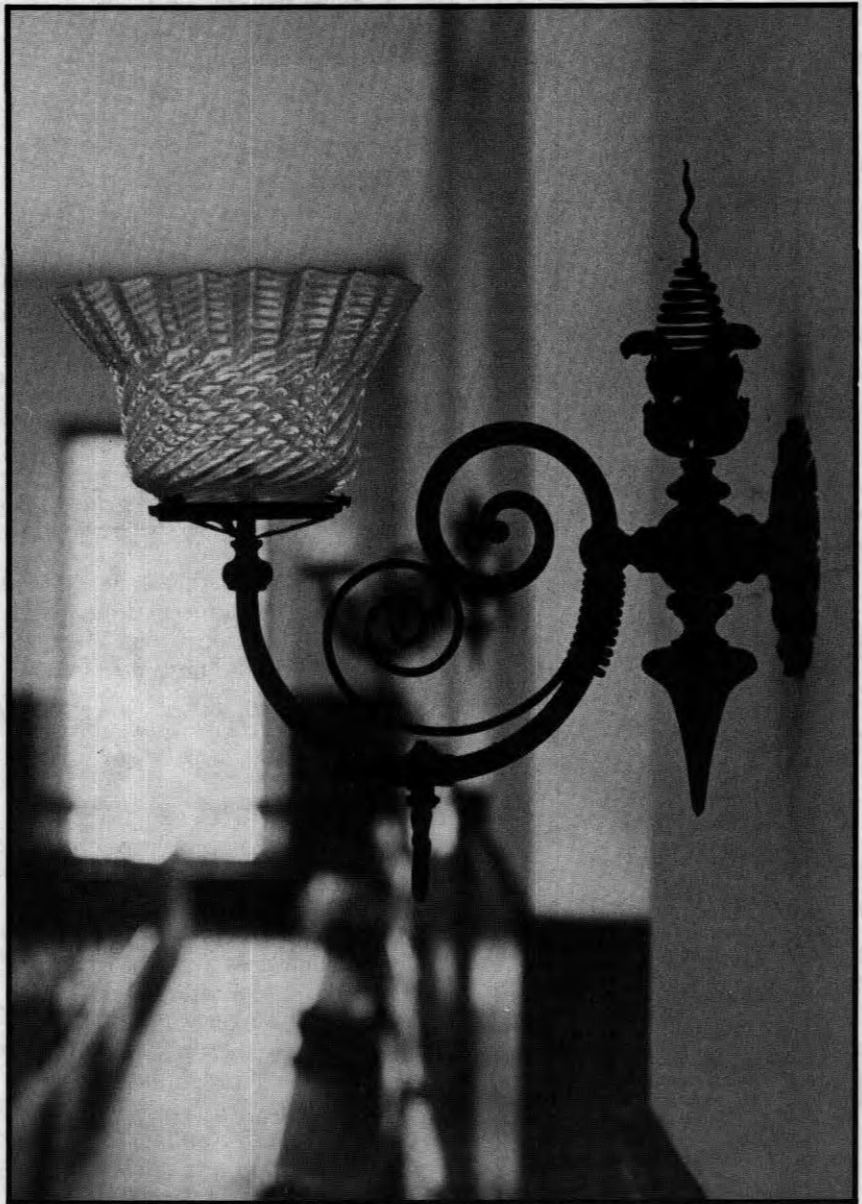


March 1, 1986

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

In the rush
and noise of life,
as you have
intervals, step home
within yourselves
and be still.



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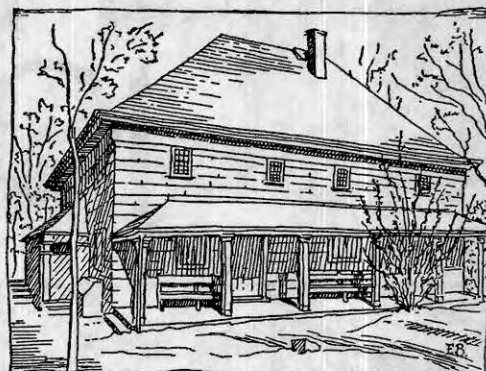
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Cover photograph by Theodore B. Hetzel.

The cover quote has been attributed to William Penn, but we have our doubts.

Does anyone recognize the author and source?

Among Friends: Simply Stated

Several of the articles in this issue of the JOURNAL relate to the subject of membership in the Religious Society of Friends. How do we as Friends reach out to attract new members? For those of us who are Quakers, what were some of the reasons we became members? How important is pacifism in our lives?

One of the contributors to the issue, Anthony Manousos, describes a fascinating encounter between Quakers and Buddhists. I am sure that many of us have found strength from such association with other religious groups. I have enjoyed attending Catholic mass with my wife, particularly at Christmas and Easter. She in turn likes to experience the Quaker way of worship by occasionally attending meeting with me.

Sometimes I receive deep insight into my own Quaker beliefs through the words of others from very different religious backgrounds. Recently, for instance, I was introduced to a lovely book entitled *The Song of the Bird* written by Anthony de Mello, a Jesuit priest. It is a collection of brief stories which are wonderful to read, reflect on, and apply to one's life. One of my favorites tells of a tourist from the States who went to visit a

Polish rabbi named Hofetz Chaim. As he entered the rabbi's home the traveler was startled to discover only a simple room filled with many books but with very little furniture—just a table and a bench.

"Rabbi, where is your furniture?" asked the tourist.

"Where is yours?" replied Hofetz.

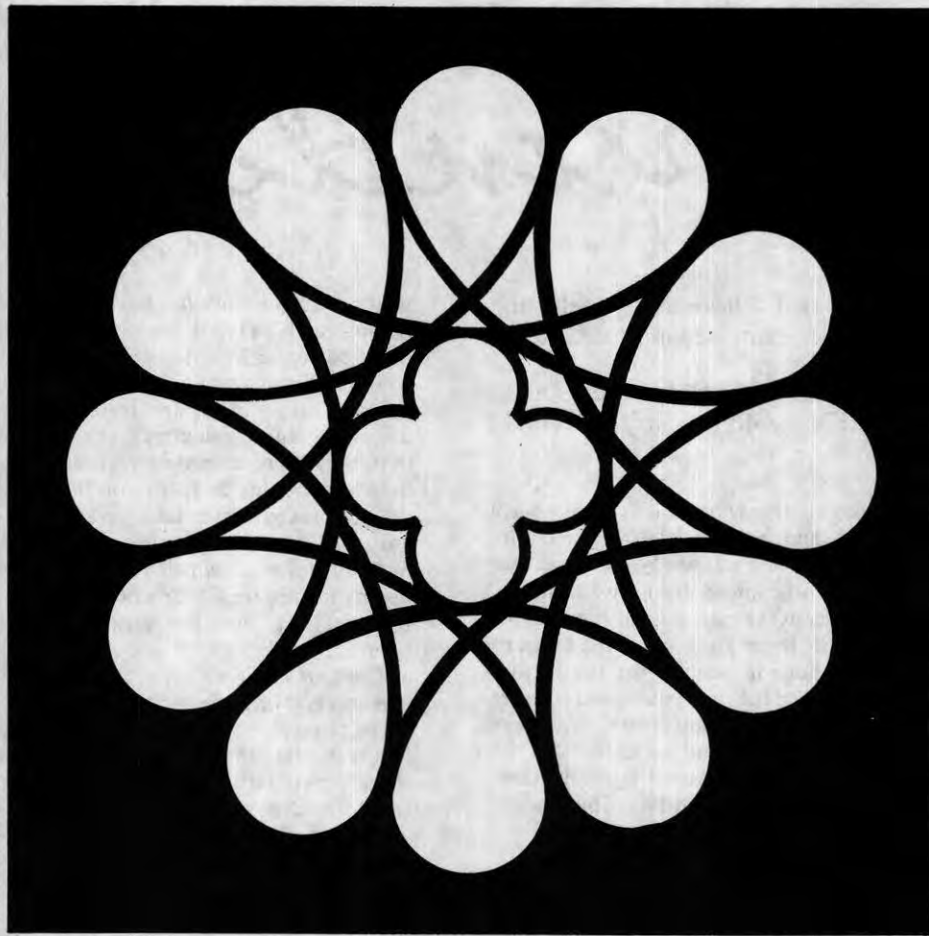
"Mine? But I'm only a visitor here. I'm only passing through," said the American.

"So am I," said the rabbi.

I am reminded of John Woolman, who wrote in his journal of "a way of life free from much Entanglements . . ."

Vinton Deming

Our apologies to librarians and others who keep bound volumes of FRIENDS JOURNAL. In the November and December 1985 issues we mistakenly wrote "Volume 30" on the Contents page instead of "Volume 31." The issues for the present year should read "Volume 32."



Meeting for Eavesdropping

by Mary Hoxie Jones

One Sunday recently, the Friends meeting on the south coast of England which I was visiting turned up to find its meeting place locked. It usually shares the premises with a Sunday school, which for some reason was not being held. We stood outside in rather chill October air while various people went in search of the key. Meanwhile a would-be visitor joined us, hoping to try a Quaker meeting; her local church service, she said, was not bringing her the spiritual satisfaction she wanted.

