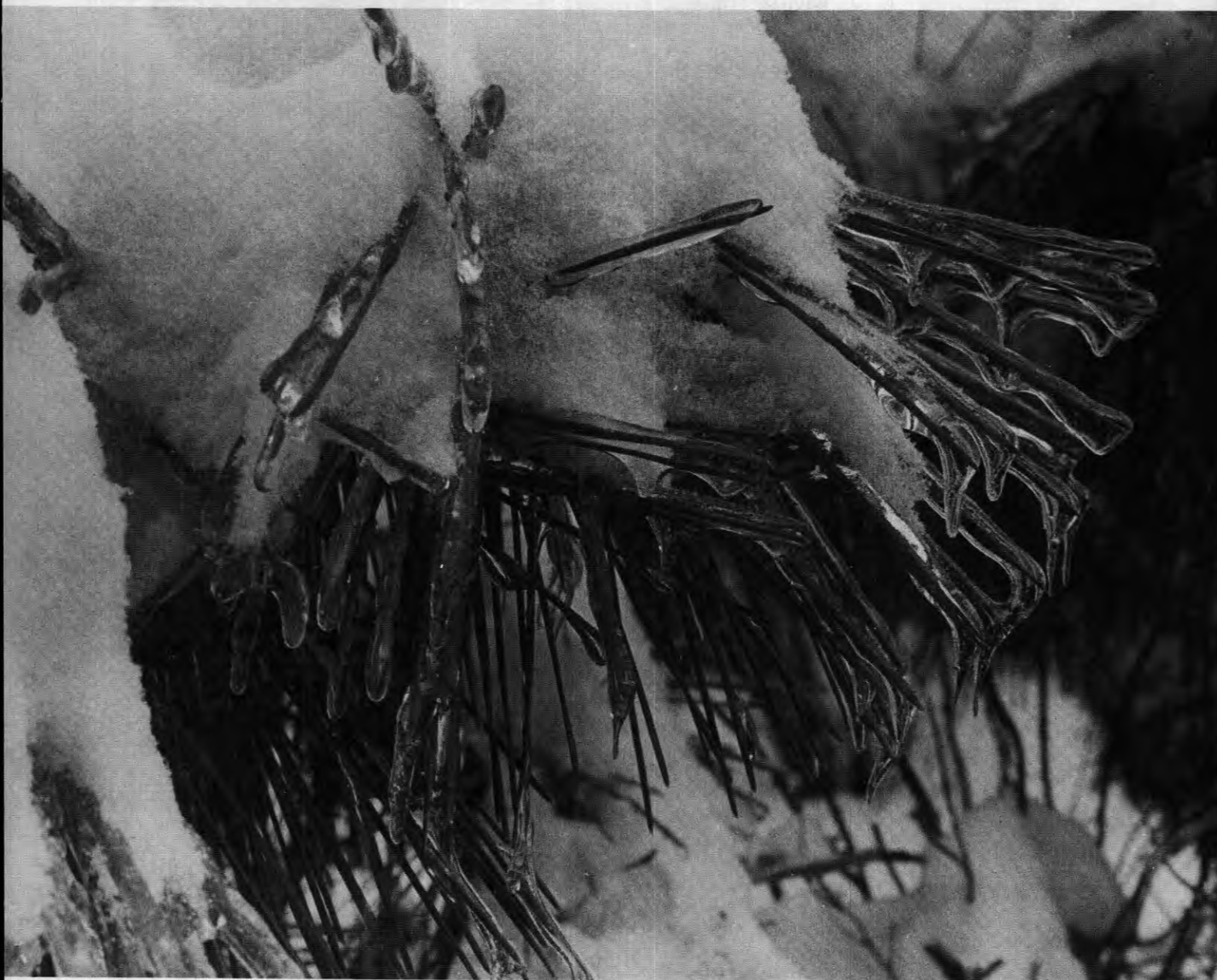


February 1, 1986

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Results of the 1985 Readership Survey

Chasms and Bridges: Thoughts About Science and Society

Our 300-Year-Old Testimony on Sexual Expression

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Cover photograph by Barbara Benton.

Among Friends: Of Lice and Mice

I was reminded this month of some lines I once memorized from the poetry of Robert Burns:

*Oh wad some power the giftie gie us
To see oursel's as others see us!
It wad frae monie a blunder free us,
And foolish notion.*

I thought of these lines as I pondered the results of our readership survey conducted this past summer and reported on in this issue by Mark Cary.

Robert Burns, of course, was inspired by a louse. I am grateful that none of the respondents to our questionnaire used the adjective form of this word in their description of FRIENDS JOURNAL. My overall impression of "our ratings" among our readers is that there is strong satisfaction on the whole with the appearance and content of the JOURNAL. Yet Friends did not hesitate to speak their minds and make numerous suggestions for ways in which we might improve the magazine.

Many of you, for instance, have asked for more articles of a controversial nature. There are, indeed, a few subjects on which Friends have not found unity. I suspect, for instance, that the articles in this issue by Herb Lape and Mark Ehrke might serve as starters. Besides the sub-

ject of sexuality considered by these authors, what are some other concerns that the JOURNAL should be addressing? What areas of controversy need to be addressed more broadly?

Readers may detect a few changes in the current issue that reveal our continuing efforts to improve the appearance of the magazine. We have initiated a new layout for the Contents page and we have made some design changes in the back pages. We will continue to seek ways to make other improvements.

I trust that in a few months' time some reader will not feel compelled to quote these other lines from Burns:

*The best laid schemes o' mice and men
Gang aft a-gley;
And leave us naught but grief and pain
for promised joy.*

* * *

We still have a few remaining 1986 FRIENDS JOURNAL Calendars. They will be available at the reduced price of \$4 while they last!

Vinton Deming

FRIENDS JOURNAL February 1, 1986

4 A.M. Milking

The white-haired lawn is frozen hard
As I traverse the darkened yard.
My rubber boots begin the sound
Of crunchy echoes bouncing round
Our barnyard with its still, still ground.

Latch and fingers seem to blend
Like shaking hands with some old friend,
And worn by time like a butcher block
The wooden bolt now serves as clock
To rouse the peaceful sleeping stock.

I feel like Noah on his ark,
Graining beasts in a sea of dark.
While stanchions clank and cattle stare,
Their hay-sweet breath perfumes the air
And warms whoever labors there.

And then communion in the night
As streams of creamy nectar white
Steam warm and frothy in the pail,
A milking stand my kneeling rail.
Man and beast and holy grail.

Back outside I'm breakfast-bound,
But as I cross the frosted ground
A restless rooster dares to crow.
Must he let the whole world know
About my holy ground below?

Steve Burt



Barbara Benton

Results of the 1985 Readership Survey

by Mark S. Cary

The purpose of the readership survey is to improve the FRIENDS JOURNAL by determining who reads it and what readers want. To get a representative sample, we mailed a questionnaire to every 17th subscriber with a stamped return envelope and a follow-up post card. The final response rate of nearly 60 percent (about 300 questionnaires) is quite good for a survey of this kind.

Who Reads the JOURNAL?

The typical subscriber is a middle-aged, middle-income, but well-educated

Mark Cary is a member of Central Philadelphia (Pa.) Meeting. A former college teacher, he currently works for a market research firm.

Friend who works or worked in education or professional services. Sixty percent are women and 40 percent are men.

Subscribers have a median age of 53 years. Only three in ten are under 40, while a quarter are over 60. JOURNAL subscribers are substantially older than the general population and also appear somewhat older than Friends in general, based on what little information we have on Friends' ages.

Eight in ten have a college degree. Only two in ten persons in the United States as a whole have a college degree. Nearly six in ten report having a graduate degree. The occupations match this high education. A third are educators; another quarter are in professional services; and about one in ten are in mana-

gerial positions. Only one percent are blue collar. Given this high degree of education, incomes are moderate. The median family income before taxes is \$28,800—only a few thousand dollars higher than the U.S. family median as a whole.

Eight in ten subscribers are members of the Society of Friends or regular attenders of a meeting. The other two in ten, a sizable group, are not. Among the Friends, a third are in Philadelphia Yearly Meeting, and a quarter in either New York, New England, or Baltimore yearly meetings. The remainder are from other yearly meetings.

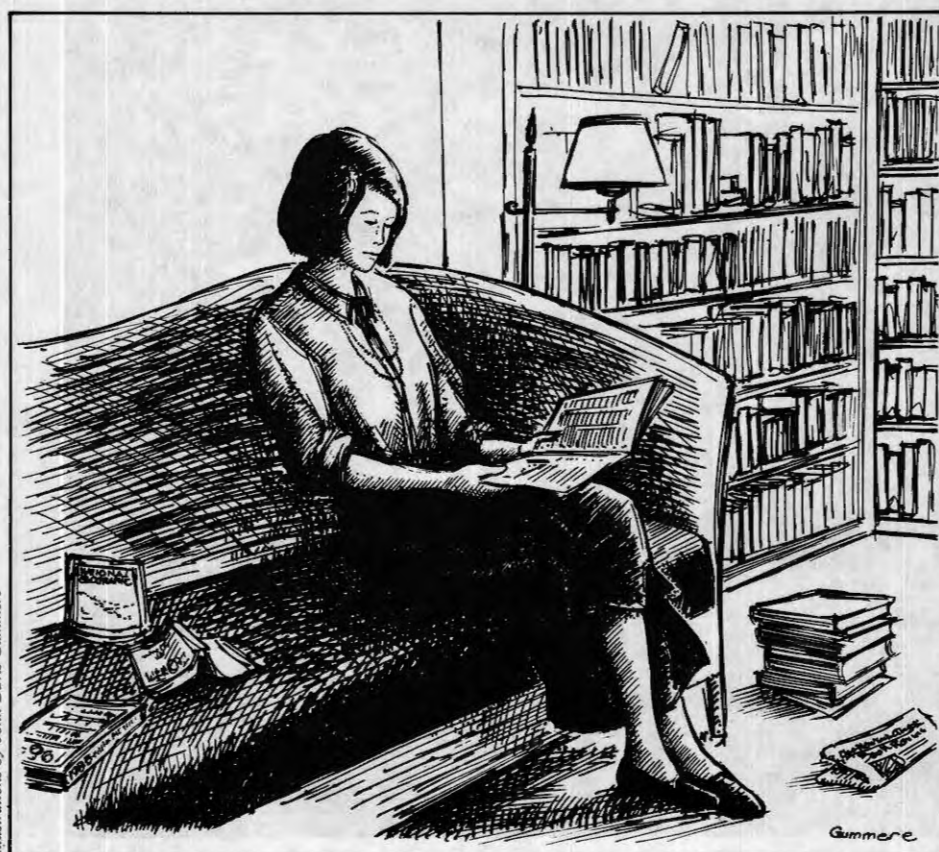
Subscribers who are Friends have been reading the JOURNAL a long time; 12 years is the median, and three in ten have been reading the JOURNAL for more than 20 years. The new subscribers, however, are less likely to be Friends. About 40 percent of the new readers in the past five years are not Friends. Thus, much of the JOURNAL's recent growth has come from outside the Society.

As expected, JOURNAL subscribers are avid readers who read an average of four magazines in addition to the JOURNAL. Three in ten read a news magazine (*Time* and *Newsweek* tie), and a fifth read the *National Geographic*. The *Smithsonian*, *Quaker Life*, and the *New Yorker* are the next most widely read, by about one in ten persons, followed closely by *Sojourners* and *Fellowship*. The remaining magazines tend more toward nature and science than toward politics and commentary.

Do They Like the JOURNAL?

Yes, they do. About half rate the overall quality of the contents as excellent and about half rate it as good. Very few rate it as fair or poor. Four out of ten say the JOURNAL is very important in their lives.

Subscribers most often cite news about Friends, keeping in touch with other Friends, the editor's column, and



Illustrations by John Davis Gummere

JOURNAL subscribers are avid readers.

the articles as the things they like best about the JOURNAL. Here are some typical responses:

We are a distant group too far to attend yearly meetings or even quarterly, which are sometimes 200 miles away. I love keeping in touch with Friends' concerns.

I love the people who are involved with Friends because they are so very pure and real, thus making the JOURNAL the same in nature.

Simplicity of form—kind of paper, black and white, photographs, graphics, layout, the way "Friends Journal" is written on the cover—it's very pleasing.

Its orientation. An air of confidence and hope that any issue bearing on Friends, regardless of how silly, difficult, or seemingly improper, may be considered both forthrightly and with gentleness.

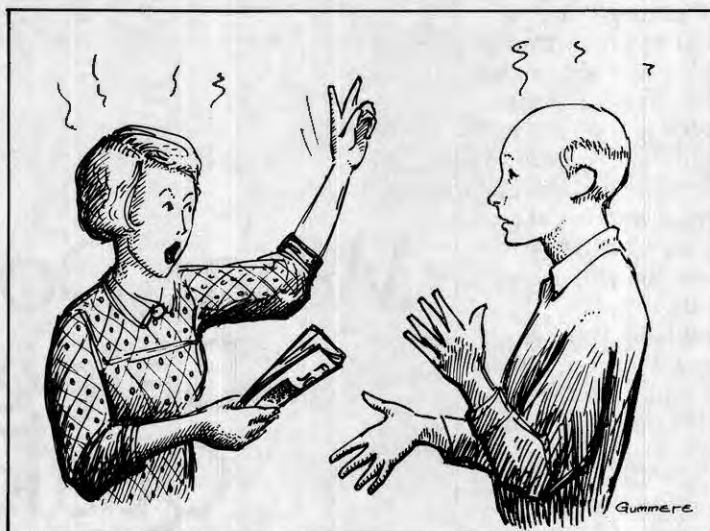
These expressions of what readers like are consistent with what they report reading regularly. Nine in ten regularly read the editor's column and the articles. About six in ten regularly read the Forum, Reports, Book Reviews, and World of Friends. About half read Milestones, Classifieds, and Books in Brief. A third read Resources and Films/Plays. Only a quarter say they read the Junior Journal regularly.

