. (304) 345-8659 for information.

**MORGANTOWN**—Monongalia Meeting. Unprogrammed worship and First-day school 11 a.m. Phone John Gamble (304) 599-1767 or Lurline Squire 599-3109.

**PARKERSBURG**—Unprogrammed worship group. 422-5299.

## WISCONSIN

**BELOIT**—Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: (608) 365-5858.

**EAU CLAIRE/MENOMONIE**—Meeting for worship and First-day school, Sunday, 10:30 a.m. 1718 10th St., Menomonie, 54751. Call 235-5892 or 832-0094.

**GREEN BAY/APPLETON**—Meeting for worship and First-day school 11:30 a.m. Contact Bruce Willever, clerk, (414) 682-7175.

**MADISON**—Sunday 9 and 11 a.m., Friends Meeting, 1704 Roberts Ct., 256-2249; and 11 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

**MILWAUKEE**—Worship sharing 10 a.m., meeting for worship 10:30. 3224 N. Gordon Pl. Phone: 263-2111.

**OSHKOSH**—Unprogrammed worship 11 a.m. Sundays. Call (414) 239-5804 or write P.O. Box 403.

## WYOMING

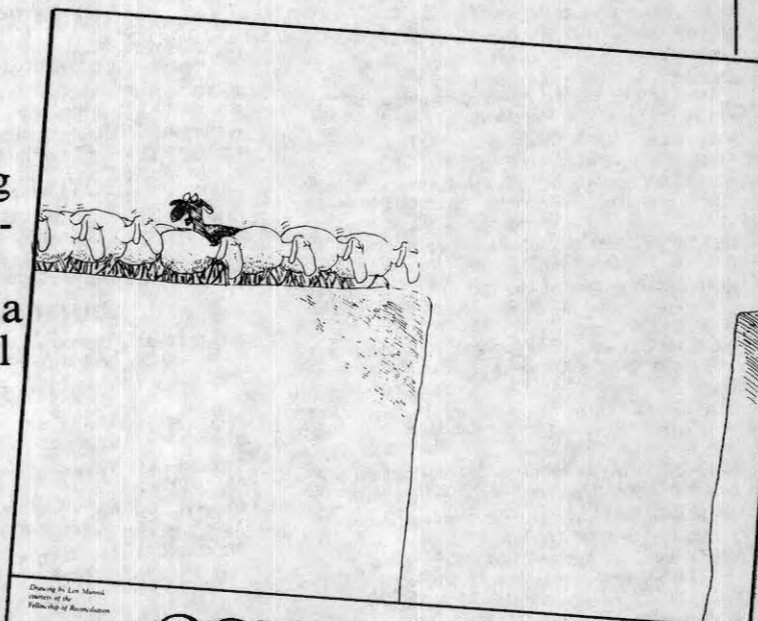
**CASPER**—Unprogrammed worship in Friends' homes at variable times. Phone Eileen Haney at (307) 472-3015.

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## OCTOBER 1986

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	<small>SEPTEMBER</small> 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	<small>NOVEMBER</small> 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	1	2	3	4
5	6	7	8	9	10	11 <small>Rosh Hashanah</small>
12	13 <small>Yom Kippur</small>	14 <small>William Penn, 1644</small>	15	16	17	18
19 <small>John Woolman, 1720 Clarence Pickert, 1984</small>	20	21	22	23	24 <small>Anna Brinton, 1887</small>	25
26	27 <small>William Penn arrived in New Castle, Del., 1682</small>	28 <small>Levi Coffin, 1798</small>	29	30	31 <small>AFSC Nobel Peace Prize announced, 1947</small>	

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