No one could find the key, but the

Anglican church nearby offered us the use of their "upper room," which offer was gladly accepted. The visitor decided to go home and not risk a possibly chilly room. We went into the church and filed past the congregation, which was listening to one of Paul's Epistles, up a very steep staircase which looked as though it ended in the pulpit but actually led into a small room—with a heater—where we sat in a circle. I was facing a large round window and crucifix.

As we settled into worship, thankful to be sitting down and getting warm, we realized that even with the door closed we were able to hear every word spoken. The vicar had started his sermon, dealing with the problems of the Third World; he spoke for a long time, during which it was impossible for us to "center down" on any other topic. Finally one Friend felt we should follow the usual meeting and started to read one of the Advices.

Her neighbor quickly suggested, "Wait till the hymn!" So during the hymn we heard one of the Advices—the hymn was "Glorious Things of Thee Are Spoken." Then we heard it was the last hymn before Communion. Obviously we couldn't clamber down the steep steps during that, so we continued to sit in silence, part of—and yet not part of—the Communion. We could hear the commands—"Take this bread . . . take this wine." Finally it was finished. We shook hands, had a few notices, arranged to leave a contribution to the church, and went home to a Friend's house for coffee.

We were glad our would-be visitor had not stayed. She would not have learned much about Quaker worship—the church service, heard in bits and pieces, would not have been very rewarding either. Fortunately one Friend had secured her name.

For two of us the hybrid church/Quaker worship had some meaning, we decided as we discussed it later. It was a shared experience—the church had welcomed us; we had felt a part of a larger group who were performing a ritual which meant much to them, if not, perhaps, to us; and yet, as the continual talk and music prevented us from centering down we were almost forced to join in with them. We were forced to think about Communion—its meaning for them and for us—and we had been given more than warmth and shelter. We had been given a time of worship of unexpected dimensions. It had been hard work to center down, but once achieved it had brought a great sense of a real belonging to a wider world. Not only the Third World we heard about but a world of searching and finding. □

Author of several books, including three volumes of poetry, Mary Hoxie Jones has spent many years sorting and collecting the papers of her father, Rufus Jones. She is a research associate at Haverford College and is a member of Haverford (Pa.) Meeting. Her article first appeared in the November 22, 1985, issue of the Friend.

Dear Friends,

Please accept this letter as a request for membership. I consider myself a Quaker in that I am a seeker after the Light. I have read and studied the history, beliefs, and practices of the Religious Society of Friends. I have regularly attended Beacon Hill Meeting in Boston since April 1980 and have served briefly as a member of the meeting's committee on peace and social concerns there. I have regularly attended Atlanta Meeting since August 1981.

I came to Atlanta looking for the opportunity to work in a Friendly manner with a compatible group of people. In the two years before I left Boston, I struggled intensively with myself and others on issues of honesty, equality, and peace—especially as those basic principles related to my work there with the state health department. I saw finally, after much soul searching and painful effort, that I must leave my job and find another context in which I could work in good conscience.

After I reached that conclusion, I found myself desperately afraid of the economic consequences it implied. That realization somehow paralyzed me and left me shaken. After some time I got up the courage to go to Beacon Hill Meeting, not knowing a soul there, to try to find the support and community I so desperately needed. What I found was, quite simply, love, compassion, and generosity. I also found, much to my surprise, the healing grace of God both in the stillness of silent worship and in the individual Friend's efforts to help.

My God is not at all consistent with the violent and sternly authoritarian male image I was shown as a child in the Presbyterian church. For the first time in my life I can use the word *God* to describe the spirit I do believe in. I can read past that forbidding character in traditional prayers and religious works to see the concern for people, for justice in the present, and for right sharing of

A member of Atlanta (Ga.) Meeting, Janet Minshall Roache coordinates refugee resettlement for Lutheran Immigration and Refugee Services. She was named for Janet Lind, a circuit-riding Quaker minister who was one of her forebears.

resources that I have always felt, and can now see expressed in those texts as well.

Isaac Penington, 17th-century Quaker, wrote in the *Account of His Spiritual Travel*:

I thought, this is it—this is what I have waited and searched after from my childhood, who was always near me, and had often begotten life in my heart. . . And then in the melting and breaking of my spirit, I was given up to the Light to follow, both in waiting for the further revelation of the seed in me, and to serve in the life and the power of God. I have met with my God and the Light hath not been present with me without salvation, but I have felt the healing dropped upon my body and soul.

Those words aptly describe my experience; I felt renewed and able to face what I had to do.

In requesting membership here in Atlanta, I do not intend to self-righteously reject my past affiliations and efforts except insofar as I've fallen short of achieving what I'd hoped.

Most of the people I've worked with on issues of civil rights, in the anti-war movement, and in the women's movement, as well as in related community organizing efforts, were what has generally been described as the "New Left." For many, politics took the place of religion in much more than a superficial way. A. J. Muste, in a Pendle Hill pamphlet, described his organizing activities in the '20s and '30s:

My experience is among those who are considered "unbelievers." Some of my fellow Quakers are unable to understand

why so much of my life has been spent among such persons and groups, and more particularly why, at one period, I counted myself among them. . . . It was on the Left . . . that one found people who were truly "religious" in the sense that they were completely committed, they were betting their lives on the cause they embraced. Often they gave up ordinary comforts, security, life itself with a burning devotion which few Christians display toward the Christ whom they profess as Lord and the incarnation of God. . . .

The Left had the vision, the dream of a classless, warless world, as the hackneyed phrase goes. This was also a strong factor in making me feel that here, in a sense, was the true church. Here was the fellowship drawn together and drawn forward by the Judeo-Christian prophetic vision of a new earth in which righteousness dwelleth.

As the "New Left" got older, the vision dimmed and the dream dissipated into sectarian rhetoric. What had been the joyful discovery of the possibilities of love and cooperation turned into the bitter realization of just how much a part and product of our society we were. We found reasons and justifications, and we fell apart from one another.

A. J. Muste described a similar process in the development of Christianity:

The now generally despised Christian liberals had had this vision. As neo-orthodoxy took over the vision was scorned as naive and Utopian. "The Kingdom" was something to be realized only "beyond history." . . . The liberal Christians were never, in my opinion, wrong in cherishing the vision. Their mistake, and in a sense their crime, was not to see that it was revolutionary in character and demand revolutionary living and action of those who claimed to be its votaries.

People have to find the way into a radically new world, to become a "new humanity," or perish. If we are true at such a juncture to the seed of love which is in us, that light of faith which neither inner nor outer storms have put out, then we shall be loose and experimental. We shall set less and less store by the world's

What I found was love, compassion, and generosity.

gift of money, success, respectability, comfort . . . and we shall then truly live in the Society of Friends.

Following Muste's line of thought, I shall try to be loose and experimental in following the Light. If the past is any indication of the future, what I do and say may at times cause discomfort, seem not quite respectable, go beyond the bounds of general acceptability, and be

For the first time in my life I can use the word God to describe the spirit I do believe in.

contrary to common notions of what is "good form," "cool," or "shrewd."

I will work as a Quaker with anyone I can find who still has a piece of that prophetic vision, that naive dream of brotherhood and sisterhood in a classless, warless world.

Mildred Binns Young has summarized my thoughts in *What Doth the Lord Require of Thee*:

The Quaker doctrine of the Inner Light, implying the unlimited responsibility of every soul, and the responsibility that each soul bears to any other soul, sheds intense illumination on the goals, the methods, the assumptions, and the values of our society. It does not let us rest in postures of conformity. I think there never has been a time when it did. Jesus had to die—there was no place to fit him in. Before him stretches a long line of those who could not be fitted in, and after him another long line, down to ourselves. □

Janet M. Roache

FRIENDS JOURNAL March 1, 1986



On Welcoming Visitors

by Jane C. Frohne

Not too long ago, Friends made headlines in the *Wall Street Journal* with an article that focused on declining membership and the importance of outreach. The article emphasized the problem of getting the word out that the Religious Society of Friends exists. To see results, however, we must go further. Clearing obstacles

A member of the Ministry and Oversight Committee of Anchorage (Alaska) Meeting, Jane C. Frohne is a social worker at a Salvation Army emergency shelter in Anchorage.

to that initial visit to a meeting and doing what we can to make it a pleasant and meaningful experience are also important.

During the summer of 1985 I had the unique opportunity to be a newcomer once again. While traveling by car across the United States, I visited Friends meetings whenever and wherever possible. By summer's end, I had been to meetings in the Midwest, New England, the East, the South, the West, and the Northwest.

Some meetings seemed to exude welcome. In these, centering down was relatively effortless and I was soon drawn

into that magical connectedness which is the essence of a deeply moving Friends meeting. In others, I felt almost like an intruder and found centering difficult. Yet I am sure they all meant to be hospitable. Certainly at home in my own meeting it had not occurred to me that guests might require special attention.