There was a significant regional difference in preference for the JOURNAL. Whereas 60 percent of Philadelphia Yearly Meeting Friends rated it excellent, only about 40 percent from the other yearly meetings rated it excellent. Thus, the JOURNAL appears to have greater appeal to Philadelphia Yearly Meeting Friends.

Could the JOURNAL Be Improved?

Yes, it could. We asked subscribers what they liked least, and about half mentioned a dislike. The primary dislike is that the JOURNAL is too sentimental, bland, and cliquish. Subscribers wrote, for example:

Readers who are not Quakers often find Friends cliquish.



Controversial issues was the number one topic among those who rated the JOURNAL good and number two among those who rated the JOURNAL excellent.

I find the tone unchallenging intellectually—too "goody, goody," "nice," and back-patting—too superficial in grappling with real hard-core problems.

A tendency to make historical Quakers larger than life. A tendency to make Friends history and tradition the object of love.

Syrupy emotional spiritual stories.

The sense of exclusiveness—a certain snob factor pointing to Friends' status, superior education, and wealth (often inherited).

There were, however, a few dislikes in the opposite direction:

The heavy heavy articles that creep in. I'm sure they are good for me, but my attention wanders. Personal reflections and short gentle discussions keep me involved better.

We also asked subscribers to check whether they wanted more, less, or the same from a list of various kinds of articles. The top four types of articles of which Friends wanted more were those on spiritual concerns, controversial issues among Friends, social concerns and actions, and the history of Friends.

To this should be added news of Friends, which while not on this list showed up strongly in the open-ended questions.

Controversial issues was the number one topic among those who rated the JOURNAL good and number two among those who rated the JOURNAL excellent, thus suggesting general support for more articles of this kind.

The two lowest scoring types of features were poetry and lesson or craft ideas for First-day school. The response to poetry appears to be highly individual. Although a few persons mentioned poems that they liked, the majority of responses were negative. Likewise, there appears to be little interest in materials directed to children.

Two other topics that scored low were critical examinations of U.S. government policy and the Christian basis of Friends testimonies. Thus, for JOURNAL subscribers, social concerns are not the same as political concerns, and spiritual concerns are not necessarily Christian concerns.

Although readers who are not Friends are responsible for much of the subscription growth in the past few years,



it's not clear from this study why they read the JOURNAL. They are a diverse group and their preferences are not as uniform as those of Friends. The topic they are most interested in is social concerns, and they want articles critical of U.S. policy more than Friends do, but they are not all political activists. They also rate articles on the Christian basis of Friends testimonies higher in importance than do Friends.

One recurrent complaint of the readers who are not Friends, however, is that Friends are cliquish and have the attitude that they "are the only ones doing good in the world."

Conclusions

Overall, the JOURNAL is in good shape, with a loyal and growing readership who like the magazine's content and style. The main change readers want is more news about Friends, more substantive articles, more controversy, and a less cliquey attitude. This is particularly true of Friends from outside the Philadelphia Yearly Meeting area. There is little sentiment for more poetry or material directed to children.

JOURNAL subscribers are rather homogeneous in education and occupation, reflecting, most likely, the same homogeneity in the Society of Friends. They are also aging. Recent subscription growth has been heavily from outside the Society.

These findings raise questions for both the JOURNAL and the Society of Friends. To what degree should the JOURNAL strive to serve Friends' particular interests and to what degree should it be of general interest? How can more substantive articles be developed that will be of genuine interest to readers? Should the JOURNAL actively seek a younger readership, even if the features needed to attract a younger readership are not as interesting to the current readers? How can the JOURNAL be of greater interest to readers outside the Philadelphia Yearly Meeting area? Are we becoming a Religious Society of Aging Educators, and if so, will we do anything about it?

These questions of policy and direction need to be answered by the readers. To comment on the results of this study, or to add any insights that would help to explain the results, please write the author in care of the editor. □

What Does Being a Quaker Mean to Me?



These reflections by individual Friends of Perth Meeting are taken from the Australian Friend via the Southern Africa Quaker Newsletter, July/August 1984.—Ed.

The potential in Friends is tremendous, but I don't see it always.

I can understand how the Bible can say, "His face was shining." It happens sometimes . . . there are moments of balance when I know I am in the presence of God.

There is a closeness with people in the meeting and a closeness with God . . . and I'm not sure which comes first.

All of a sudden, you get zapped with this power that makes you feel you can do anything.

We only have this present moment. There is so much potential in this present moment. If I can live my life aware of all these present moments, there's no stopping us.

Within the Society, I have found such opportunities for growth . . . one goes out renewed.

My attitude to people has been molded by my relationship to the Society of Friends and the members of it.

It deals with the positives of life rather than the negatives.

It's a place where I can be me . . . here I feel okay. □

It's a place where I feel okay to be different.

It's a place where I discover the privilege to be me.

It's a place where I feel I'm not totally alone.

Quakerism is a place where you wait for the words to come . . . you don't force them.

I've learned here what they're only now teaching teachers . . . that the longer you wait for the answer, the probability is . . . the better the answer.

Here I experience the joy of silence.

What I value most is the practice of seeking a consensus opinion . . . trying to reach a decision that people can at least live with. People are not shoved aside.

We take on a great responsibility when we say we don't want or need clergy to show us the way to God.

In the Friends, people just will not say "You should do this . . ." but only something like "Have you thought of . . . ?" That's hard to get used to, but decisions are better for having been made and not just having been the result of following ones that were dictated.

There are no dos and don'ts. Therefore, we are left with two simple guides for living . . . love God and neighbor . . . a simple faith for effective living. □



Chasms and Bridges

Thoughts About Science and Society

by Robert B. Weeden

There is an enormous and widening gulf between scientists and other citizens. I see no force offering a realistic hope of closing or even narrowing that gap, and I see little bridge-building of consequence. We face a serious societal dysfunction that is far worse, unhappily, than a communication problem.

Our situation may be illuminated by a brief look at the contrasting way native Americans uncovered knowledge about the world, and how such knowledge was passed on and used. I'm greatly indebted to Richard Nelson's books, especially *Make Prayers to the Raven*, for this perspective. Those who haven't read his fine works have a treat ahead.

Knowledge sustained native American life and societies fully as much as science sustains and shapes ours. Knowledge came from ancient times through legends and from the present through personal experience and storytelling. It was critical for survival, of course (and the durability of these cultures attests to the system's effectiveness), but it was also essential to bind an individual to past and present, soma and spirit, and thus to give identity and coherence to families, tribes, and lingual groups.

This sort of knowledge was accessible to all. Everyone, not just hunters and shamans, knew the natural and spiritual world. Legends and stories were heard and told by all. Empirical knowledge was discovered as much by the wood-gatherer as by the killer of game, as much by the camp-bound elderly watcher of rivers and skies as by the youthful traveler to distant fishing sites. Surely differences in empirical knowledge distinguished better hunters from poorer ones, but in the whole society perhaps only shamans possessed knowledge different in kind from that known to others.

Differences in knowledge level were not used to empower the better-informed. Large bodies of knowledge were not kept secret, or used to define and elevate a cognoscenti or to allow one person to dominate others. No one

Robert B. Weeden is a professor of resource management at the University of Alaska and a member of Chena Ridge Meeting in Fairbanks. His article was originally given as a talk to the Alaska Science Conference, September 1985.



could survive alone. It made sense to share rather than secrete adaptive knowledge.

In subsistence societies, premodern knowledge was used to permit a broad array of small-scale environmental manipulations; it was rarely used to undergird manipulations of a large scale. Society was not divided into those who acted and those to whom things were done. There was no helpless class that passively took what came of environmental applications of knowledge. (For those who like big words, there were no non-target consumers of negative externalities.)

Judged by contemporary standards premodern knowledge had serious shortcomings. Based on I-Thou rather than I-It, it pretended no detached objectivity, was not experimental, could be uncovered and verified only by direct personal sensing, and could never spawn the kind of powerful, autonomous technology so pervasive in our own time.

The contrast with post-Cartesian science could scarcely be more stark. We have established a dichotomous world in which one branch—encompassing nearly everything—obeys natural laws and is, or eventually will be, explicable

in mechanistic terms, and a trivial branch of the surreal and supernatural, containing superstitions destined to move either onto the shard pile or into the realm of the useful and verifiable.

This natural world is incredibly complex, fertile, and dangerous. The scientist, revealer and explicator of complexity, presides as high priest over both generosity and lurking disaster. To become such a priest, a man or woman, starting usually during or just after adolescence, must vow to detach the self from the outer world. From that distance, and following rules of conduct called scientific method, the researcher probes ever deeper into subcellular life, outer space, the psyche: anything sensible.

The person who does not take the vows is forever barred from real participation. He or she cannot get the credentials to join the club, cannot receive money to study the natural world, is scoffed at as critic, and, eventually, can no longer even read the language of science.

The resulting alienation is profound. It extends far beyond a mere difference in level of knowledge, centering instead primarily on widely divergent thought

patterns and values. To the scientists, Everyman's subjectiveness, carefree illogicality, uncritical acceptance of hearsay, and incuriosity are frustrating. To Everyman, the scholar's detached rationality and fierce pursuit of arcane trivia are frightening.

With every passing day this chasm between scientist and non-scientist deepens and widens. Yet, simultaneously, the dependence of each on the other grows greater. Non-scientists long since have been hooked on the rush of goods derived from science. Equally, they look to science to buffer them against the bludgeons of Nature—and to protect them from the unforeseen "bads" that inevitably attend the "goods" they so warmly welcome. The scientist is completely dependent upon the citizen for money to continue his or her work. It makes little difference whether the money comes from grants, from tax funds, or from firms selling the results of science; the dependence is still total. And, as science gets more expensive, the bond becomes tighter.

The irony is that, in a very real sense, science can survive only by maintaining the gap of knowledge. What leverage do scientists have to get money, except the difference between what they know (or can find out), and what the non-scientist knows? Thus, the inner works of science seemingly must remain inaccessible and its language obscure.

Very likely I've drawn the picture with too dark a line. Still, I think my concerns are valid. I'd like to think aloud about some specific needs which may, in turn, focus our minds on ameliorating actions.

First, I think scientists, who cannot know everything, must be released from the obligation to act as if they do. More specifically, I think scientists must not be asked to shoulder more of the burden of responsibility to predict the consequences of the eventual application of their knowledge. Wisdom, ethical discrimination, and astuteness in human affairs do not necessarily increase proportionately as a scientist expands objective knowledge. Moreover, once knowledge is uncovered, others take it up who have progressively less understanding of the original conditions of discovery. Some produce from it a technological capability, others a production system, and still others a demand-creat-

ing sales process. Can the scientist be held accountable for this long chain of decisions? I am advocating not a reduction in overall attention to consequences but an enlargement of the responsibility of society at large, especially those who allocate the money that determines what will be studied. Science needs guidance based on accountable, socially validated decisions on what is unethical, what is too dangerous, what is most needed, and what is too uncertain. Some will cry that science will be warped and stultified by such guidance. But isn't science warped now by the unbridled demands of the marketplace and international hostility? And isn't a bit too much restraint better than not enough? Surely the experience we have had with nuclear physics and toxic chemistry should have taught us something.

Secondly, I think we need to communicate science to everyone in ways that not only inform but empower. A fundamental failure of much of the communication process today, through television, broadcasting, and the print media, is that it is dominated by the Gee Whiz! spectacle. It leaves the reader, listener, or viewer more sharply aware of how little he or she knows, and it may momentarily entertain or excite a youngster to want to become a scientist—but it rarely empowers the recipient. Only our extension services try in any substantive way to meet that need.

I believe that one of the greatest needs we have as a society is to assert more control and responsibility over our lives.

We have given over that control and responsibility to a frightening array of experts: doctors, lawyers, plumbers, electricians, educators, and countless others. In some cases we have even made it illegal to help ourselves, as with prohibitions against home births in some states, and requirements to hire certified laborers to repair or build. We have surrendered ourselves to impersonal others far more than we need to, with a consequent loss of self-esteem and the creation of bureaucratic concentrations of power.

A third need, I think, is to strengthen vastly the corps of people who are the piers of the bridges between science and society. Recall who they are: a few score legislators with special qualifications and interests in science; a few thousand scientists-turned-administrators now in positions where policy is set; a few hundred science writers with reasonably big readerships; several tens of thousands of science teachers in high schools; a few thousand people on the boards of directors of major firms and advocacy groups. This is not many, out of 230 million citizens, but they are strategically placed.