On the trip I was exposed to a variety of approaches for dealing with visitors. Being homesick, I found myself often comparing them with the practices of Anchorage Friends Meeting, thousands of miles away in Alaska. Sometimes I realized that Anchorage visitors must also encounter the same obstacles. Often there were new ideas to carry back home. From these, I developed the following list of low-budget, low-effort actions a meeting can take to help visitors:

1. Make sure seekers know your meeting exists by listing a contact telephone number under "Churches" in the *Yellow Pages*. The telephone book is the only resource many people have.

2. Ascertain that the contact person is able to give accurate directions to the meeting place. This may seem obvious, but more than once it proved to be a real problem.



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3. Post a sign outside the meeting place. While groups with their own meetinghouses routinely use signs, those which meet in private homes or multi-use buildings often do not, despite the increased need for doing so. Follow the example of Asheville (N.C.) Meeting, which posted a portable sign by their entrance to a YWCA also used by another religious group. In large multi-use buildings additional signs inside are appreciated. (One meeting used part of another

denomination's building and not only were there no signs leading the way, but it took me ten minutes to find someone who could direct me.)

4. Greet visitors at the door. This reassures them of being in the right place and truly welcome.

5. Post a brief notice in the entryway introducing newcomers to Quaker worship. This cuts down on impatient waiting for "something" to happen.

6. Ease the discomfort of introductions. In a very small meeting everyone could give their names. In large groups regular attenders and members could wear name tags. When the time comes, introductions could move around the room by sections to avoid the confusion of several guests rising at once. Also, since it normally takes a few moments before the first visitor gets the nerve to speak up, a friendly way to start is with personal introductions by those who brought a guest or met a newcomer before meeting.

7. Ask visitors to sign a guest book. This signals that their presence is important. It is also an efficient way to obtain their addresses in case anyone needs to contact them later for information or to pass on a message. Be sure to provide a pen and a column for comments or suggestions. In addition, you could follow the lead of Friends Meeting of Washington, D.C., which sends brief notes to its visitors.

8. Adopt the "red cup" tradition. The Mountain View Meeting in Denver, Colorado, encourages anyone in need of special attention to choose a red cup during the social time after worship.

9. Provide a "Friend in the foyer" to answer newcomers' questions. Then there will be at least one person they can speak to when everyone else seems busy.

10. Be friendly! Include guests in your conversations. If it is their first meeting, ask if they have any questions and how they heard about Quakers. If they express interest in a special concern of someone present, introduce them. Each new contact increases their involvement and the likelihood that they will return.

These are ten small ways Friends can encourage visitors to attend. If individual meetings make the time and effort to welcome seekers warmly, the Religious Society of Friends as a whole could experience a surge in membership rates. All it takes is a little hospitality. □

The Way

by Michael Fears

Why do you go to Quaker meetings, Dad? You don't believe in God." Thus my daughter a few days ago brought to a head something that has been occupying my mind over the last few weeks. I have been attending Quaker meetings (with continuing enthusiasm) for nearly three months, and yet I have always presented myself to my family and friends as a humanist, a socialist who believes that our own human nature is our greatest hope. I agreed with Jean-Paul Sartre when he said, "Man is the being whose project it is to be God." Even if a sentient Being does exist, our own ability to create and destroy has made this Being at best irrelevant and at worst, absurd.

So what has changed? In a sense nothing, and if I did still proclaim myself as an atheist I'm sure I wouldn't be the only attender at Quaker meetings who does. But in another sense everything has changed, and it is this new understanding I have of that which is not human in the human experience, that I would like to share now.

In spite of always believing in the need to confront rationally our human nature, and not to be affected emotionally by that which we cannot control—such as tradition, royalty, or any other "irrational" authority—I have also always loved the power of great art to transcend the mundane, to introduce a quality of being alive that reason alone cannot touch. I am sure I am in the company of many so-called atheists in gaining a sense of the spiritual in, for instance, Chartres Cathedral or a Bach Passion. Over the years I have come to value and rely on this spiritual dimension to my life, without wanting, or apparently needing, to work out exactly what I was getting from it.

Michael Fears's article first appeared in the August 1984 issue of Quaker Monthly, the magazine published by Quaker Home Service in London.

Experience Worship

But what I did always find difficult to make sense of was the notion of the God to whom these works of art were dedicated. Like most of us I suppose, I grew up with the Old Testament image of an old man with a long white beard, and the New Testament one of a man/god creating miracles, both of which my subsequent rationalist education taught me to reject as so much psychological self-deception.

So what was happening? Why did I receive spiritual comfort from artistic representations of the inexpressible if there were nothing there except the works of art themselves? Was I deluding myself, turning art into a religion, being bemused by shadows and mistaking them for a real thing—whatever that was?

“Why do you go to Quaker meetings, Dad? You don’t believe in God.”

In an attempt to find a way out of this quandary I started to experiment with Buddhist meditation. Here, it seemed, was a way of coming closer to the spiritual center of myself, of casting off that which was not essential and real in my own nature. More than anything I appreciated the silence that is so much a part of Buddhism. As in walking into the

majestic calm of a medieval cathedral, here was a medium I could recognize as home. And, perhaps most valuable of all to me a couple of years ago, being a Buddhist didn’t involve believing in a God. It was the nearest thing to an atheist religion I could find.

I tried various Buddhist groups, meditating alone or at organized retreats, for a period of nearly two years. I gained a lot from that experience, but increasingly came to feel there was something “wrong” in the inward looking, almost “ego-tripping” type of meditation that Buddhism represents (or at least is represented by, here in the West). We all sat waiting for our own liberation, presumably hoping that when it comes we will be able to act more positively, be enlightened as to the suffering in the world, and be able to do something about it. But in the meantime we looked inwards and stared lifelessly at our own souls.

This was silence, yes, but it was not the collective silence that I had known in music or churches. We could not share that silence as I had always believed I was sharing with other people who were touched in art by what I saw as the spiritual dimension to life.

I was not fully aware of all this until—yes, you’ve guessed it!—I went to my first Quaker meeting. Nothing persuaded me to go except an intuition (based on something I had read nine years ago!) that it was what I needed. From my first meeting I was struck how the silence was shared, how the spiritual experience of one became the spiritual experience of all. Every contribution that is made in a Quaker meeting seems to me to draw those present closer together, to demonstrate, in Quaker words, “that of God in everyone.”

So how did I explain all this to my ten-year-old daughter? Not very well, I’m afraid. But what I did tell her, and I think this is the essence of the spiritual life and the reason I am proud to be within the Christian fold once more, is that it doesn’t matter so much what you believe, it’s what you do that is impor-

tant. I am still not able to pray to a personal God, but I am able to join with other humans in recognizing our less than perfect nature.

Being a Quaker seems to me to embody two essentials that we all could be proud to own up to. One is the aim of

From my first meeting I was struck how the silence was shared.

following the Christian message, of peace and good will to all (how easy to write, but how difficult to practice, even for one day!), and the other is that of acknowledging our “lesserness” before an infinite we can never know. As an 18th-century mystic named Gerhard Tersteegen said, “Ein begriffener Gott ist kein Gott”: “A God comprehended is no God.” If we could understand God, we wouldn’t be human; we’d be up there ourselves.

For me now it is enough that we are able to open ourselves to that something which is beyond us. That in itself, I feel, is worship, and while we may not all be great artists, we do all have the ability to share within that silence “the love that passeth all understanding.” And having shared it, the duty to return it to our world. □

Right Use of Time

by Charlotte Fardelmann

Give over thine own willing, give over thine own running, give over thine own desiring to know or be anything, and sink down to the seed that God sows in thy heart and let that be in thee, and grow in thee, and breathe in thee, and act in thee, and thou shalt know by sweet experience that the Lord knows that and loves and owns that, and will bring it to the inheritance of life, which is his portion.

(Isaac Penington 1616-79)

Right use of time was a central lesson during my student year at Pendle Hill, a center for study and contemplation near Philadelphia. I came to Pendle Hill from high-pressure work in journalism and photography, a lifestyle in which my self-worth was based on production and prestige. Rushing around, trying to do too much, I did not

A free-lance writer and photographer (Islands Down East), Charlotte Fardelmann is clerk of Dover (N.H.) Meeting's Ministry and Counsel Committee and its representative to New England Yearly Meeting.

know when to stop. My inner driver did not let me say "no," or even "wait."

That same inner driver came with me to Pendle Hill, urging me to take every course, hear every lecture, do it all. Friends and teachers told me, "Charlotte, slow down. You are doing too much." That right use of my time might be doing less, not more, was a novel idea to me.

Encouraged to set aside open spaces in my schedule, I skipped the community breakfast and kept that early morning time open for private worship or devotional reading. Once a week I set aside a "quiet day." I did not realize at the time that these steps would help me slow down; I simply desired to get to know God.

If I wanted to get to know a friend better I would telephone the friend frequently, set up lunch dates, share my troubles, and listen to what my friend had to say. So, I reasoned, it might be the same with God. The night before my quiet day I took fruit and sandwiches to my room. A note on my door discouraged visitors, and I avoided doing anything "useful," such as homework or bill paying. The whole day was free, un-

structured, and nonproductive. In a culture where time is money, "empty" time is taboo, something to be avoided, as in "dead air" on the radio. But I found it delightful and exciting. I read, prayed, and walked in the woods. Most of all I listened.

One thing I found out about God and time is that God keeps appointments. When I tried to cheat on my quiet day and do something else, things would go wrong. I learned to keep up my end of the bargain.

One day while meditating down in the hollow, I had a message: "You will be having an inward course with the title: 'Time Management and Inner Peace.'" I made a space in my notebook. During the next few weeks I wrote a number of entries, some from pondering outer events, some from reading, some from inward messages. One message was: "Slow down. I'll help you slow down. Just ask me before you make any appointments or take on any new task."

I objected that it sounded too much like a game I played as a child, "Mother, may I?" If you forgot to ask, "Mother, may I?" you had to go back to square one. I told my Pendle Hill classmates about asking God before deciding to do anything. They liked the idea. Whenever my plans for the future began to pile up, someone would query: "Have you asked your Time Manager?"

Jesus taught us this same lesson throughout the Gospels. He repeatedly took time to pray before making decisions. The night before he chose the 12 Apostles, Jesus spent all night on the mountain with God in prayer (Luke 6:12-13).

Friend Isaac Penington wrote: "A few steps fetched in the life and power of God are much safer and sweeter than a hasty progress in the hasty forward spirit."

The value of taking a quiet day became increasingly evident as the year went on. This "time-out-of-time" served to put my life into perspective and give it grounding. During one of my quiet days I absorbed a section of Thomas Kelly's *Testament of Devotion*.



Margaret Cronk



Another time I read from the Bible and memorized Psalm 139. Quotes from Isaac Penington were stashed away in my brain. I can't imagine a more significant use of time than putting such passages into the deeper levels of one's mind.

If a quiet day was good, maybe two or three would be better? Pendle Hill offers students a chance to use a small individual retreat house on campus. It's different from taking such a retreat in your own cabin. Students and staff are conscious of someone on retreat so the retreatant has a sense of solitude supported by prayer.

When I told a friend in New Hampshire about it, she said incredulously, "A retreat from a retreat?" A little extreme? My experience is, as George Fox points out, we know God experimentally, and we sometimes have to take extreme measures to break out of old pat-

terns. A Friend on a spiritual quest not only sits in expectant waiting but actively seeks adventure.

The five retreats I took last year were extremely significant in that they dropped me into new and deeper levels of understanding. I had an image of sinking down to the seed that God sows in my heart. Another time the image was of sinking through a sea down to the River of Truth that flows through all people and living things. I came back from retreat with insights, a feeling of peace, a sense of closeness to God and to other people, and, often, specific leadings about service to others.

One message from one of those retreats still gives me great strength. It was a time of confusion, of not knowing where my life was going next. The message was this: "Go back now, have courage; you don't have to have it all together; it's better that way because

then you come to me; don't push it—way will open; go in peace for I have blessed thee."

Another lesson in my inward course on time management and inner peace was the leading to take frequent centering breaks during the day. If I had half an hour between class and lunch I normally would have spent it talking with friends. Instead I found a quiet solitary spot and had a few minutes of silent worship. Somehow this would change everything. I would go to lunch in a better frame of mind, more relaxed, more centered, more open to other people. Even a ten-minute period of dropping out of the surface level to touch base with the deeper reality had a profound effect.

The short times of worship were often shared with one other person. If one of us had a problem, we focused on it, and solutions arose out of the silence. This kind of worship is powerful in bonding friendship.

One might wonder how all these lessons have affected my life at home in New Hampshire since my student year ended. Have I kept the disciplines going? I would say the disciplines have kept me going. The biggest help has been linking up with other seekers through spiritual friendships and support groups. Whenever we meet, in pairs or in small groups, we take time to sit in silent worship together . . . and it is wonderful. I cling tenaciously to my weekly quiet day by writing "GOD" in big letters on Wednesdays on my calendar. The telephone is turned off. What a joy it is to wake up to a day open for reading, prayer, watching birds on the sandbar, or staring into space. My quiet day restores my soul.

People with busy and demanding lives may wonder how any of these disciplines are practical for them. I suspect that it is precisely when we are most in need of silent spaces in our lives that it's hardest to work them in. Yet some busy people have told me how they slip times of meditation into cracks in the day or into the early morning before work. The yearning for the deep silent spaces is a strong tug for one who has known—and been known by—the Presence.

The logical conclusion of right use of time is no less than a total reordering of one's life with God at the center. Perhaps a good start is to answer the query: "Whose time is it?" □

Listening for the Light

The Gyuto Tantric Monks of Tibet Come to Princeton Meeting



The monks gave a concert in Kirkpatrick Chapel at Rutgers.

by Anthony Manousos

When a group of 11 Tibetan monks of the Gyuto Tantric University came to New Jersey in spring 1985 and were to spend a day as guests of the Friends Meeting of Princeton, no one knew quite what to expect. Even though I was one of the organizers of the event, I knew little about Tantrism or the monks. Someone had strongly recommended that we sponsor their appearance, and it was an opportunity too intriguing to pass up.

"The Gyuto school is the most advanced and esoteric Buddhist order," explained Brad Whitman, the tour manager for the monks. "And this is their first trip to the United States. Tantric yogis use chanting, special meditational techniques, and sacred art forms such

as the tankga and mandala, in order to attain and spread enlightenment." The monks were touring the United States to perform "three-chord chanting," a vocal technique that has boggled the minds, and ears, of musicologists.

The monks' two-month tour was a huge and unexpected success, attracting almost 20,000 people. There were sell-out performances at the American Museum of Natural History, the University of Pennsylvania, Amherst, the Rothko Chapel in Houston, the Cathedral of St. John the Divine in New York City, the National Gallery of Art in Washington, D.C., the Berkeley Community Theater, and many other places. Proceeds from the concerts are to be used to build a library for sacred texts and a dispensary-infirmery for the monks and the 1,000 Tibetan laypeople who live near the monastery and lack basic medical facilities.

Traveling under the auspices of the Dalai Lama, their spiritual leader, the Tantric monks were also trying to sensitize those in the United States to the plight of their people. Since the Com-

munist takeover almost 30 years ago, more than a million Tibetans have died as a direct result of the occupation, and systematic efforts have been made to obliterate Tibetan culture and religion. This tragic occurrence has had one beneficial effect: Tibetan Buddhists have been obliged to share their remarkable cultural and spiritual heritage with the rest of the world.

While these are hardly the sort of people that Friends usually invite to a potluck dinner, many looked forward to this encounter as a unique "opening" for interfaith sharing and cooperation.

A covered dish dinner was awaiting the monks in the First-day school when they arrived in Princeton on Sunday, May 6. Friends were a little nervous about what kind of food they should serve (as a rule, Tibetans are not vegetarians, since they need a high-protein diet to survive in their harsh, mountainous climate; the monks enjoy meat and potatoes). People also wondered what kind of etiquette ought to be observed as regards seating and socializing. As these questions were being pondered and

Anthony Manousos, who attended Princeton (N.J.) Meeting for several years, now attends Providence (R.I.) Meeting. He lives at the Providence Zen Center and is "trying to live every day clearly."

discussed, the monks suddenly arrived in their burgundy-colored robes, hungry and tired after their performance at the University of Pennsylvania. People sat down in some confusion, and the monks unexpectedly chanted a blessing—a basso profundissimo that resonated through the First-day school, and beyond, taking Friends by surprise. It was like no sound ever heard.

Dinner conversation with the monks proved easy and pleasant, even though their English was limited. Vigorous young men in their late 20s and early 30s, the monks were good listeners and quick to laugh. One elderly woman in our meeting wanted to learn some Tibetan and was moved to ask a monk how to say, "I love you." "Go ba du," he replied, which sent ripples of laughter throughout the room. "Go ba du" soon became the watchword for the evening. After dinner, the monks were received as guests in the homes of various families.

The next morning the hosts gathered at the meetinghouse and shared their experiences. One spoke about how her children had naturally gravitated to Abbot Lungri Namgyal and enjoyed playing with him. Another host, a single woman living in Trenton, said: "I was really sorry to let Tseten and Tenpa go. I didn't know whether I could give them a hug before they left, but they said it was okay, so I did." She was beaming. Another host recalled that one of the monks nearly fell into the swimming pool while trying to rescue an insect that had fallen in. At the next meeting for worship people were moved to speak about compassion and love, qualities which the monks both embodied and inspired.

That, to me, was what was most striking about the monks—their ability to spread good feelings without making any apparent effort or fuss. Spending three days with them in a variety of circumstances, I had a chance to observe them and their effect on people. Everywhere they went, faces brightened, as if a cloud of anxiety had been dispelled. I asked one of the monks how it was possible for them to maintain such a grueling schedule without becoming irritable. "Sleep is enough," he replied, laughing. Such simplicity did not come cheaply.