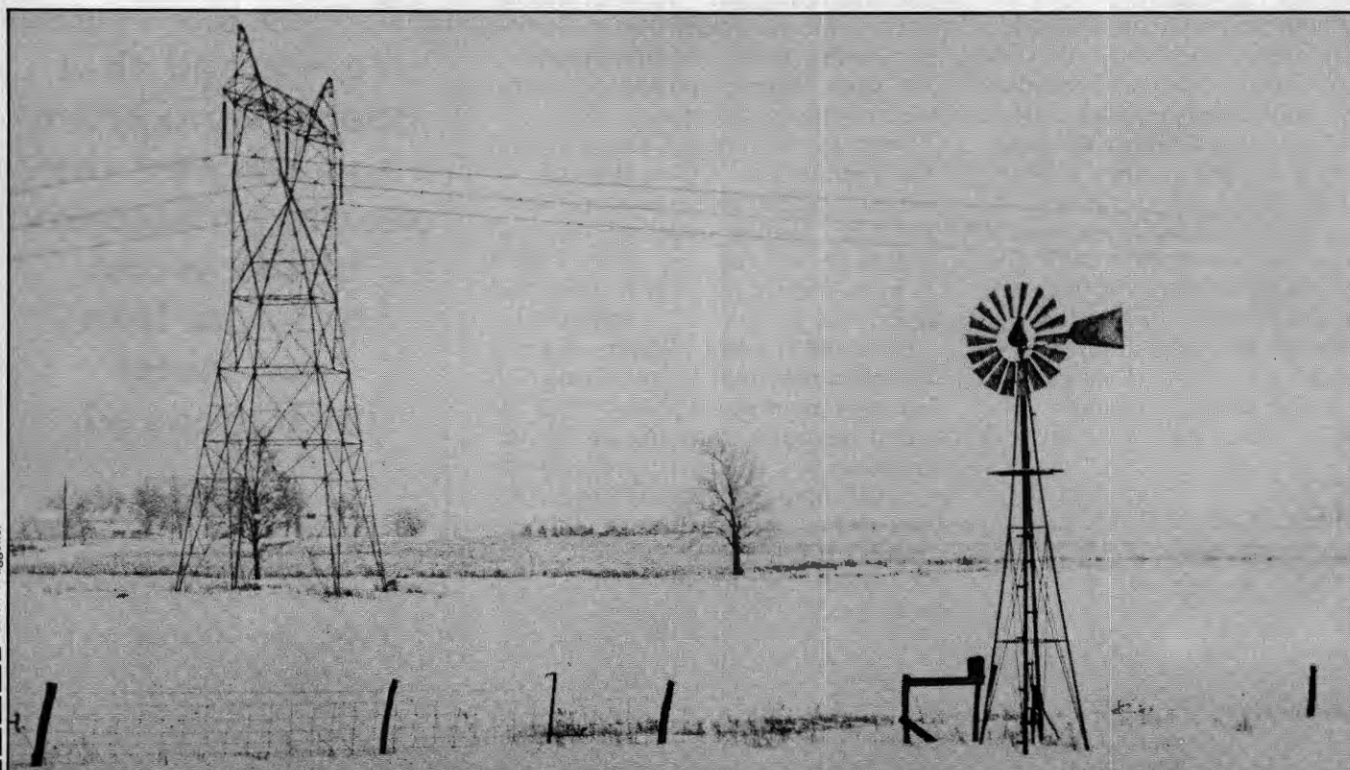
How would I suggest improving the work of such people? There are, I'm sure, lots of prescriptions that apply to one or another of those groups, but I'm not competent to survey or judge them. A few general suggestions come to mind from my own experience. One important notion I've already mentioned: try to empower, not to amaze. Another is

to focus less on the discovery or new theory and more on its social consequences—at least on the social questions.

A third is to help people see the limits not only of where science is at the moment but of scientific inquiry itself. Scientists usually know, better than anyone, the uncertainties surrounding their newest discoveries, and they aren't loathe to talk about them. But caveat is a dish that is easily left out of the menu when the communicator's time or space is limited. A few scientists, the very best ones, also perceive the inherent weaknesses of the scientific method. That understanding must pervade society if we are ever to reduce the extravagant expectations many people have of science and technology.

I am fumbling for hopeful directions, as perhaps you are. We cannot adopt the knowledge systems of the ancients, although certain characteristics of those systems could be adapted into our situation. We have to cope with vastly more people, far greater per-capita material consumption, a highly disturbed and manipulated environment, and a continuing and unbelievable explosion of knowledge. Yet I have a sense that answers lie not in the realm of this enormous complexity but in simple truths about the human heart. In feeling capable of reasonable self-sustenance. In humility in the face of expanding ignorance. In relinquishing burdensome power.

I may be wrong, but there is a satisfying challenge in giving it a try. □



Our 300-Year-Old Testimony On Sexual Expression

by Herb Lape

As a parent and teacher I am increasingly concerned about raising children in a society that more and more places authority for moral decisions in the emotions and feelings of the individual and then proceeds literally to bombard these same autonomous individuals with a media culture that seems unabashedly geared toward stimulating the powerful human emotions of greed, power, and sexual lust. It is a small wonder that educators today are concerned about a rise in self-centeredness among students that often borders on hedonism.

Nowhere is this problem more apparent than in the matter of sexual expression. For centuries Western culture has sought to foster the Christian ideal of sex within marriage, but now society increasingly declares a new standard. Sexual expression is a matter of individual preference and decision guided by personal feelings as long as there is honesty and no intention to do harm. In schools we educate our students in the basic reproductive facts and methods of birth control and urge them to abstain until they feel they are mature enough to handle sex responsibly, but our students go home to a world of Calvin Klein ads, soap operas, rock video, Playboy cable, and other items that catch their attention, and eventually their dollars, by stimulating sexual desire. As Quaker teachers, parents, and members of a faith community dedicated to helping its members see beyond self-interest to the interest of God, what are we doing to help our children see beyond their self-interest and personal feelings and discover a larger purpose and meaning in witnessing to the justice, peace, and right living of God's kingdom?

Quakers have always sought to

separate themselves from the ways of the world and witness instead to a life that seeks to live faithfully in God's kingdom. Early Friends saw themselves as living in the long-awaited final days in which God would reestablish rule over the entire creation and bring history to its conclusion. They saw themselves involved in what the book of Revelation called the "Lamb's War"—a nonviolent victory over the fallen world using spiritual weapons, led by the Lamb of God, who takes away the sins of the world—a victory through the suffering of the Cross. Later Friends adjusted to the fact that the end was not coming and settled down to live in the world but apart from it. This is what Quaker historians call the quietistic period, in which Friends sought to protect themselves from the corruption of the world by building a hedge around their communities to keep them as faithful witnesses to God's coming rule.

Despite the obvious progress that has been made to eliminate much physical suffering, I believe many of us still recognize that we live in a radically fallen world that seems to feed the worst human tendencies—violence, greed, hatred, and lust. But if we look at our communities of faith, we notice that the old hedge that sought to keep us faithful has gaping holes. The philosophies of the world come in freely, it seems, without much challenge.

Who are we to judge? My wife and I take seriously the responsibility of raising our children in the values of God's kingdom, but the values of the world shout all around us, even among Friends, and we feel mighty lonely and sometimes despair. As a parent of a 13-year-old boy and a 9-year-old girl, I am concerned that liberal Quakerism has allowed the sexual philosophy of the world to come into our midst unchallenged. I am concerned that the Quaker community of which they are a part will not help them in the difficult process of discerning the voice of God that urges them to engage in sex as a

joyful gift of creation from the voice of human lust that urges them to steal this gift as self-centered pleasure. What is the testimony on sexual expression that we are communicating to our children? Is it a testimony consistent with the highest standards of our tradition? Or is it merely a reflection of the secular world that flashes its illusory promises through our broken hedge?

What was our early corporate testimony on sexual expression and how has it changed over the years? I find that I have asked this question a lot in the past few years. Most Friends are puzzled by the question because they assume that we have never had a testimony on sexual expression. We all know the testimonies on peace, equality, simplicity, free gospel ministry, and other biggies, but none of us has ever heard about a testimony on sexual expression. Having thought about this a great deal, I think part of our problem is a difficulty in understanding what *testimony* means.

As Quakers we believe in the primacy of direct spiritual leading over all outward authority. We firmly believe that it is possible for a person to know the

**I am
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unchallenged.**

Herb Lape is a member of Matinecock (N.Y.) Meeting and is active on New York Yearly Meeting committees. He teaches history and religion at Friends Academy on Long Island, N.Y.

will of God directly without the aid of any person, community, or tradition. This is part of our authentically universalist belief that the word of God is continually working everywhere and at all times to bring people to the truth. However, we are also a people aware of how tempting it is to give divinity to selfish human voices that also speak to us within and seek to lead us. Yes, there is that of God within all, but there is also that which is decidedly not of God. The difficulty for Quakers has always been the matter of spiritual discernment. How can we distinguish between the word of God and the words that are decidedly not from God? The apostle Paul spoke clearly to this difficulty (in good Quaker lingo) when he said that Satan sometimes comes to us disguised as an angel of light.

Corporate testimonies have always been important in helping us, individually and corporately, discern the voice of God from all those other voices. Testimonies are not meant to be rigid laws to be applied in a legalistic manner. That would be inconsistent with our understanding that Jesus came to establish a new covenant in which the outward laws and worship of the former Mosaic Covenant would be written inwardly on the heart, reestablishing a direct dialogue between God and people. Instead, they testify to the community's corporate understanding of the word of God (what Quakers traditionally call the spirit of Christ) related to specific situations of human weakness.

An easier way to see testimonies at work is to look at testimonies that are still upheld by Friends. As Quakers we testify to our children that God is a God of justice who calls us to work for justice. Yet when one of our members gets so caught up in justice issues and so frustrated with the continued injustice in the world that she or he is tempted to take up arms to overthrow the oppressor by force, we testify in the words of the Declaration to Charles II in 1660 that "the spirit of Christ . . . will never move us to fight against any man with outward weapons, neither for the Kingdom of Christ, nor for the kingdoms of this world." We corporately testify to this individual that the strong voice within her heart urging her to use violence for justice is not the voice of Christ but that of understandable human frustration. We urge this mem-

ber to wait upon the frustrated heart to see if "a still small voice of calm" can be heard, amidst the inner storm, that is in unity with our historic testimony.

As modern Friends, far removed from a disciplining or discipling faith community, we forget that our predecessors had corporate positions on every moral problem. They would have never bought this modern notion that moral issues are a matter of personal judgment. There were no personal matters. God was to lead the community in all of its actions, and the testimony of those who had gone before, the "cloud of witnesses," was essential in helping the community discern this present word of God. But obviously, certain testimonies that differed from the Christian norm, such as peace, simplicity, and free gospel ministry, had to be emphasized and protected more than those in which Quakers were in unity with the rest of Christendom.

But there were many more areas in which our testimony united with the Christian norm. Such has always been the case with our 300-year-old testimony on sexual expression. A look at our history relating to the issue of sexual expression confirms this view.

Early Friends were opposed to a fundamentalist religious system that replaced the Christian message of grace with a human system of rigid law and ritualized worship. But it is also important to realize that Friends also opposed a religious system of individual freedom that was known to them as Ranterism. Robert Barclay clearly admonished this brand of Christian anarchy when he wrote of Ranters, "Some are so great pretenders to inward motions and revelations of the spirit, that there are no extravagancies so wild which they will not cloak with it, and so much are they for everyone's following their own mind, as can admit no Christian fellowship and community" (*Anarchy of Ranters*). I have heard Paul Lacey of Earlham College succinctly summarize the theology of Ranterism in one word, "Whoopee!" They believed that Christ had come to set humans free from all moral law. There is much in the "if it feels good, do it" mentality of our present culture that is reminiscent of the Ranters.

In his *Journal* George Fox describes a run-in with a group of Ranters that makes it clear that he opposed their

libertarian attitude toward sexuality. Fox describes his outrage at encountering loose sexual conduct at a house inhabited by Ranters. "What! do you keep a bawdy house here?" he exclaimed to the owner. Many Ranter-types were attracted to Quakers, forcing Quaker leaders like William Penn and Robert Barclay to emphasize the importance of tradition and group discipline in opposing what they saw as the anarchistic spirit of Ranterism. In his famous Wheeler Street Sermon, Fox

What is the testimony on sexual expression that we are communicating to our children?

deals with a pastoral concern for sexual looseness among Quakers by saying,

Friends be careful to keep in the holy chaste life over all lust and uncleanness of filthy fornication; for it was for uncleanness that the children were put out of the congregation. Now those that profess the truth [Quakerism] should know more virtue and dominion over filthy lusts, and keep their bodies clean till the day of their marriage and time of death, that all may be kept in chasteness and purity to God's glory. (*Early Quaker Writings*, Barbour and Roberts, p. 511)

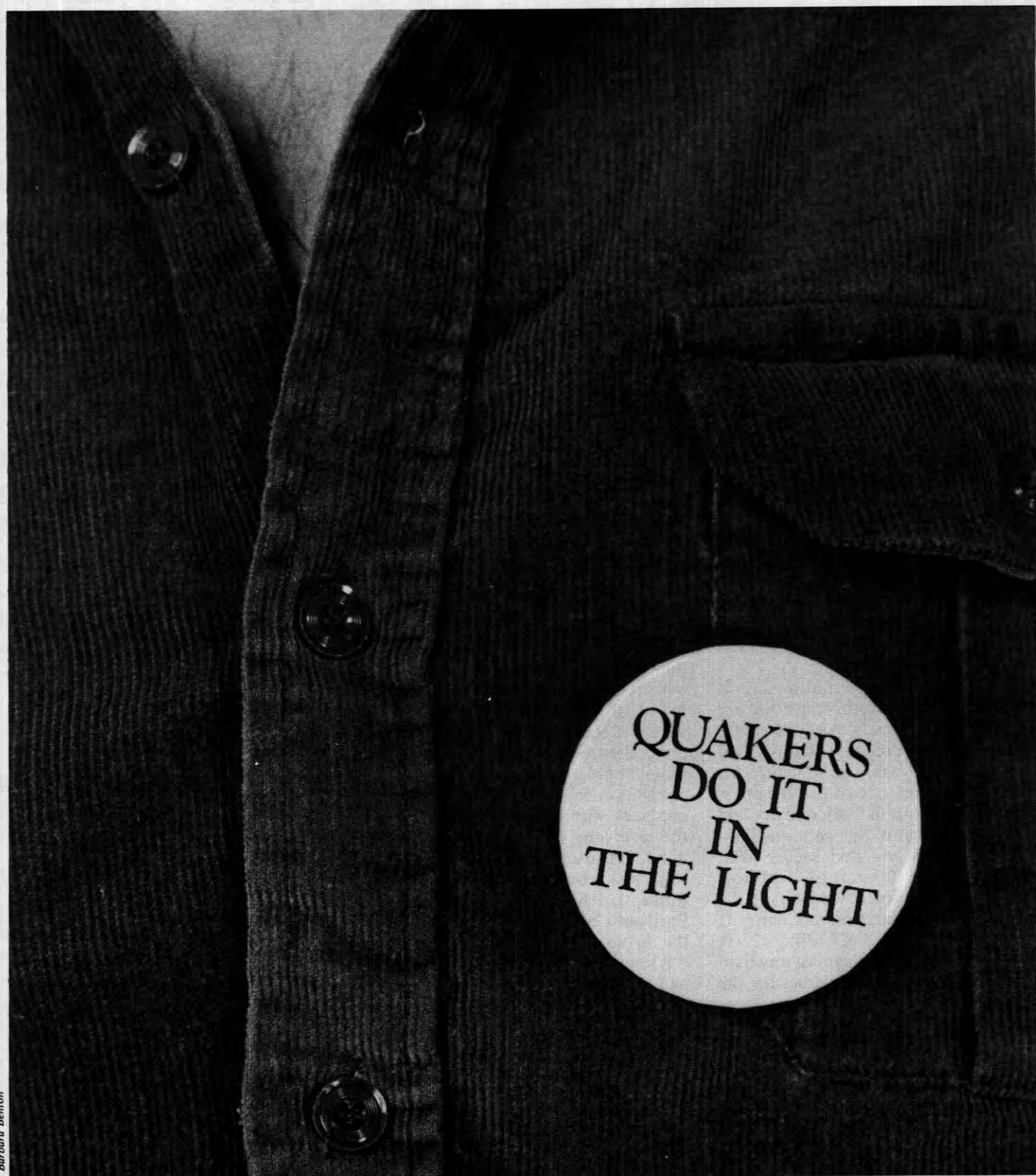
Now that, to my mind, is about as clear a Christian testimony on sexual expression as any group could hope for.

This traditional testimony was carefully maintained during the quietistic period of Quaker history, when our communities of faith sought to erect the famous hedge to keep us uncorrupted. Jack D. Marietta's *The Reformation of American Quakerism, 1748-1783* details instances of Quaker discipline in Philadelphia monthly meetings during that time. Sexual offenses tending to bring disrepute on the community and weaken its witness were prominent. There were

more than 1,300 cases of fornication with fiancé(e)—of which 39 percent were disowned; 727 cases of fornication with no mitigating circumstances—70 percent disowned; 174 cases of incest—75 percent disowned; and 46 cases of

adultery—87 percent disowned. In a final paragraph, Marietta concludes, “As for other sexual misconduct, there was no record of rape, and except for one case of bestiality, no eccentric sexual episodes” (p. 19). On the whole this was

a record of sexual conduct that placed the Quaker community well above the conduct of the world at large and was a testimony to the effectiveness of a close-knit community of faith dedicated to the highest principles of behavior.



Barbara Benton

These instances, and others that could be cited, clearly demonstrate that we have traditionally maintained a testimony on sexual expression that was in unity with the Christian ideal of sex within marriage. Admittedly Friends today no longer discipline members for violation of this or any other testimony, but current books of faith and practice still largely uphold a traditional testimony. Philadelphia Yearly Meeting's 1972 statement on sexuality is typical: "We believe that sexual gratification and joy are best achieved in a mature marriage relationship." With the hedge that guarded us from the "notions of the world" in ruins, many liberal Friends seem to have accepted a spiritualized version of the world's testimony: sex is a personal matter between the individual and his or her own inner Light, guarded only by the admonition that we are to be honest and responsible.

Despite a tradition that firmly dismisses such anarchistic individualism, many Friends institutions have made decisions relating to sexuality that reflect a view of moral authority based on a 1960s version of Ranterism. In 1972 Friends General Conference, without corporate discussion, ended its prohibition against unmarried couples rooming together at the annual gathering and also allowed a gay and lesbian dormitory to be established. New England Yearly Meeting also quietly dropped its prohibition against unmarried couples rooming together at yearly meeting. These decisions have both been defended with an appeal to the "worldly" notion that Friends have no right to judge the personal moral decisions of private individuals.

What troubles me most about these decisions is the degree to which they reflect the common modern belief that the past tradition is outdated and should have no claim of authority. Even Friends who feel uncomfortable about the changes of the new sexual morality pay little respect to past tradition. These Friends are very reluctant to speak up because they too seem to believe that sexual matters are really a matter of personal feelings, and therefore what right do they have to impose their feelings upon someone else? Some go even further and have been bullied into believing that their feelings of concern about sexual behavior are just a product of a hung-up puritan upbringing or in the

case of homosexuality, "homophobia" attributed to repressed latent homosexual urges. Those who want to express a concern about the watering down of our traditional sexual testimony can lose their courage as they imagine everyone else rolling their eyes and saying to themselves, "Yep, we know your problem—a sexually repressed homophobe."

**Let us oppose the
"worldly" notion
that sexual
decisions are left
entirely to the
authority
of individual
feelings.**

But what if these feelings are not psychological hang-ups but the very word of God urging us to stand up and witness to the highest standard of sexual conduct befitting of the coming kingdom? Certainly early Friends would not have dismissed these inward motions as personal hang-ups. Like John Woolman, who felt compelled to speak to the tavern keeper about heavy drinking, gaming, and loose morals at a local tavern, these Friends would have seen themselves as those called by the Lord to blow the trumpet of warning when the enemy was threatening to sneak through the hedge. If they did not sound this warning they believed with Ezekiel that they would be accountable for the sin of the people. John Woolman only discounted feelings that violated the testimony of Scripture as interpreted by his faith community. He acted upon the ones that were in harmony with tradition or did not contradict it. When he felt that he had been given a new revelation, as in the matter of slavery, he felt it was his duty to travel in the ministry to see if the "new" word did not answer that of God in the community and thus qualify as a new testimony.

Have we been given a new revelation

on sexual expression? That seems to me to be the central question in need of corporate discernment. Clearly Quakers have had a traditional Christian testimony on sexual expression that is still largely reflected in our books of faith and practice. Just as clearly many Friends believe this tradition to be too narrow and perhaps tainted by patriarchal and cultural "hang-ups" of the Judeo-Christian tradition. These Friends advocate a new testimony that will draw a wider circle of acceptability and embrace some forms of sexuality beyond the narrow framework of heterosexual marriage. This is as it should be. Let these Friends articulate this new revelation and travel in the ministry, as John Woolman did on slavery, and convince us in our corporate meetings for business. But for the sake of our children and others looking for corporate help in discerning the word of God from that of selfish desire, let us all oppose this "worldly" notion that sexual decisions are left entirely to the authority of individual feelings. Let us continue to teach and uphold our 300-year-old testimony until we have been corporately convinced that something new has been given to take its place.

This article is meant to be a challenge. It is a challenge to those Friends who feel uneasy about the present state of sexual affairs both among Friends and the wider society to stand up and witness to their concerns, knowing that those feelings are presently confirmed by our tradition. Secondly, it is a challenge to those who sincerely believe that this old revelation is mistaken and that a new word has been given. Theirs is the difficult path. They are called to formulate this new testimony and travel widely among Friends to see if this new revelation is indeed a new word from God.

We have been created with a powerful sexual drive that can either be used for tremendous good or great evil. We live in a world that stimulates this drive for profit and pleasure. For young people seeking a proper channel and for older people seeking to keep this drive in its proper channel in the face of increasing temptation, we must at least have a corporate testimony that reaffirms our rock bottom belief that we seek to have the spirit of God direct all our actions so that we might be serving to heal this broken world and not further confuse it. □

Dance, Then, Wherever You May Be

by Mark Ehrke

I have been dancing almost as long as I could walk. I grew up in a rural area of Minnesota, where "polka" dancing is an important means of having fun and socializing with other people. However, as I grew older and started to get in touch with my gay feelings, I felt more and more isolated and separated from that tradition. Not only couldn't I dance with other men, but having something very important denied me intensified my feelings of differentness. The more "heterosexual" the situation, the more "homosexual" and isolated I felt. I stopped going to traditional dances. And I let go of a very important, fulfilling, and nurturing part of my person.

It wasn't something I thought about much at the time; I had other important issues to deal with, such as coming to terms with being gay. I was learning to be honest and open with family and friends about who I am, ultimately improving and strengthening our relationships. And I was learning to value myself and my feelings, and consequently those of other people.

I didn't stop dancing, however. I would sometimes dance at gay discos. But there was something essential missing for me there: the exhilaration and sense of connection with others that I had found in traditional dancing.

At about that same time, I was drift-

ing away from the Protestant church in which I had grown up, finally admitting that the theology and form of worship did not speak to me. I also did not feel comfortable as a gay person within the church.

I don't think I realized at the time that I had lost two important means of spiritual nurturance, dancing and worship. For me, dancing in and of itself is a crucial element of my sense of spirituality. The physical act of dancing is truly a way to be totally present in the world, and at the same time to be touched literally by the spirit. Dancing is also a metaphor, however, for the life of the spirit within each of us. Each of us has the power to reclaim as our own those things that we have lost or misguidedly thrown away.

Fortunately I was soon to discover the local worship group of Friends for Lesbian and Gay Concerns (FLGC).

In the fall of 1983 some FLGC friends of mine persuaded me to go with them to Northern Yearly Meeting. Up to that point my only involvement with Quakers had been the FLGC worship group. I had assumed that the Religious Society of Friends was a denomination not unlike all the others I had seen. I chose only to attend FLGC meetings, grateful for them as a "spiritual oasis."

Imagine my surprise on discovering that FLGC is not an isolated oasis. Yearly meeting provided me a glimpse of the spiritual riches available through the larger body of Quakers—and through dancing. The highlight of yearly meeting proved to be the folk dance held that weekend. My friends had told me that although those attending the gathering were primarily heterosexual, same-sex dancing was perfectly acceptable. Needless to say, however, I was skept-

tical, regardless of how progressive these Quakers might be.

Dancing started with music provided by musicians attending the gathering. And it was then that the magic started. I danced with a gay friend, and we didn't merely dance as an isolated couple. Whoever was in the traditional "woman's" position danced with all the other men in the set.

It was truly joyful. Imagine being able to do something for the first time that had been denied you all your life, something very important to you, something most other people take for granted.

The sense of connection with other people at the dance and the connection it facilitated with my inner self was truly spiritual. For me one of the most special moments of the evening was of trading partners and finding myself dancing with a six-year-old girl, she in the traditional man's spot, and I in the traditional woman's. I came back from yearly meeting exhilarated and renewed.

And it was out of these experiences that the idea came for a contra and square dance for lesbians, gay men, and friends. There were a few false starts in getting a dance organized, but finally the following November things came together. A couple of Quakers pulled together a band—an amalgam of gay and straight men and women, which still plays for the dance. And a graphic designer, a friend of someone in our FLGC group, created a beautiful poster and logo which has become a powerful symbol of the dance.

We publicized the November dance both within the lesbian and gay community and within our meetings. We were overwhelmed by the response. More than 150 people came. Up to that point we hadn't even seriously con-

Mark Ehrke, an attender at Twin Cities (Minn.) Meeting, is active with his meeting's adult education committee and is a member of the planning committee for the 1986 Friends General Conference gathering. Mark belongs to a gay men's sewing circle, which made a Peace Ribbon panel that is now in the Peace Museum in Chicago.

sidered a monthly dance. But the idea gained momentum. Initially sponsored by FLGC, it has developed into an independent organization, the Lez Be Gay An' Dance.

The response to the January dance was phenomenal—250 people. Over the past year, attendance at the dance has stabilized at about 125–150 people each month, always with many regular attenders and many first-timers. We are obviously helping people meet some very important needs: lesbians and gay men are reclaiming a sense of tradition, are redefining who they are, and building new friendships.

One of the *most* important aspects of the dance is the many kinds of healing it makes possible. As I have said for myself, I have been able to integrate in a positive fashion my gay identity, my previously lost sense of tradition, and my sense of spirituality. A similar sense of integration has also been expressed by others who attend.