Walking with the monks through the woods near the meetinghouse, we learned about conditions at the Tantric University and the difficulties that they have experienced as "stateless refu-

gees." Of 900 Gyuto monks practicing in Tibet at the time of the Chinese invasion in 1958, only 100 managed to escape, traversing the Himalaya Mountains in a perilous night journey. They eventually settled in a remote, restricted zone of northeastern India, near the

At Asbury Park, N.J.



borders of Tibet and Bhutan, in the mountainous jungles of Arunachal Pradesh. So remote is this area that many of the monks had never been in a car before their trip to the United States.

Each day the monks meditate and chant, first visualizing themselves and their environment as divinely perfected

and then sharing their interior visions with the community through sacred chants. They also devote a part of each day to making rugs, paintings, and other crafts in order to support the monastery. It is not an easy life.

In the afternoon, at the invitation of a Friend who is a dean at Westminster Choir College, the monks gave a demonstration performance for about 120 students. The students were delighted and fascinated by a style of music utterly alien to Western experience. Many of the notes the monks sing are well beyond the bass limit of Western singers, and several can sing three-note chords—a feat believed impossible until it was verified (but not completely explained) by MIT scientists. When the monks had finished their performance, the students stood up and sang "May the Lord's Face Shine Upon You" in lovely Western harmonies. The monks, many of whom had never been exposed to Western music before, smiled appreciatively. Hearing the Buddhists chant and the Christians sing in response, I thought, "This must be what Buddhist-Christian dialogue is like in heaven!"

Before the monks' performance at Rutgers University, Brad Whitman, the monks' tour manager, explained the origin and significance of Tantric Buddhism. Buddhism penetrated Tibet rather late, with the arrival of Tantric yogi Padma Sambhava in 747 A.D. Early in the 15th century the great scholar, mystic, and reformer Je Tzong Khapa established the Gelug, or "Virtue" Order, to which the monks of the Gyuto University belong. He also transmitted the chanting and meditation styles now practiced by Gyuto.

According to the Dalai Lama, Tantra refers to "the protection of the mind from ordinary appearances and our compulsive attraction for them."

"What we see and hear is but the outer shell of this Tantric practice," Brad Whitman explained, "because of the visualizations that accompany the chanting. During one chant, Mahakala, the protector of Tibetan Buddhism, is invited to manifest himself in the monks. Although his essence is utter peacefulness, he is frightening in appearance, with six arms and a flaming dagger. The monks visualize offerings to him, such as flowers or perfumes, and praise him for his virtuous qualities. The Mahakala ceremony, which dates back 2,000 years,

usually lasts for 12 hours; only a brief portion is presented during public performances in America."

"The Tantric monks do not think of themselves as musicians or chanters or such," he continued. "They are practicing Buddhists dedicated to the fostering of kindness, love, and compassion through the reduction of negative emotion, which they deem to be the root cause of all conflict."

This point was also stressed by Abbot Lungri Namgyal, who said that "the deep sound of Tantric chanting imparts a subliminal blessing even to people who are not Buddhists or to people who do not know what it is."

This certainly seemed to be true at Rutgers. As the monks performed the Mahakala ceremony—juxtaposing long, sustained chants with crashing orchestral interludes involving cymbals, drums, small thighbone trumpets, and six-foot-long horns called *radongs*—the audience sat in silence. This silent, attentive listening lasted throughout the evening. The experience seemed very similar to what Friends call a "gathered" meeting.

The following day the monks went to confer a blessing on the Mongolian Buddhist (or Kalmuck) community in Howell, New Jersey, and several members of Princeton Meeting joined them. The Kalmucks are descendants of Oirat Mongols who fled the Soviet Union during World War II, some settling in German refugee camps and eventually reaching the United States. Like the Tibetans, the Kalmucks are exiles who experienced a great deal of suffering.

Today there are three temples in Howell, New Jersey, and a Lamaist Monastery in Washington, New Jersey. The outer form of Tibetan and Mongolian Buddhism is florid and colorful, the antithesis of Quaker plainness. Despite differences in cultural forms, Friends and the Kalmucks found a common ground in fellowship and worship.

From the beginning, Friends have recognized that the experience of Truth is universal, encompassing both Christians and non-Christians. In the sect-and-strife-ridden 17th century, William Penn expressed this ecumenical outlook with eloquent simplicity: "The humble, meek, merciful, just, pious and devout souls are everywhere of one religion . . . though the diverse liveries they wear here make them strangers." Leafing through a booklet that the monks left with me, I found that the Dalai Lama has expressed comparable sentiments: "Every major religion of the world . . . has similar ideals of love, the same goal of benefiting humanity through spiritual practice, and the same effect of making their followers into better human beings."

Neither Quakers nor the Dalai Lama advocate homogenizing all religious traditions into one world religion. "Our human minds, being of different caliber and disposition, need different approaches to peace and happiness," wrote the Dalai Lama. "Humanity needs all the world's religions to suit the ways of life, diverse spiritual needs, and inherited national traditions of individual human beings." George Fox spoke words

to similar effect: "Though the way seems to thee diverse, yet judge not the way lest thou judge the Lord; several ways hath God to bring his people out by."

Perhaps the most important similarity between Buddhism and Quakerism is the recognition that everyone has the potential to be "saved" or "enlightened." No one is regarded as innately damned or untouchable; nor are external institutions necessary for experiencing the truth. George Fox's "satori" occurred when he came to this realization: "The Lord opened to me by his invisible power how that everyone was enlightened by the divine light of Christ, and I saw it shine through all." Similarly, Sakyamuni Buddha achieved enlightenment when he realized that the Buddha nature is present in all beings; once we "wake up," we experience our essential relatedness. The Dalai Lama has expressed this view in simple, Quakerly terms: "Whenever I meet even a 'foreigner,' I have always the same feeling: 'I am meeting another member of the human family.' This attitude has deepened my affection and respect for all beings. May this natural wish be my small contribution to world peace."

Like the Quakers, the Dalai Lama sees world peace and inner peace as interconnected: "We practitioners of different faiths can work together for world peace when we view different religions as essentially instruments to develop a good heart—love and respect for others, a true sense of community." Concern for "details of theology or metaphysics . . . can lead to mere intellectualism." The important thing, he says, is to "implement in daily life the shared precepts for goodness taught by all religions rather than to argue about minor differences in approach." George Fox certainly would have agreed. For him, religion had to be "experimental" (we might say "experiential"), a matter of day-by-day practice, not simply of creeds or dogma.

This experimental approach to interfaith cooperation begins with small things. Today Buddhists are establishing ties with native Americans and are applying "skillful means" to the peace movement. Friends, in their usual quiet fashion, have helped to facilitate this process and will no doubt continue to do so. The Way of Enlightenment, and the way of the inner Light, have much in common. □



Anthony Manoussos

At the meetinghouse in Princeton



PACIFISM

The Core of Quakerism

by Arthur Rifkin

To many, we Quakers are defined as pacifists. This seems helpful to me because pacifism fully expresses what is most important in Quakerism. Pacifism means in practice what we express in principle when we say there is that of God in everyone. It means that no matter what the circumstance, we can always address ourselves

Arthur Rifkin is a professor of psychiatry at Mt. Sinai School of Medicine and is a member of Manhasset (N.Y.) Meeting.

to the lovable core of our adversary if we refrain from harmful violence, if we have the spiritual strength. Loving someone is not a feeling of adoration or infatuation but an attitude that leads to actions that show that the welfare of the person is paramount. There are many degrees of love, from the intense relationship with spouse and children, to casual relationships, to the difficult task of seeing through enmity to the conviction that, despite such understandable anger toward this person, it is less important than the opportunity to demonstrate the supremacy of love by not allowing anger or frustration to prevent

cherishing the humanity of the person. We do this by always considering what is truly best for the other person.

It is not always clear what is best for the other person. Certainly it includes, at times, provoking anger, as when we frustrate the child who wants to play dangerously or as when we restrain a violent mentally disordered person. This is loving force, not harmful force.

The most serious challenge to pacifism comes from the Just War theory. This theory says that the benefit to some can justify the intentional harm and even death to others. For example, bombing German cities during World War II was

justified, even if innocents were killed, because of the greater good of ending the threat of tyranny to a large part of Western civilization.

We can reject this justification of war in either of two ways: by spiritual conviction or practical results.

If we intuitively know that expressing and furthering love toward each other is our most important task, then any other goal is secondary, including even extending life. Belief in a loving God is sincere if we practice the supremacy of love. Deliberately harming someone for the benefit of someone else is to treat the person as a means, not an end.

Such a position has its difficulties; it is not easy. If the enemy is going to kill my friends, am I showing love to my friends if I don't kill the enemy, when killing is the only way to prevent my friends' deaths? To answer yes means to believe sincerely that there is more to life than life; that death is not the end of the story. If it isn't, then how we live is more important than duration. The perverse logic of the Inquisition was that through torture the victim was offered the opportunity to obtain eternal life by being "persuaded" to renounce sin. It was a bargain: transient pain for eternal bliss. But forcing adherence to some creed or code of behavior as the means to further God's loving concern is wrong. To stand the Inquisition on its head, I say that withholding my lethal intentions, even at the cost of others' lives, is best because a live spiritually uninformed "enemy" can be redeemed, but a dead one cannot.