Last year, the dance planning group brainstormed a list of things the dance has come to represent: a connection with tradition; positive gay and lesbian images; community building; a value system emphasizing simple living; possibilities for networking with people of common interests; good clean fun; a nonalcoholic alternative to bars; friendship-building; and integration of both sexes, all ages, and all orientations.

The dance also provides a way for gays and lesbians to share something important with their straight friends and families. This is not without its humorous moments. At one of the dances, when a lesbian asked a gay man who the attractive woman was with whom he had been dancing, he proceeded to introduce her to his mother.

This sense of healing in the community reverberates for me with the sense of healing that I have experienced over the past several years through the dancing at gatherings and through the worship community of Twin Cities Meeting. The processes by which this healing has occurred for me in each setting is very similar. I was allowed to be myself, and was lovingly supported in this endeavor. I value being a part of Twin Cities Meeting both because I can talk openly about gay and lesbian issues *and* because "gayness" is not *the* characteristic that defines me. Many Friends are warmly accepting and supportive. What is im-

portant is that who I am as a gay person is not something that sets me apart but is one of many elements in the constellation of qualities that make up who I am.

This sense of love and acceptance also helped me to gain a sense of confidence

in myself and to trust following my own inner Light. The dance has allowed this healing to be shared with a community larger and broader than the Society of Friends. Isn't that what healing is about? Isn't that what Friends are about? □

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"And a Way Will Open"



Corinne Johnson/courtesy of American Friends Service Committee

by Nancy Dollahite

Nancy Dollahite, a member of Pullman-Moscow Meeting in Pullman, Washington, and two of her children, Kjell, 15, and Ingri, 12, are living in Chongqing in south central China, where Nancy is teaching English at a foreign language institute and the children are attending local schools. Drawing conclusions about culture is always risky and susceptible to inaccuracies, but also irresistible. Nancy asks that you read her comments with this reservation in mind.

And a way will open . . ."
I do find this a constructive way to look at the world in general, but I never experienced it in such a physical sense until I came to China.

Riding the public bus in Chongqing is an excellent lesson in this principle. A crowd waits on the sidewalk, loosely grouped around a pole bearing a sign in characters and arabic numbers telling which buses stop there. Remembering the proper lines into which Britons

automatically fall on similar occasions, I have to smile at the Chinese, products of what the West calls a "regimented society," but such poor line-formers!

When the bus comes, it seems to stop at a different place each time as if to outsmart the waiting crowd. Therefore, as it creaks to a halt, people begin to run back and forth to be in position right in front of the door. The door opens and a mass of people flows out. As the last of the passengers are disgorged, those on the sidewalk climb in the windows, grasp the sides of the bus, and push each other up the steps. When they begin to board, there is not an empty space visible and, to a novice, the bus appears full. But an experienced rider can judge quite accurately how many more bodies can be squeezed on and shouts encouragingly, "No problem!"

To board successfully you seize the door handle and cling to one side of the doorway, inside railings, the backs of seats, anything solid to assist in shoving against the person ahead and hoisting yourself aboard. Once on, there is no need to look for a seat. I have occasionally glimpsed one but only from a

distance through the crowd. Brace yourself with feet slightly apart, hold onto the overhead bar, relax, and let your neighbors hold you up. A ticket-taker skillfully swims through the press of people, taking about four cents (U.S. equivalent) for a ride into town.

The real pinch comes when you want to get off. You see a door opening, a small faraway rectangle of light. There is no space to move, no possible pathway to follow among your fellow passengers. The answer is simple. Just lean against the person next to you and then lean a little harder. You will gradually find yourself moving in the direction you want to go. It is not that the crowd thins; it simply flows and regroups around you. The final and greatest test of faith comes at the stairway. You cannot see the steps; you feel for them desperately with your feet, but you are not even sure whether your feet are on the ground. You are carried downward and finally find yourself on the pavement—upright, I hope.

A way has indeed opened. Against all rational expectations you have not only gotten on a bus that was already full but have even gotten off it.

Why should we ever doubt that all things are possible?

Privacy in China comes not from the physical arrangement of space, a rare commodity in this city of 13 million, but from an attitude of mind.

At first a newcomer feels astonished and exhausted by this lack of privacy. People are everywhere, not just people but large numbers of people. Store counters are lined with people trying to get the clerk's attention by waving money in her face. Stalls in public restrooms have no doors and only very low walls. A Chinese home is small by Western standards, with the same room being used as sitting room, bedroom, study, and dining room. Here in southern China much housework is done outside on the balconies, where people clean, chop, and cook the delicious spicy Sichuan food, and even take a sponge bath, in full view of all the neighbors. Messages are delivered by shouting from

the street up to the balcony; everyone listens and comments.

What we Westerners see as a lack of privacy occurs not only in the physical ordering of daily life but in personal matters. A friend recently found she was pregnant. She went immediately to tell the male head of her teaching department and the entire office staff, upon which everyone plunged into a discussion of exactly when the child was conceived, her physical discomforts, and whether she should have an abortion. It would be her first child and she is 28 and in good health, so the consensus was that she should have the baby.

Yet people do give each other personal space. The crowding on buses conveys no animosity. Each of us has his or her own space, however small, and people often help each other with heavy parcels. In the public restrooms the walls are there but they are invisible; there is no feeling of being watched.

And the best place to have a completely private conversation is in the midst of a crowd. Another friend is getting married. She and I were eating lunch in the empty classroom where we teach and became engrossed in a discussion about the feelings between her, her mother, and her husband-to-be. Her students came into the room and looked toward us expectantly, thinking class was about to begin. But my friend con-

tinued to talk for about three-quarters of an hour. In the United States, it was the sort of conversation I would have in the seclusion of my own home at a time free of interruptions. Here we were a few feet away from a dozen other people, but they gave us privacy by going about their affairs. As they read and talked among themselves I never felt that anyone was listening to our talk.

In the West we use a car to travel, enclosing ourselves in a private space. We move smoothly through lines in stores, insulated from too much contact with fellow shoppers by our metal shopping carts. We have walls and doors on bathrooms, we cook in our own enclosed kitchens and walled-in patios, and we talk to friends on the phone, with no one else listening. We discuss marriage, pregnancy, illness, and death in closed rooms and, often, in indirect language.

But privacy need not be a physical situation. It can also be achieved by anyone anywhere through centering down. By our attitude we can communicate to the world that this is our time to be alone and that we can respect this need in others without needing special rooms or machinery to isolate us. Perhaps that is what it comes down to—a matter of respect for the individual. We treasure it in the West. China treasures it, too, safeguarding it with the spirit rather than with walls. □



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Reports

Epistle to All Friends Everywhere

Although we published a report of last summer's World Gathering of Young Friends (FJ 11/15/85), a number of our readers have asked us to share the epistle from that gathering. We have shortened the statement slightly.—Ed.

More than 300 Young Friends from 34 countries, 57 yearly meetings, and 8 monthly meetings under the care of Friends World Committee for Consultation met at Guilford College, Greensboro, North Carolina, July 19-26, 1985, to envisage the future of the Religious Society of Friends and to see how our lives should speak within that vision.

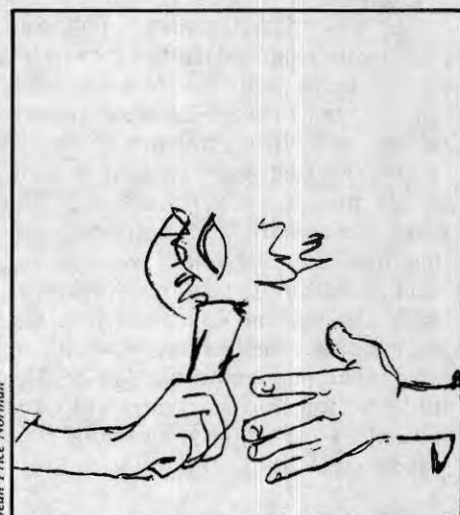
We have come together from every continent, separated by language, race, culture, ways we worship God, and beliefs about Christ and God. By visiting local Friends meetings, we tasted the diversity of North Carolina Quakerism and this led us into exploring our worldwide diversity. We have been challenged, shaken up, at times even enraged, intimidated, and offended by these differences in each other. We have grown from this struggle and have felt the Holy Spirit in programmed worship, singing, Bible study, open times of worship and sharing, and silent waiting upon God.

Our differences are our richness, but also our problem. One of our key differences is the different names we give our Inward Teacher. Some of us name that Teacher Lord; others of us use the names Spirit, Inner Light, Inward Christ, or Jesus Christ. It is important to acknowledge that these names involve more than language; they involve basic differences in our understanding of who God is, and how God enters our lives. We urge Friends to wrestle, as many of us have here, with the conviction and experience of many Friends throughout our history that this Inward Teacher is in fact Christ himself. We have been struck this week, however, with the experience of being forced to recognize this same God at work in others who call that Voice by different names, or who understand differently who that Voice is.

We have often wondered whether there is anything Quakers today can say as one. After much struggle we have discovered that we can proclaim this: there is a living God at the center of all, who is available to each of us as a Present Teacher at the very heart of our lives. We seek as people of God to be worthy vessels to deliver the Lord's

transforming word, to be prophets of joy who know from experience and can testify to the world, as George Fox did, "that the Lord God is at work in this thick night." Our priority is to be receptive and responsive to the life-giving word of God, whether it comes through the written word—the Scriptures, the incarnate Word—Jesus Christ, the corporate Word—as discerned by the gathered meeting, or the inward word of God in our hearts which is available to each of us who seek the Truth.

This can be made easier if we face the truth within ourselves, embrace the pain, and lay down our differences before God for the Holy Spirit to forgive, thus transforming us into instruments of healing. This priority is not merely an abstract idea, but something we have experienced powerfully at work among us this week.



Jean Price Norman

The challenges of this time are almost too great to be faced, but we must let our lives mirror what is written on our hearts—to be so full of God's love that we can do no other than to live out our corporate testimonies to the world of honesty, simplicity, equality, and peace, whatever the consequence.

We pray for both the personal and inner strength as well as the corporate strength of a shared calling/struggle that will empower us to face all the trials that we will necessarily encounter. We have no illusions about the fact that to truly live a Christian life in these cataclysmic times means to live a life of great risk.

We call on Friends to rediscover our own roots in the vision and lives of early Friends whose own transformed lives shook the unjust social and economic structures of their day. They treasured the records of God's encounters with humanity found in the Bible, and above all, the life and teachings of Jesus Christ. And we call upon Friends across the earth to heed the voice of God and let it send us out in truth and power to rise to the immense challenges of our world today.

World of Friends

Friends General Conference's new general secretary, Marty Walton, will begin work early in 1986. Marty, a graduate of Earlham College, is a member of Kent (Ohio) Meeting. She has been a sojourning member of Delta (Calif.) Meeting. She brings to her new position extensive business experience and much intimate knowledge of Friends and their idiosyncrasies. Since 1979 Marty has been on the planning committee for the FGC gathering, the long-range conference planning committee, the central committee, and the nominating committee. The name Walton is well known in FGC circles; her great-uncle Barnard Walton held the same position from 1915-51. Marty Walton replaces Lloyd Lee Wilson.

Community service projects in Mexico and Cuba need volunteers for summer 1986. The American Friends Service Committee is joining Mexican agencies in administering two community service projects in the states surrounding Mexico City, and one in the state of Sonora. Volunteers must be between 18 and 26 years old and fluent in Spanish. Construction, gardening skills, arts, crafts, and recreation skills or experience are useful. Volunteers will work and live in a rural community from July 1 to mid-August, and will come to understand more deeply than casual tourists the realities of religion, economics, and customs.

The summer program in Cuba is organized and hosted by a Cuban organization of Baptist pastors and laypersons. Volunteers will work on small farms near Havana, helping plant and care for sugar and food crops. During the last week of the program, participants will attend the COEBAC Baptist Conference in Havana. The month-long program begins the first week in July. Applications for these programs should be submitted by March 1 to the AFSC, 1501 Cherry St., Philadelphia, PA 19102.

"Quest for Peace" is seeking to raise \$27 million for humanitarian aid to the people of Nicaragua. The figure of \$27 million is the same as the U.S. Congress voted last year to send nonmilitary aid to the contras. "Quest for Peace," administered by the Quixote Center, a Catholic organization for justice and peace, is an ecumenical effort to send food, clothing, and medical supplies to Nicaragua. These items are specifically exempted from the Reagan administration's embargo. For more information, write the Quixote Center, 3311 Chauncey Place, #310, Mt. Rainier, MD 20712.

March across the country for peace? On March 1, five thousand people will begin a nine-month march across the United States, from Los Angeles to Washington, D.C. They'll march through the Mojave Desert, over Colorado's 12,000-foot Loveland Pass, across the Great Plains, and on to the East Coast. PRO-Peace, the organization in charge of the march, is planning for hundreds of thousands of people to gather with the marchers in the area of Washington, D.C., the night before they enter, so that thousands of people will enter the capital at the same time. The *ProPeace Profile* states, "With one voice, in the spirit of peace, we will call upon our leaders to make multi-lateral nuclear disarmament a reality and to inspire other citizens of the world to change the course of history." For information, write PRO-Peace, 8150 Beverly Blvd., Suite 203, Los Angeles, CA 90048.

New staff members for the Friends World Committee for Consultation, Section of the Americas, are Alex Morisey and Bruce Thron-Weber.

Alex Morisey, the new associate executive secretary, is a graduate of Wilmington College and the Wharton School of the University of Pennsylvania. He has managed several social service agencies in the Philadelphia, Pa., area. He also owned and operated a small business in Guatemala. Alex is a member of Central Philadelphia (Pa.) Meeting and is on the board of directors of the American Friends Service Committee.

The new high plains field staff person is Bruce Thron-Weber. Bruce has worked among a wide variety of Friends as Christian social concerns coordinator for Friends United Meeting, and as a volunteer for the American Friends Service Committee. He assumed his new position upon the retirement of Howard and Flora McKinney at the end of 1985. Bruce will continue to develop the McKinneys' efforts to link Friends in the high plains area, which reaches from the Mississippi River to the Rocky Mountains.



Alex Morisey

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Forum

Justice Requires a Sword

Only in December did I see the August 1/15, 1985, issue of the JOURNAL and its Special Readers' Forum in response to my article, "The War Against Deterrence" (FJ 5/1/85). My Friendly critics are many and varied. Please accept this general reply.

Pacifism, as I understand it, is interested in peace and in improving the prospects for peace within the human family. Pacifism as a doctrine, however, cannot be as interested in justice without compromising itself. For justice within the realm of human things requires a sword, that is to say, outward weapons; and it requires political judgment, not a singular reliance on a moral absolute for all circumstances.

Friends have faith that their nonviolent witness (or, witness to nonviolence) in respect of God's Light in life will change the human heart and transform human nature. Here is an extreme difficulty for Friends: not all of nature is peaceful, nor all of human nature divine. To believe otherwise is to be unreasonable and uncandid about the natural world and, as far as human nature is concerned, to be idolatrous. That some human beings are vicious and would enslave others or kill them, Friends can only bemoan; they cannot practically prevent, for they have forsworn the required means, believing that such means are never morally acceptable for themselves. Friends would rather be enslaved than kill their oppressors, rather die than defend themselves; but in practice this also means that they would rather allow murder than stop it by force or punish it by death. This is faith become insensitive, become abstract, become indifferent to justice and freedom. It is faith that leaves the world to be governed by the most violent.

In their domestic lives Friends are more realistic than in foreign policy areas. They rely on law and the force of legislated laws. They make contracts, put locks on their doors, invest in securely guarded banks, obey and support police forces, and choose to live in well-governed cities. They may hope for a city someday without police, but they do not suppose one to exist or live as though their own were such a city.

Of the immediate subject of my essay, the policy of nuclear deterrence to prevent nuclear war, I agree with one of my Forum correspondents, Newton Garver: "Two political goals seem appropriate with respect to deterrence. One is to aim at stabilizing it, for the continuing absence of superpower war is devoutly to be desired. The other is to reduce both the level of tension and the

level of armament; for the dangers of present-day deterrence are awesome, and can in principle be reduced substantially without destabilizing deterrence." Our objective should be to grasp what is available to us in principle and press it into a safer practice.

I have learned much from those who wrote and I am glad I was able to provoke renewed reflection among Friends on such an important subject.

William E. Johnston, Jr.
Woodland Hills, Calif.

B & B Worth the Trip

In your September 1/15, 1985, issue you announced that members of Annapolis (Md.) Meeting have opened their homes for bed and breakfast guests as a means to augment their building fund.

My wife and I accepted this offer and spent a most enjoyable weekend with Matt and Elsa Mattila in Edgewater, Md. We found not only a hospitable home but also a slip for our small day sailer.

The Annapolis area has more to offer than just cruising on the Chesapeake. The town itself abounds with history and is a delight also for landlubbers.

I thank FRIENDS JOURNAL for reporting on this project.

Peter Florey
Haddonfield, N.J.

Candles for Peace

Why an International Year of Peace 1986? Probably few of us know. The president speaks of the MX missile as a "peacekeeper," the Strategic Defense Initiative as a "peace shield," but the U.S. government has made almost no response to the U.N. General Assembly's plea to make 1986 a time for "even greater contributions to promote peace and security on the basis of the United Nations Charter." The special U.N. Year of Peace Fund will get no official U.S. support.

Many other nations have made commitments. A preparatory committee and a IYP secretariat have been established. Some nations, following the example of previous commemorative years (when the United States was an active participant) have created national commissions to assist citizen groups and media personnel. Scores of international nongovernmental organizations are taking initiatives. For instance, the International Studies Association is planning a TV series on "Swords into Plowshares," and the International Peace Research Association has outlined a special study program on an "alternative security" system.

In June 1986, the U.N. will sponsor a major international conference in Paris on disarmament and development. This meeting is the culmination of a decade-long effort to assess the possibilities of

conversion of research, investment, and resources from weapons to the struggle for freedom from poverty, oppression, and disease. A U.N. expert committee under the leadership of Inga Thorsson of Sweden enlisted the help of scholars of many nations in producing a report which will be the key document for the Paris conference.

1986 could turn out to be just another year in which the U.N. continues its limited efforts for conflict resolution and for meeting human needs. It *could* be a year in which the superpowers and their allies turn toward cooperation rather than confrontation and seek common security through increasing use of international institutions. It should be a year for people all over the world to light candles: candles of compassion and hope; candles which could light a path toward the vision of freedom from fear their leaders promised 40 years ago.

R. H. Cory
Washington, D.C.

C.O. Addendum

The November 1, 1985, issue was excellent. The articles about conscientious objection are good resources for others who are thinking their way through the issue.

The listing of resources (page 22) is a good one. Our publication, *Words of Conscience*, was omitted from that list. The JOURNAL gave it a good review last year. It is designed to help a C.O. think through the issues.

Anne Friend's article, "A New Look at Conscientious Objection," could have been expanded to explore the responsibility we each have to stop war. For some it goes beyond advocacy of refusal to comply with the conscription laws, and might include efforts to change the laws, to provide assistance to those who have not complied with the draft laws, to disseminate information about conscientious objection rights, etc. In this one area two national organizations (CCCO and NISBCO) are fully occupied and still not doing enough to bring about change.

L. William Yolton
executive director, National Interreligious Service Board for Conscientious Objectors
Washington, D.C.

What's in a Name?

Many people are aware of the controversy over who wrote the great plays of Shakespeare. Were they written by Shakespeare, or by someone else using William Shakespeare as a front? Some wags say "Hamlet wasn't written by Shakespeare, but by another man with the same name."

Many Friends do not realize that Friends have a similar skeleton in the closet. According to the *World Book Encyclopedia*, Pennsylvania was not,

repeat *not*, named for William Penn, the great Quaker, but for another man entirely, another man with the same name. According to the encyclopedia, the king of England owed our Quaker William Penn a large sum of money. William, perhaps sensing that he was never going to see a single coin from the sovereign, said he would accept wilderness land in America for the debt. King Charles agreed, but required, as part of the agreement, that the wilderness plantation be named after a good friend of his, a recently deceased admiral of the Royal Navy who just happened to also have the name William Penn.

So Pennsylvania is named not for the Quaker William Penn who had such a great impact on America but for the king's dead friend, Admiral Sir William Penn—the other man with the same name.

Why did the Quaker, a convinced, practicing, and public pacifist agree to name his new plantation after an admiral? Did he think that people would be confused and think it was named after himself anyway? Was he being blackmailed? I do not know. I prefer to believe it was a matter of filial affection, since Sir William was Quaker William's father.

I write this as a light touch from Quaker history, and make no heavy morality play of it.

Paul B. Johnson
Thousand Oaks, Calif.



Meetings and Music

Thanks for publishing the articles on Friends and music by Susan F. Conger and Thomas F. Taylor (FJ 12/1/85). Both cast light on a topic which is controversial and seldom discussed publicly by Quakers. For me those articles caused reflection on several aspects of that topic.

First, there is an interesting passage in George Fox's *Journal* which I have never seen cited. That is his comment, "Oh, the brokenness that was amongst them in the flowings of life! So that, in the power and spirit of the Lord many broke out into singing together, even with an audible voice. . . ." I wonder if that reflected a common practice in those early days of Quakerism?



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Second, I would like to add to Tom Taylor's reference to the Evanston (Ill.) Meeting, two other groups which had songbooks on the benches in their meetinghouses and occasionally sang together in meetings for worship. They were the Irving Street Meeting in Washington, D.C., and the Lafayette Avenue Meeting in Brooklyn, N.Y. I was a member of both those meetings.

Third, it may be that Friends schools need to experiment more with ways of helping students to enter more quickly into the mood of worship in Quaker meetings. I recall when teaching at Friends Central that students came to meeting in the gymnasium immediately after recess—neither being conducive to worship. On a few occasions we used recorded music to help create a mood of worship as they entered the room. One particularly memorable meeting took place when we used the organ recordings of Albert Schweitzer in that way.

Fourth, for several years there has been an hour of hymn singing before meeting the first Sunday of each month in the Schermerhorn St. Meeting in Brooklyn for those who want to come. Usually the group stops singing five to ten minutes before the opening of meeting lest their hymns disturb some worshippers.

I hope others will comment on ways in which music is being incorporated into the life of Quaker meetings aside from the fairly common practice of a hymn or two at the close of the First-day school when it precedes the meeting for worship, the use of carols for a Christmas

celebration, and an occasional concert by a talented member. Such comments might be helpful to other Quaker groups.

Leonard Kenworthy
Kennett Square, Pa.

Each of us today, and each of the thousands of Quakers in earlier centuries, perceived God in a unique way. Quakerism has flourished because individuals have thus had the freedom to be searching. Each Quaker is given the liberty to be an authority for his or her own life, and to use acquaintances as a committee of clearness to minimize errors of judgment.

The December 1, 1985, issue on music has an elegant clarification of why earlier Quakers were disowned for playing harmonicas and why modern Quakers can accept music as matter-of-factly as language. However, music is not the only taboo which can be outgrown as individuals develop a holistic perspective on meaningful experiences. Let us encourage individuals to have confidence in their unique package of concepts for running their own lives. Each of us can be inspired by observing the totality of the lives of our Quaker friends. Such inspiration by observation is far more significant than the writings of Quakers of earlier centuries concerning music, diet, sexuality, recreation, reading, and other Quaker taboos. Instead of trying to judge whether the other person's behavior matches Barclay's morality

standards, let us be glorifying all of God's creation as transformable into helpfulness for humanity.

John R. Ewbank
Southampton, Pa.

School Records Sought

I am seeking information on a no-longer-extant Friends boarding school in Cockeysville, Md., which was functioning in the early 1850s. I am interested in discovering whether (and if so where) there are records of pupil attendance, dates, and as much as possible about what went on at the school—curriculum, daily life, manifestations of Quaker tradition, inculcation of Quaker ideas and lifestyle. One detail I do know about it which seems to me extraordinary is that it fostered dramatic representation to some degree.

I'm working on a noted creative artist and public figure (non-Friend) who was an adolescent boarder at the school in the early 1850s. I would like to fill out my view of him by discovering all I can about what sort of influences—intellectual, artistic, moral, and spiritual—were available to him at the school.

Can any Friends supply me with information or point me to sources of it?

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Friendly Words

Van Ernst compares traveling ministers and travel in the ministry in the 16th and 17th centuries and in the 20th, in order to examine Friends' attitudes on this issue today in **Inter-visitation: Travel Under Religious Concern, Quaker Heritage and Present Need** (19 pages, \$1.50). In **The Shape of Quakerism in North America** (20 pages, \$1.50), Ferner Nuhn, traces the development of various groups of Friends in North America, beginning with the Great Separation in 1827-28, as indicated on the accompanying chart. The writer then delineates other differences of theological opinions and conscience among the different groups of Friends, and finally describes their re-association and working together on concerns and testimonies. These pamphlets are available from Friends World Committee for Consultation, Section of the Americas, 1506 Race St., Philadelphia, PA 19102.

Books

The Spirituality of the Religious Educator

Edited by James Michael Lee, Religious Education Press, Birmingham, Ala., 1985. 189 pages. \$12.95/paperback.

Since Friends believe that every member has a ministry and that as a community we are all teachers and learners, then it follows that every parent, every First-day school teacher, and every person who ever talks to children or to adults about the great existential questions—even if disguised in simple language—is a religious educator. This book is thus extremely important to all Friends with an interest in quality education for spiritual growth. It can enable us to be aware of and to articulate our own spirituality. The editor of this excellent anthology introduces the book with these words: "When everything is said and done, the work of religious education is that of spirituality. The primary purpose of authentic religious education of every sort is to facilitate religious development in learners. This fact holds true whether

In **Widening the Circle** (15 pages, \$1), Agnita Wright Dupree describes her recognition of the central truth of Quakerism—an abiding sense of the presence of God, "a positive and life-affirming . . . mysticism." The concept of centering and seeking the light has a teaching and reconciling force as we widen the circle of love. **The Simplification of Life** (14 pages, \$.75) is one of the essays that make up Thomas Kelly's *A Testament of Devotion*, in which he puts forward the case for remaking our "life programs" with the guidance of promptings from God, for God "never guides us into an intolerable scramble of panting feverishness." The ways in which we meet the needs of others should arise from our love of God. These pamphlets may be ordered from the Wider Quaker Fellowship, 1506 Race St., Philadelphia, PA 19102.