This spiritual basis of pacifism is convincing to the extent that we really accept the supremacy of a loving God. No logical, discursive argument can coerce

the intellect to accept such supremacy. The core justification of pacifism is unassailable and unprovable: it is the finest example of grace.

The other defense of pacifism contends at the level of practical ethics. It asserts that violence eventually causes more suffering than nonviolent resistance. The war against Germany, 1939-45, usually is considered the best case for a "just" war: a nation turning its citizens into slaves, murdering its people en masse, and eventually spilling across its borders to terrorize and murder millions. The defeat of the Nazi government is seen as an unmitigated heroic achievement. Yet, 30 million people died; 80 percent of the Jews in Europe died, under horrible conditions, and many more millions suffered. If the victory over Germany was "success," would failure be worse? Most people would flinch at the thought of Hitler's troops winning and the Third Reich, which boasted it would last a thousand years, engulfing Europe and possibly the United States. But, if we are going to be clear-eyed realists, let's consider the unthinkable: what would have happened if the German army had not met physical resistance? To the half of Europe now living under Soviet tyranny, the defeat of Germany hardly brought liberation. How many deaths and blighted lives are worth Western Europe's freedom? If the captive peoples kept love of freedom and fair play alive by nonviolent witness, I cannot

conceive of an occupation by a hostile power that would be long-lived. The catch is to oppose the enemy by massive nonviolent, loving means, as Gandhi attempted. This seems a workable plan if most people really follow it and the other side has a sufficiently sensitive moral and spiritual sense to be swayed. The nonpacifist realist contends that both conditions are present only rarely.

This leads to the strange conclusion that pacifism is practical if enough people really think it is. But, isn't the justification for war similarly based on the equally strange disposition that mobilizing a citizenry to forego many human rights, allowing our young to enlist, imposing censorship, watching large numbers of civilian and military lives be lost—not to mention the unspeakable suffering from a nuclear war—will serve some useful purpose? A "successful" war requires great faith and commitment, no less than a "successful" nonviolent approach. The argument for realism becomes an argument of competing faiths, both of which result, during war, in great suffering, and each offering eventual redemption. Neither position can offer empirical validation, because a controlled experiment cannot be done. We can't roll back time and act differently under identical conditions.

Pacifism is the gospel of love translated into everyday life, and it is on this cutting edge that Quakerism will rise or fall. □

**The bombing
of German cities
during World War II
was thought to be
justified because of
the greater good
of ending the threat
of tyranny.**



Yes, William Shakespeare

"All the world's a stage . . ." (*As You Like It*)

How your words echo now
Through our bleak, destiny-fraught century,
As one dissolving world
Strains and labors to give birth to another,
New and lusty enough to challenge the atomic winds
We have conjured up, like sorcerers,
Around our habitations.

The theater-in-the-round,
With its towering, ephemeral stage,
Rises, a vast mushroom growth,
In a few fateful weeks or days, overnight.

Now it appears in Arabia's desert sands,
Now on the snow-lashed plains of Eastern Europe,
Now where multitudes procreate and die
In tropical languor.

The protagonists speak their ill-rehearsed parts
Like men and women in a dream,
Knowing and not knowing the import of their lines.
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A few comprehend. They are the Greek chorus.
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Lamenting the wilderness of our time,
Heralding new seers, pointing to the rising sun,
They direct our gaze to the unfolding future
Where dreams of scripts lie waiting to be written,
Urging us onward.

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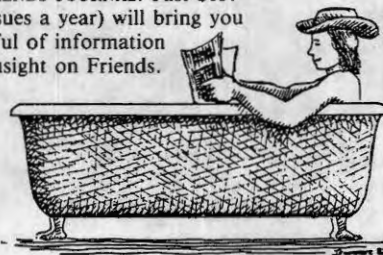
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Quaker Philately

Relight

by Hi Doty

Frederic Bartholdi, French-Italian sculptor, looks out at thee from the stamp which carries the Concord (Pa.) Meeting newsletter, and over his shoulder, seen across the waters of New York Harbor, stands his most famous creation, the colossal *Liberty Enlightening the World*, popularly called the Statue of Liberty. Bartholdi spent ten years (1874-84) hammering and joining 300 great sheets of copper to form this hollow statue. It was paid for by contributions from the people of France, and in 1886 it was erected on Bedloe's Island, resting on a huge stone pedestal paid for by contributions from the people of the United States.

It meant something bold and good and real. When immigrants peered anxiously from the crowded decks, straining for a view of the promised land, they saw first of all this torch lifting from the sea, the torch of freedom, the true symbol of a people who were opening their arms to the oppressed. The most moving thing on Liberty (formerly Bedloe's) Island is not the statue itself, though, but the famous lines of Emma Lazarus on its base:

*Give me your tired, your poor,
Your huddled masses yearning to
breathe free,
The wretched refuse of your
teeming shore,
Send these, the homeless,
tempest-tossed, to me:
I lift my lamp beside the golden
door.*

Can thee read these lines without a swelling in the throat, and a flush of pride in our people? In a world wracked

Hi Doty's column, "Quaker Philately," which is written for the Concord Monthly Meeting Newsletter, appears frequently in the JOURNAL. This piece is from July 1985.

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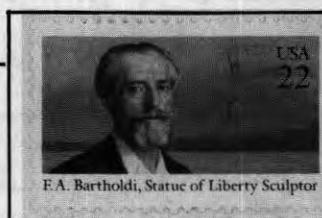
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FJ3

the Torch



by war and tyranny and famine, a great country welcomed the victims and gave them the chance to know freedom and to thrive. Now they are a precious part of us, having brought their own strengths and insights into our melting pot, and joined us, heart to heart, blood to blood.

From the first days, Friends have cautioned each other to beware of symbols, which have a way of becoming substitutes for the real things they are meant to symbolize. We want no ritual, nor holy day, nor holy place, nor replica of the Cross of Jesus, for fear the Truth shall slip away, leaving us clutching only symbolic husks. And so it has been on Bedloe's Island, and in this broad continent to which Miss Liberty beckons.

Sea salt, verdigris, and, especially in these latter days, air pollution have had their way with Bartholdi's copper shell, and ever-more-frequent patches and reinforcements have been needed to keep Miss Liberty erect. Finally patchwork could do no more, and now for a long time she has been closed to tourists, cocooned in scaffolding, undergoing a rebuilding for her centenary celebration. Meanwhile a nationwide drive raises the money to pay the large bill for all of this. Our present stamp originally was scheduled for 1984, to celebrate the 150th anniversary of Bartholdi's birth, but postal authorities delayed it for a year so that it might be a part of the money-raising campaign. That's the news from Bedloe's Island.

Mainland news is more sinister, for it is a story of erosion more fateful than the creep of verdigris, and erosion without repair. While Miss Liberty has tottered, the reality of which she is a symbol has fallen. Liberty's present way of enlightening the world is to support the apartheid regime which oppresses the black majority in South Africa; to prop up dictators all around the globe; to practice and prepare for the military invasion of our weaker neighbors; to foist

upon a world that cries for peace—and plant in countries whose people do not want them—ten times the nuclear weapons needed to end the lives of every member of the human race.

And as for huddled masses yearning to breathe free, it's back to El Salvador and Guatemala where the death squads wait. All further shipments of wretched refuse are refused. Return to sender.

So now that what she stands for has crashed to earth, we are rebuilding and refurbishing the symbol of Liberty, and in 1986, the scaffolding gone, the tourists will flood back to the island, to climb her long stairway and to read, with the old thrill, those lines of Emma Lazarus. Worship of the false symbol.

Three hundred years of Quaker experience say that it would be better if Miss Liberty had been allowed to buckle and collapse, perhaps covering in her green crumple the words of Emma Lazarus, since what they mean is no longer true. That would at least bring truth and symbol into the harmony that Friends demand.

That did not happen, and by Quaker standards there is a better way to bring truth and symbol back into agreement. The xenophobic United States, cowering behind its obscene nuclear stockpiles, venting its ugly frustration on small neighbors, turning to drugs and violence as substitutes for self-respect, still can find its way back to being the brave and generous country that it once was. We can, like our fathers and mothers, help Liberty to enlighten the world. There still is that of God in every person, even in those we now call enemies, and even in us. Let us be our old selves. Let us use our minds, our words, our bodies, our money, our votes, everything we have with which to struggle, to give the old true meaning to Liberty. Let it begin in Concord Meeting. Let it begin with thee and me. Let that torch again be lifted in truth, and let the lines of Emma Lazarus again be real. □


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Reports

SAYM: Strengthening the Bonds of Love

About 80 Friends and attenders came to Southern Africa Yearly Meeting (SAYM), held at Modderpoort, in the Republic of South Africa, January 3-11. Inevitably the crisis in southern Africa formed a significant part of yearly meeting discussions, giving Friends an opportunity to examine their own response to this crisis. The topic was reinforced by the fact that a Cape Town Friend was detained under the Emergency Regulations but was released in time to join us for the final days of the meeting.