Good Times, Bad Times: Idealism Is Realism, is the Gardner Lecture given to Canadian Yearly Meeting on August 14, 1985, by Gordon Hirabayashi. Gordon speaks with humor, gentleness, and determination about his experiences as an "enemy alien" during World War II. This 31-page pamphlet (no. 22) is available for \$4 from Argenta Friends Press, Argenta, B.C. V0G 1B0, Canada.

religious education is done in school by a schoolteacher, on a couch or chair by a counselor, or around the kitchen table by a parent."

Eight different authors focus their articles on the ways that religious education activities influence the spirituality of the educator. The book is divided into two parts, with the first part written by leaders in religious education. Their writings examine Protestant, Catholic, and ecumenical spirituality for the function of faith in the life of the religious educator. As teachers, we share empirically with learners the same seeking-into-mystery which we are attempting to teach; we never have all the answers.

The second part of the book lays out for us four of the many forms of spirituality that can be either "the axis" or a measure of our own spirituality: Western contemplative spirituality, Jesuit spirituality, Orthodox spirituality, and Eastern spirituality. Each of these paths has much to offer Friends. While I wish that there had been a chapter from both the Jewish and the Islamic traditions, I do recommend this book to individuals and to adult study groups. Through it we can all learn more about the complex dynamics that occur between teachers and students in their spiritual co-learning. Perhaps we can also increase our appreciation of one another's spiritual paths.

Cindy Taylor



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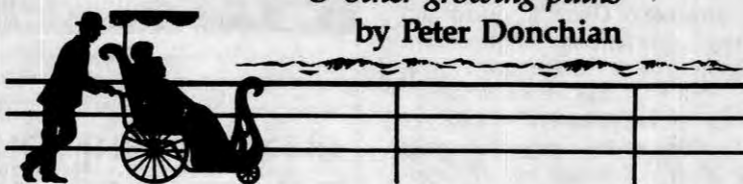
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Books in Brief

Inner Light: The Shaker Legacy. Photographs by Linda Butler. Text by June Sprigg. Alfred A. Knopf, New York, 1985. 88 pages. \$19.95/paperback. *Inner Light* is a work of art that treats its subject matter with dignity. The 58 photographs, text, and design convey a sense of the connections between the spirituality, aesthetics, craft, and everyday life of the Shakers.



© 1985 by Linda Butler

Through the Back Doors of the World in a Ship That Had Wings. By William Masland. Vantage Press, New York, 1985. 361 pages. \$14.95. As a young Philadelphia Quaker, Bill Masland fell in love with flying. He commuted by train and subway from Haverford campus to night school for would-be aviators, got his wings as a naval lieutenant, and was later hired by Pan-Am. Thus begins his story of what it was like in the early days, flying Martin and Boeing clippers to places known and unknown, literally through the back door of the world, opening up trade routes to China.

Sunrise and Shadow. By Arthur O. Roberts. Barclay Press, Newberg, Oreg., 1985. 98 pages. \$7.95/paperback. The directness and simplicity of Arthur O. Robert's poetry expresses a concern for the inward and outward lordship of Christ.

The Wild Garden: Making Natural Gardens Using Wild and Native Plants. By Violet Stevenson. Penguin Books, New York, 1985. 168 pages. \$12.95/paperback. More than 100 color photographs and many color drawings illustrate the great beauty and variety of wild gardens (the antithesis of planting flowers in a row). The author shows how using wild and native plants (bought, not scavenged) and shunning herbicides and insecticides can turn any patch of ground into a "natural oasis" that is pleasing to the senses, attractive to wildlife, and easy to maintain.

Jesus for Children. By William Griffin. Illustrated by Elizabeth Swisher. Winston Press, Minneapolis, Minn., 1985. 117 pages. \$5.30/paperback. The story of Jesus is told in brief vignettes and simple, modern language for children of all ages.

An Alternative Vision: An Interpretation of Liberation Theology. By Roger Haight, S.J. Paulist Press, Mahwah, N.J., 1985. 345 pages. \$9.95/paperback. This scholarly book interprets liberation theology in terms more universal than the narrow relationship to Latin America's poor—its usual explanation. In his interpretation of liberation theology in terms of methods of theology, concern for justice, the image of God and of Jesus, the writer shows its universality as the way of Christ for all Christians today, wherever they may live.

Women Who Love Too Much: When You Keep Wishing and Hoping He'll Change. By Robin Norwood. *Jeremy P. Tarcher, Inc., Los Angeles* (distributed by *St. Martin's Press, New York*), 1985. 266 pages. \$14.95. Written to help those who find that being in love means being in pain, *Women Who Love Too Much* explores why women find themselves repeatedly drawn into unhappy and destructive relationships—and why they struggle to make those relationships work. Through case histories and interviews, the author proves how powerfully addicting such relationships are, which is why they are so difficult to give up. She ends with a specific program for recovery and other sources of help.

Living the Truth in a World of Illusions. By William Sloane Coffin. *Harper and Row, San Francisco*, 1985. 120 pages. \$12.95. Each of the 23 chapters is based on a scriptural passage. William Sloane Coffin explains the Scripture and relates it to our lives today—to our sorrows, temptations, weaknesses, and strengths. We are helped to see ourselves more clearly in order to live lives more attuned to the best in us: that of God.

A Planet of Hope. By Robert Muller. *Amity House, Warwick, N.Y.*, 1985. 115 pages. \$7.95/paperback. This collection of aphorisms came to Robert Muller unbidden in the midst of his work at the United Nations or during meditation. Those who know the author understand that his great strength is in relationships. And in this book he seems to be speaking to someone; the pieces have an oral quality, a liveliness, and an interest in the listener that bespeak a person of great joy and reverence for and affirmation of life. Muller's list of four great virtues—gratitude, happiness, hope, and love—shows his basic optimism for the world. He writes for both meditative and activist people: "Have a dream and believe deeply in it. Strong dreams always come true"; "love is simply the joy of being fully what we are"; "each human being is a prism in which the whole universe is reflected"; and "loving peace is not enough. We also need a peacemaking vision, science, strategy, and action." The selections speak both in a universal and in a deeply private way.

Poets and Reviewers

Steve Burt is senior pastor of the North Hartland and White River Junction United Methodist churches in Vermont. A member of Albuquerque (N. Mex.) Meeting, Cindy Taylor is the religious education secretary of Friends General Conference. **Correction:** Leigh Tucker, whose poem "Storm" appeared in the 12/15/85 issue, was erroneously listed as still living in Sanford, Fla. Leigh died in 1983. The JOURNAL apologizes for its error.

Calendar

February

15-16—New Foundation Fellowship gathering at George Fox College, Newberg, Ore. Focus of the gathering will be on the message of George Fox and the early Quakers. Information may be obtained from Pattiebuff Bear, 464 S. 41st St., Springfield, OR 97478, or at (503) 726-9058.

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Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations. Directors, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends meeting, Sundays 11 a.m. Phone: 705-0521.

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 and Publications

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.

Three Hundred Years and More of Third Haven Quakerism, Kenneth Carroll. \$9.75 including postage. Molly Bond, treasurer, Claiborne, MD 21624.

Magazine samples. Free listing of over 150 magazines offering a sample copy—\$.50 a sample. Send stamped, self-addressed #10 envelope to: Publishers Exchange, P.O. Box 220, Dept. 216A, Dunellen, NJ 08812.

Sheep! Magazine. Learn wool crafts, spinning, sheep-raising savvy, and more. Free sample issue, write: P.O. Box 329, Jefferson, WI 53549.

Dinosaurs—original folk songs for entire family enjoyment. Life-affirming, non-patronizing, singable, songs by Prudence Ingerman Craig about life, love and troubles. Available in album or cassette. \$11.50 prepaid includes postage and handling. Dinosaur Music, Box 607, Alexandria Bay, NY 13607.

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.

Communities

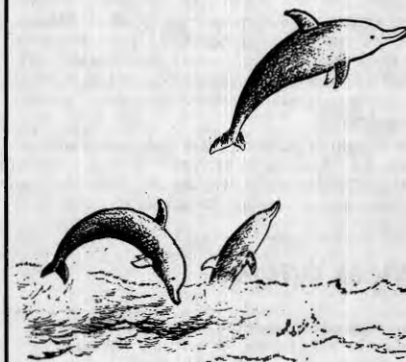
Interested in living in a Quaker community while studying or working in Manhattan? Penington Friends House, in the Gramercy Park area, is adjacent to the 15th St. Meeting and AFSC offices, and only 15 minutes from downtown or midtown Manhattan. Recently renovated and undergoing spiritual revitalization, 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.

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Two strong quilts of museum quality. Handmade in Indiana by Quaker lady about 1920. Red and white Pineapple and blue and gold Storm at Sea patterns, \$600 each. Benefit Cobscook Friends Building Fund. Call or write Harry Snyder, Box 20, Whiting, ME 04691. (207) 733-2062.

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Quaker, professional, single parent with two school-age daughters (no pets and no smoking) needs a two-bedroom apartment or house. Can exchange care-taking for reasonable rent. Excellent references. West Chester, eastern Chester County, western Main Line, Pa. Karen Murphy, (215) 692-4177.

Personal

Quiet room wanted by man 30, Los Angeles area. Some favorite writers: Cather, Sartre, Friere, Gorky. Like to break bread as working-volunteer-activist schedule permits. Can pay \$250. John (213) 396-9775.

Ca esas Ido. La kato regardas la muso. La muso regardas la fromago. La taso esas sur la tablo. Me drinkas teo de la taso. Me sidas ye la tablo. Me skribas letro. To learn Ido, please write Tom Todd, 3709 West Main, Kalamazoo, MI 49007.

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

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

Do You Love Your Work?

Writer/researcher wants to correspond and/or teleconference with persons who love their work and who also

- consider it their "play," even though hard or requiring full focus.
- feel their work "fits" them, feel they and their work "belong together," feel in right relationship with it.
- feel called or dedicated to their work as in the old-fashioned, "vocational" sense.

If you relate to these qualities, whatever your work is, and would like to participate in a confidential, quiet study, please write a letter stating (a) what is your work, (b) how you feel about it, (c) how you came to select the work, and (d) something about yourself—what kind of personality you are: reflective? extroverted? cerebral? etc. Please write legibly, or print, to: Boxholder, P.O. Box 1, Stewarts Point, CA 95480. Also, please say if you'd be willing to be phoned, the best time to reach you, and your number if a call is permissible.

Positions Vacant

Director of Business Services: Reports to the Vice President for Finance and Administration. He or she will have responsibility for non-academic personnel practices of the College, staff benefits and insurance, properties management, and services such as central receiving, telephone, word processing, and duplicating.

Qualifications include: appropriate experience in handling the business services of a complex organization, preferably in the nonprofit sector; bachelor's degree with advanced degrees preferred; ability to work well with a wide range of co-workers in a higher education setting, with sensitivity to shared decision making in an institution with Quaker heritage.

Haverford College particularly encourages applications from women and minority group members. A letter stating interest in the position, salary requirements, and listing three references should be sent by February 14 to G. Richard Wynn, Vice President for Finance and Administration, Haverford College, Haverford, PA 19041. AA/EO employer.

Small Long Island Friends school (K-6) seeking director beginning July 1, 1986. Send resume to: Search Committee, 550 Post Ave., Westbury, NY 11590.

Housekeeper companion for elderly woman Friend who needs assistance with cooking, marketing, transportation. Home in country near Kennett Square, Pa. Live-in necessary. References. Living expenses plus salary. Write FRIENDS JOURNAL Box W-787.

Pastor wanted. Starting July 1, 1986, in a small rural Hudson Valley community 75 miles north of New York City. For details contact Jerome Hurd, P.O. Box 409, Clintondale, NY 12515.

New Friends elementary school seeks a Director/Teacher and a Teacher. School owned by Adelphi Meeting (suburban Washington), opening in September 1986, grades K-3. Applicants should be creative, dynamic, and organized, with experience in elementary education and/or Friends schools, comfortable with Quakerism and Quaker consensus process. Salary/benefits negotiable. For information and application, send inquiry letter and resume by February 28 to Search Committee, Friends Community School, 2303 Metzger Road, Adelphi, MD 20783.

Pastoral leadership needed. First Friends Church, 250 members, caring community, IYM-FUM affiliation. Send resume to: P.O. Box 557, Marion, IN 46952.

Homemaker needed for older Bucks County, Pa., Quaker woman with interests in various peace concerns. Help prepare meals, light cleaning. Some secretarial skills preferred. Local room and board possible. Box FRIENDS JOURNAL W788.



FRIENDS ACADEMY

A Quaker-affiliated, co-educational country day school including over 690 students in grades pre-kindergarten through 12. A strong selected student body, made diverse by our cosmopolitan community and a generous scholarship program, is nurtured by a full- and part-time faculty of 75. Friends Academy, which is over 100 years old, seeks to provide demanding, somewhat traditional but lively, college preparatory, academic, athletic, and activities program within a friendly, supportive atmosphere. Each year we usually seek one or more top-rate beginner or experienced and versatile teachers who are strong in the classroom and competent and willing to coach boys' and girls' team sports. We seek teachers who can command the respect and affection of young people and colleagues. Write to Frederic B. Withington, Headmaster, Friends Academy, Locust Valley, NY 11560.

Retirement Center

Friends House. Fifty apartments, meals, pets, personal assistance, and health care in friendly, lively communal center close to cultural and commercial amenities. 684 Benicia Drive, Santa Rosa, CA 95405.

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."

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

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Counseling-psychotherapy for individuals, couples, and families in the privacy of the home. Visiting Home Therapists Association. (215) 543-7525.

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

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Thinking of moving to Bucks Co., Pa? Call Howard Lunin at WEICHERT CO. REALTORS. For information, (215) 345-7171. Member Doylestown Meeting.

Summer Camps

New, 1986, at Friends Music Camp (formerly called Friends Music Institute): Age range extended to include ages 10, 11. Write FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

Journey's End Farm Camp is a farm devoted to children for eight weeks each summer. Cows, calves, burros, chicks to care for. Gardening, swimming, fishing, nature, ceramics, shop. A wholesome, supervised program centered in the life of a Quaker farm family. For 35 boys and girls, 7-12 years. Ralph and Marie Curtis, Box 136, Newfoundland, PA 18445. (717) 689-2353.

Chamber music, canoe trip, production of musical, challenging discussions—at Friends Music Camp (formerly Friends Music Institute). FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

Summer Rentals

Enjoy the White Mountains in a cabin with electricity, running water, fireplace, swimming, hiking. Lucille Koenig, Thornton, PA 19373. (215) 459-0742.

Shelter Island: Furnished, 3 bedrooms, 2 baths, living, dining, electric kitchen with dishwasher, washer, dryer, study, 4 skylights, screened porch and deck. Ground floor ramped for disabled. Water view. Overlooks Friends meeting site. Friends meeting group/s, family/ies ideal. Memorial Day to Labor. \$8M. (516) 747-6092, evenings, weekends, or 6 Butler Place, Garden City, NY 11530-4603.

Adirondacks. Housekeeping cabins on natural, living lake. Swim, boat, fish, hike, bike, play, study. (215) 922-8975 or write Dreby, Cranberry Lake, NY 12927.

Wanted

Can you help this young man? Experienced milker and farmhand looking for work on a dairy farm. He has a learning disability but learns farm routines well. Willing to work for small stipend plus room and board on a farm where there are kind and patient people. Excellent health, 21 years old. If you can help or know someone who can, please contact Bain or Marj Davis, RD 2, Box 114 A, Middletown, NY 10940. (914) 462-9266.

Meetings

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

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

CANADA

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

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

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

COSTA RICA

MONTEVERDE—Phone 61-18-87.

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 37-49-52 evenings.

HONDURAS

TEGUCIGALPA—Second Sunday 9:30 a.m. and when possible. Calle Cedro Real No. 2727 Colonia Los Costanos. 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. 705-0521.

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. CBC, 1519 12th Ave. S. C. Boadway, 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.

HUNTSVILLE AREA—Unprogrammed meeting for worship at Serendipity. 525 Yarbrough Rd., Harvest, AL 35749. John Self, clerk. (205) 837-6327.

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, 7½ miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3729.

PHOENIX—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix 85020.

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 Elfrandt, 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.

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

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

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

YUCCA VALLEY—Worship 2 p.m. Church of Religious Science, 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: 777-3799.

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

FORT COLLINS—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.

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 889-1924.

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.

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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., First-day school 10 a.m. 2 mi. S. of Dover. 122 Camden-Wyo Ave. (Rte. 10) 284-4745, 697-7725.

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

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

NEWARK—Worship, Sunday, 10 a.m. Phoenix Community, 20 Orchard Rd. (302) 368-7505.

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

WILMINGTON—Worship 9:15, 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—Sunday 10:30 a.m. (904) 768-3648.

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

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

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: 977-4022.

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) 638-9346 or 1200.

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

Hawaii

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

MAUI—Friends Worship Group. Please call Mr. and Mrs. Gordon Daniells, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or Alice Walker, 579-9124, 9 Kaiholo 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.

MOSCOW—Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11 a.m. Sunday. Childcare. (509) 334-4343.

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

Illinois

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

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

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

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

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

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

DOWNS 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. (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 Mig 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 1/4 mi. S., 1 mi. W. 478-4218.

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

MARION—Unprogrammed 11:00 a.m. Call 662-0403, 674-9623.

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

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk: 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. Ames Meetinghouse, 427 Hawthorne Ave. Information: (515) 292-1459, 292-2081.

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

GRINNELL—Worship 12:30 Sundays (September-May). Varies in summer. (515) 236-8398 or 236-7002.

IOWA CITY—Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Co-clerks: Charles DuMond and Steve Fox, 351-3527.

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 11 a.m. 546 Bienville St. Co-clerks: Nancy Kirk (504) 766-7602, Jenise Nicholson 383-9681.

NEW ORLEANS—Worship, Sundays, 10 a.m. 7102 Freret 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.

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: Peter Keenan, 263 Great Road, Maynard. 897-8027.

AMESBURY—Worship 10 a.m. 388-3293, 388-3647.

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: 272-9118.

CAMBRIDGE—Meetings, Sundays, 9:30 and 11:30 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 Edmands 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 at 10 South St.

NEW BEDFORD—Meeting for worship and First-day school plus child care at 10 a.m., Sundays. Occasional potlucks and/or discussions, 5:30-8 p.m., first and third Wednesdays at meetinghouse, 83 Spring St. Clerk: Elizabeth Lee. 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—First-day meeting 10:30 a.m. Call 341-9404, or write 4011 Norfolk, Detroit, MI 48221, for information.

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

GRAND RAPIDS—Worship and First-day school 10 a.m. 25 Sheldon St. SE. (616) 363-2043 or 454-7701.

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

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

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day school 10 a.m., semi-programmed meeting 11 a.m. 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: Lydia S. Willits (603) 868-2629 or write P.O. Box 98, Dover, NH 03820.

GOVIC—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: Julia Childs. (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.

BURLINGTON—Meeting for worship 10:30 September through May. Broad St. near High.

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

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

CROWPELL—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 CROWPELL.

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

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

MONTCLAIR—Meeting and First-day school 11 a.m., except July and 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 10 a.m.) Main Shore Rd., Rte. 9, Seaville. (609) 624-1165.

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. 522-0672.

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.

AMAWALK—Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35 Yorktown Heights. (914) 763-5607.

AUBURN—Unprogrammed meeting 1 p.m. 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 and First-day school 10:30 a.m. Rte. 120 Quaker Rd. (914) 737-9089 or 238-9202.

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

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

EASTON—Unprogrammed worship and First-day school 11 a.m. Rte. 40. 664-6567 or 692-9227.

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

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

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

HUDSON—Meeting for worship 10 a.m. first and third Sundays. 343 Union St. 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 Shelte 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, second and fourth Sundays 10:15 a.m. (914) 255-5678 or 6179.

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

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

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

BEAUFORT—Worship group; 728-7338, 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—Raleigh Friends Meeting, unprogrammed, (919) 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).

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 High 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—Green Country Friends Meeting, (unprogrammed) FGC/FUM, 5 p.m. worship, 6 p.m. potluck, 7 p.m. forum each First Day. Call for location (918) 366-4057.

Oregon

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

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

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

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

SALEM—Friends meeting for worship 10 a.m. Forum 11. 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. 1/4 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.

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

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

DOWNTOWN—First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 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 Pennsylvania 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.

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

HARRISBURG—Worship 11 a.m., First-day school and adult education (Sept. to May) 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. (814) 643-1842 or 669-4408.

INDIANA—Unprogrammed worship group. 349-3338.

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

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

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

LANSLOWNE—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-BETHEHEM—Meeting and First-day school 10 a.m. On Rte. 512 1/2 mile north of Rte. 22.

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

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

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

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

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

MEDIA—Worship 11 a.m. (10 a.m. June-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 Gorton, (717) 458-6431.

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

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

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

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

PENNSBURG—Unani 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 Waln Sts., 11 a.m.

Germantown Meeting—Coulter St. and Germantown Ave.

Green Street Meeting—45 W. School House Lane.

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

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

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

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

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

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

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

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

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

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

WILLISTOWN—Worship and First-day school 10 a.m. Goshen & 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.

MEMPHIS—Unprogrammed meeting, child care, 11 a.m. Clough Hall, Room 302, Rhodes College. 767-4956.

NASHVILLE—Meeting and First-day school 10 a.m. 2804 Acklen Ave., (615) 269-0225. Steve Meredith, clerk, 2804 Acklen Ave., Nashville, TN 37212. (615) 889-7598.

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

Texas

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

AUSTIN—Forum 10 a.m., worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square. Jennifer Riggs and William Walters, clerks, 452-1841.

BRYAN/COLLEGE STATION—Unprogrammed worship 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. (915) 544-6724.

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. Campus Christian Fellowship, 1315 E. 700 N. Call Al Carlson 563-3345 or Allen Stokes 752-2702.

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

Vermont

BENNINGTON—Worship, Sundays, 10 a.m. Old First Church barn on Monument Circle at the obelisk. (802) 447-7980 or (802) 442-4859.

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

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

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—Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 765-6404 or 455-0194.

CHARLOTTESVILLE—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.

PULLMAN—See Moscow, Idaho.

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—11 a.m. on Sunday; First-day school, first and third Sundays; business meeting and potluck, third Sunday. Friendship Room #223, Garlow Building, 354 High St., Morgantown, WV 26505. 265-0018, 599-3109. Clerk: Judy Rodd, Rte. 1, Box 78, Moatsville, WV 26405.

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 Willevier, 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) 233-5804 or write P.O. Box 403.

Wyoming

CASPER—Unprogrammed worship in Friends' homes at variable times. Phone Sharon Hiltner at (307) 234-7028.

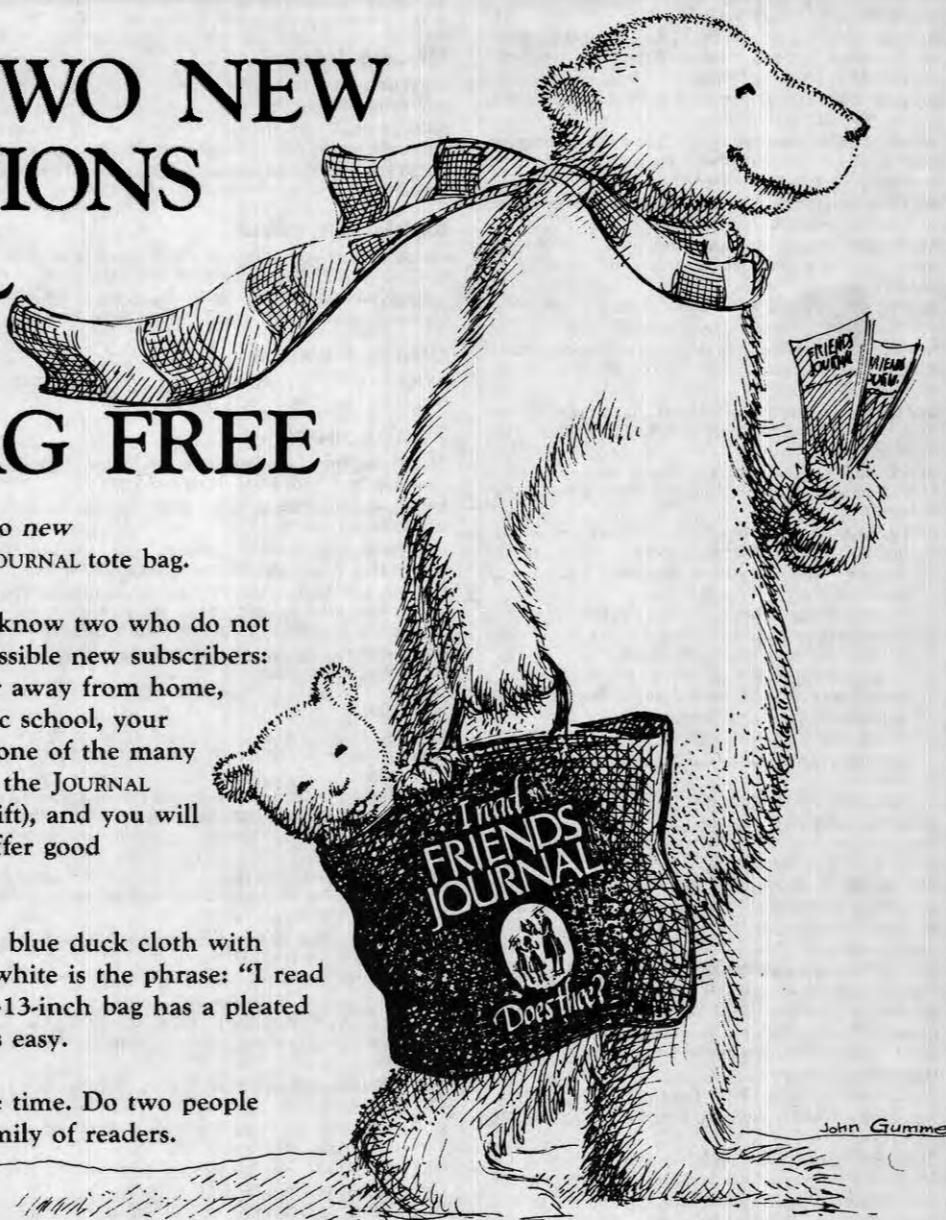
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