SAYM highlighted the involvement of Friends in Zambia, Zimbabwe, Botswana, and the Republic of South Africa. These activities included sensitive, high-level contacts with leaders on both sides of the conflict and the provision of concerned support for people caught up in the turmoil, such as the involvement of Friends, Mennonites, and many others in the symbolic rebuilding of one home in Gaborone after the South African raid.

In the Republic of South Africa, under obedience to God's will and the people's need, we have been deeply involved in mediation and community service. In Cape Town, for instance, Friends have established three preschool child care centers, expressing our perception of the need to continue normal development amid social disintegration.

Friends at SAYM embarked on a practical course in communication skills basic to non-violent problem solving. Although intended for wider application, a few Friends found these skills immediately applicable at the meeting. This has underlined the need for greater emphasis on the training programs which Friends have been developing in conflict management.

A striking aspect of SAYM has been our deep sense of God's renewing spirit, as it flows from continuing and disciplined prayer, to empower us to act in crisis. This is perhaps the fruit of having spent the first Sunday in spiritual exercises and meditation.

Many Friends who had been working in tense and difficult circumstances felt the strengthening of the bonds of love. Yearly meeting adopted a practice, which originated in Cape Western Monthly Meeting (Cape Town) during a time of crisis, of holding a meeting for worship every evening at 9 p.m. for five minutes, wherever Friends are, individually and collectively, praying for spiritual renewal, holding one another and our meetings in the Light.

We would commend this practice to Friends worldwide so that we all may be strengthened and renewed by Divine power to become more effective channels for God's love and grace to reach out and heal our troubled world.

George Stegman and Rosemary M. Elliott



FCWTC Conference: Our Faith and Our Money

"Money and Conscience," a conference jointly sponsored by the Friends Committee on War Tax Concerns (FCWTC) and the Friends Peace Center of Greenwich, Connecticut, was held at the Greenwich Audubon Society Center, October 25-27, 1985. It was one in a series of regional conferences the FCWTC will be sponsoring across the United States during the coming months, to study the growing concern over the use of tax money for military purposes.

Alan Eccleston, a member of New England Yearly Meeting and an active participant in the National Campaign for a Peace Tax Fund and the New Call to Peacemaking, spoke on "Opening Ourselves to the Spirit." He emphasized that money is a very uncomfortable issue for many people. Effort must be made to avoid judging each other's choices and pushing others into an impasse of guilt or fear. Our witness can be widely varied, as we search for answers together.

The weekend was strong in that spirit, as Friends shared openly their own questions and experiences. Worship sharing and group discussions emphasized personal support, and understanding the spiritual basis for our witness. Discussions covered lifestyle and choice of vocation, socially conscious investments, peace tax fund legislation, and group support for individuals. A strong group spirit was fostered at meals prepared by three of the participants, and during walks and worship outdoors in beautiful autumn colors. On Saturday evening, Friends were treated to a potluck dinner at Chappaqua (N.Y.) Meeting, followed by a panel of Friends sharing the "Experience of Concern for the Right Use of My Money."

Friends from other areas who are concerned about the right use of their money, and who are interested in studying the wide range of Quaker responses to that concern, should contact the Friends Committee on War Tax Concerns to arrange a gathering of this kind. Write FCWTC, P.O. Box 6441, Washington, DC 20009; or call (202) 387-7635.

Linda Coffin

World of Friends

The Quaker United Nations Summer School for young people (ages 20-25) of all nationalities and beliefs will be held in Geneva, Switzerland, July 3-15. The agenda will focus on the work of the United Nations and its role in contributing to peace, with visits to specialized agencies, films, discussions, and outings. The approximate cost, including airfare from London, is £225. For further details, write before March 7 to Personnel Department (QUNSS), Friends House, Euston Road, London NW1 2BJ, England.

"Alternatives to Violence: Education and Experience in Nonviolent Change" is the theme of two Lisle Fellowship summer programs for 1986. One will be held in India in cooperation with the Gandhi Peace Foundation. The second will take place on the Rosebud Indian Reservation in South Dakota with Gandhi Peace Foundation participation. Both will emphasize immersion in the respective cultures and nonviolent learning and living. For more information, write Carl Kline, coordinator, India Projects, 802 11th Ave., Brookings, SD 57006.

Sentenced to two years' probation for refusing to register for the draft, Church of the Brethren member Jon M. Harshbarger will spend his sentence working at the Washington, D.C., Church of the Brethren's nutrition program for street people. In addition, Jon was fined \$1,500 plus court costs. He is the second Brethren to be sentenced for draft registration refusal on the grounds of religious conscience. The first, Enten Eller, has completed 18 months of community service.

Friendly Woman needs a home! A journal for the exchange of ideas, feelings, hopes, and experiences of and by Quaker women, *Friendly Woman* has been published by a different group of women every two years. Friendly women in New York, Philadelphia, Minneapolis, Santa Cruz, Chicago, Seattle, and, for the last two years, Atlanta, have been responsible for the magazine. Now it is time to find a new home, a new group of volunteers, for *Friendly Woman*. The publishers have to know the magazine's new location by July 10, 1986. Friends or Friends groups interested in publishing the magazine should send inquiries to *Friendly Woman*, c/o Quaker House, attention: Margaret Horsley, 1384 Fairview Rd. NE, Atlanta, GA 30306.

Center for Democratic Renewal is the new name for the National Anti-Klan Network, a five-year-old anti-hate group which has become a clearinghouse for efforts to counter violent bigotry. Its extensive research confirms that Klan growth is part of a larger white supremacist insurgency in the United States. Countering what the CDR calls "the politics of fear," it will continue to assist victims of racial or religious attacks and to press for prosecution of violent bigots. The CDR will also publish a bimonthly report, the *Monitor*. More than 80 groups are affiliated with the CDR, including the United Methodist Church, the Southern Christian Leadership Conference, Klanwatch, The National Education Association, and the National Organization for Women. For more information, write CDR, P.O. Box 10500, Atlanta, GA 30310.

My Brother's Place, a half-way house in Toronto, Canada, is for people who have been in trouble with the law and who have not been accepted by any other program. The project was begun by a group which included Ruth Morris, a former Canadian Friends Service Committee coordinator and a current member of the CFSC, which supports the project.

Mennonite churches are giving asylum to Central American refugees. Markham Community Church of the General Conference Mennonites, in Newton, Kans., received Guatemalans Roberto and Ampara into sanctuary just before Christmas. Since declaring itself to be a sanctuary church—one of 11 Mennonite congregations to do so—the church has given shelter and support to more than 100 Salvadorians and Guatemalans who have fled their homelands. The church says that the U.S. Refugee Act of 1980 entitles aliens to asylum if they can demonstrate a well-founded fear of persecution.

Through letters to Friends in South Africa, Friends from Santa Monica (Calif.) Meeting have expressed their concern and support and love to South African Friends in these troubled times. Deeply touched, South African Friends have shared their agony and dismay and hope in letters to Santa Monica Friends.

The National Campaign for a Peace Tax Fund has scheduled a three-day seminar/lobbying workshop in Washington, D.C., May 1-3. Peace Tax Fund supporters will learn how to lobby for the USPTF bill (H.R. 3032 and S. 1468); will be able to lobby in Congress; can attend the annual meeting of the NCPTF; and will learn how to work for the bill at home. For more information, write the National Campaign for Peace Tax Fund, 2121 Decatur Pl. NW, Washington, DC 20008.



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Forum

Singing Praises

After reading "Friends and Music" (FJ 12/1/85), I must sing the praises of Friends Music Camp in Barnesville, Ohio, at the Olney Friends School. It provides an excellent summer experience in music, community, and Quakerism for young people ages 10-18. Private music lessons, small group lessons, orchestra and chorus, and Quaker studies offer young Friends the whole range from individual study to all-community involvement. Teachers and students play music both together and separately, cutting across age barriers, finding all can be one in music—and in God.

No, this is not an advertisement! It is a eulogy, a commendation, a rave review from the mother of a two-year camper who is looking forward to next summer.

For more information about the camp, write: Friends Music Camp, P.O. Box 427, Yellow Springs, OH 45387.

Even if you live far away, it is worth the long trip. We know—we live in New Hampshire!

Allison Erikson
Weare, N.H.

Death. . . or Forgiveness?

On behalf of Philadelphia Yearly Meeting, Friends Suburban Project is conducting an inquiry into alternatives to the death penalty.

In the past, most Friends, along with non-Friends, have assumed the sentence should be a heavy form of imprisonment. They are today less sanguine about prisons, and may wonder. Seldom do they advocate Jesus' reply to Peter: forgive seven times seven.

We invite Friends everywhere to help on this project. A memo about it will be sent to those who write to Friends Suburban Project, Box 462, Concordville, PA 19331.

Charles C. Walker
Concord, Pa.

Doing Good

I want to thank Bruce Birchard for his article, "Recognizing Evil" (FJ 12/15/85).

I never visited Auschwitz nor have I read Hannah Arendt's classic study of the Holocaust, *Eichmann in Jerusalem*. However, I have read *Der Fuehrer* by Konrad Heiden. A reading of this book puts events into historical perspective. I have read and heard a lot about the Holocaust, but nowhere, except in this book, have I read or heard about the election in which the Nazi party took

power. They were not "voted into power" as a lot of people seem to think. In the election of March 5, 1933, the German voters rejected National Socialism and its methods. The other parties combined got 56.1 percent of all votes cast. This result was in spite of the fact that for a week or more before and a month after the election there were hideous scenes and killings.

During this time a Nazi officer was wounded. Two Nazi soldiers took him to a merchant. This merchant was a Jew and he took good care of the Nazi officer. The two Nazi soldiers were so impressed that they resigned from the party.

Howard F. Gillespie
West Chester, Pa.

Beyond War

Friends will be pleased at the growth of the Beyond War movement as one of the efforts to preserve the planet from destruction.

Using the slogan "War is obsolete!" they oppose all war, not just nuclear war or unpopular wars like Vietnam. They have done their homework well, and their literature is rational and persuasive. While many of them act from a deep religious commitment, their concern is quite pragmatic and matter-of-fact, appealing to a broader audience than the traditional peace churches.

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Alice Walker

have over 400 full-time volunteers, many of whom have taken a two-year leave of absence to carry on the work in 14 states. Since the core group consists of highly placed business and professional people, they have credibility and access to layers of the population that may have "written off" the traditional peace movements.

They have given their three annual Beyond War Awards to the Catholic Bishops, the International Physicians for the Prevention of Nuclear War (who subsequently received the Nobel Peace Prize), and the national leaders of the Five Continent Peace Initiative.

Perhaps most encouraging of all, the people in the Beyond War movement not only point out effectively the dangers of all warfare today, but they affirm as their slogan and in their lives that "Working together, we can build a world Beyond War!"

Friends can write for information to: Beyond War, 222 High St., Palo Alto, CA 94301.

Roland L. Warren
Andover, N.Y.

Abortion and Consistency

"The majority of Americans" (and readers of FRIENDS JOURNAL) may indeed feel affirmatively toward legalized abortion, as indicated by one of those who wrote to object to the ad taken out

by Friends Concerned for Human Life (Forum, FJ 1/1-15). But unless and until Friends recognize as central to the abortion controversy the pro-life objectors' claim that the practice constitutes a lethal wrong to a valid, living human being (as opposed to emphasizing the benefits abortion can give to those it does not destroy), and confront the biological evidence that supports this view, the Society will not be able to offer plausible assurance that its prevailing outlook on abortion is consistent with its most deeply rooted humane beliefs.

Norman Hackland
Easton, Md.

Hold the Deep Center

Just after reading Vinton Deming's column "Thoughts on Butter Making" (FJ 1/1-15), I came across the following excerpt from P. W. Martin's *Experiment in Depth*. Martin discusses the Quaker meeting for worship as an example of one way to discover and hold the deep center: "when it is successful . . . the Quaker meeting for worship is indubitably a method by which the deep center is experienced and the experience transmitted. How this comes about is at present a matter of surmise rather than knowledge. . . . Partly it is attributed to the fact that in such meetings there may be at least one or two present—possibly a

number—who in their lives have gone over to the deep center. These, as it were, can help to 'take the meeting down.' It is not only in speech, but also in silence, that Plato's light from a leaping flame can pass."

All my best wishes for this new year and the continuing productions of the interesting, provocative, and informative issues of the JOURNAL which you and your staff create.

Anna Morris
Newtown, Pa.



Finding Russian Quakers

FRIENDS JOURNAL was kind enough to accept and publish my article "What Happened to the Russian Quakers?" (FJ 1/1-15). Within the first week I received three responses, adding further to the sources I'm investigating. I want to send my thanks again. When I've assembled something substantial (and it looks encouraging), you'll be hearing from me again about Russian Quakers.

Gary Sandman
Woodstock, Ill.

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Books

Requiem for Battleship Yamato

By Yoshida Mitsuru. Translated into English by Richard H. Minear. University of Washington Press, Seattle, 1985. 186 pages. \$16.95.

On April 6, 1945, the Japanese battleship *Yamato*—the most formidable battleship ever built—sailed out of Hiroshima Bay on a mission to intercept the American invasion fleet assaulting Okinawa. Escorted only by a light cruiser and eight destroyers, without air cover of any kind, *Yamato* was doomed from the start. The following day, after a furious battle against hundreds of U.S. carrier-based aircraft, *Yamato* went to the bottom of the sea.

On the bridge of *Yamato* throughout the entire desperate engagement was a 22-year-old ensign named Yoshida Mitsuru. That he survived while 3,000 of his shipmates perished is nothing short of a miracle. That he was able, less than six months later, to write this startlingly honest account of the last days of *Yamato* is a triumph of literary skill and the human spirit.

Faced with the certainty of death and the futility of war, Yoshida renders a poignant portrait of the soul in conflict with the warrior tradition. "Didn't I submit to death quite willingly?" he asks himself. "Didn't I cloak myself in the proud name of special attack and find rapture in the hollow of death's hand?"

Yoshida's "ultimate concern," says translator Richard H. Minear, "is less bombs and bullets than human nature, less death than life." It is a sad fact that most of the great testaments against war have come from those who have survived its ravages. But we are fortunate that Yoshida did survive, and equally fortunate to have available at last this very literate translation. This edition is expensive, but worth every penny. Seldom has a single volume spoken so eloquently in the cause of peace.

W. D. Ehrhart

Books in Brief

Sanctuary: A Resource Guide for Understanding and Participating in the Central American Refugees' Struggle. Edited by Gary MacEoin. Harper and Row, San Francisco, 1985. 217 pages. \$7.95/paperback. The Inter-American Symposium on Sanctuary held in Tucson, Ariz., January 23-24, 1985, brought together persons and institutions involved with sanctuary and other help to Central American refugees, including the refugees themselves. This book is the passionate and soul-searching expression of those personally involved

in this struggle. Included are the addresses given at the symposium, a history of the sanctuary movement, an appendix on how to establish sanctuary, and Elie Wiesel's analysis of what it means to be a refugee. Individuals and meetings already involved in sanctuary as well as those considering taking this step will find this book useful for understanding its dilemmas and consequences.

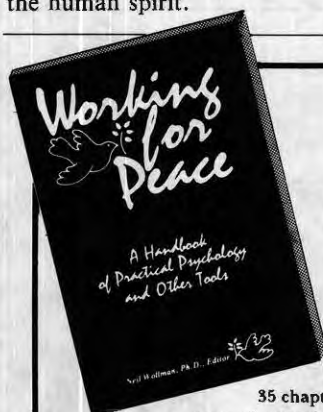
The Quiet Eye: A Way of Looking at Pictures. By Sylvia Shaw Judson. Regnery Gateway Inc., 360 W. Superior St., Chicago, IL 60610, 1982. \$8.95. The Quaker sculptor's lovely book of pictures and quotations, out of print for a while, is now available in this small, redesigned U.S. edition.

Handbook of Christian Spirituality: A Guide to Figures and Teachings From the Biblical Era to the Twentieth Century. By Michael Cox. Harper and Row, San Francisco, 1983, revised and expanded 1985. 288 pages. \$14.95. The nature of Christian spirituality and its development are traced from the first century to the mid-20th. Different eras of spirituality—the Patristic age, Continental mystics of the Middle Ages, mysticism in the modern world, and more—are briefly introduced; mystics representative of each period are then profiled. This volume is helpful to those seeking some familiarity with the many facets of Christian spirituality.

Peace Resource Book: A Comprehensive Guide to Issues, Groups, and Literature 1986. By Elizabeth Bernstein, et al. Ballinger, Cambridge, Mass., 1986. 416 pages. \$14.95/paperback. This second reference volume of the Institute for Defense and Disarmament Studies is a working tool for those who are active in efforts for arms control, disarmament, and world peace. Listed are 5,700 national and local peace groups, plus members of Congress and national groups by focus, structure, and special constituency. Included are a guide to peace-related books and other literature, and concise essays on the world military system, government arms control negotiations, and peace movement alternatives. This is a resource book for every meeting library and activist group.

A Dazzling Darkness: An Anthology of Western Mysticism. Edited by Patrick Grant. Eerdmans, Grand Rapids, Mich., 1985. 366 pages. \$9.95/paperback. "Mysticism," says Grant, "is the poetry of religion . . . and the creative spirit of Christianity." Selected writings of Western mystics are organized by such themes as "The Human Estate," "Prayer," and "Directions of Progress." Included are selections by Evelyn Underhill, Thomas à Kempis, Martin Buber, Pierre Teilhard de Chardin, and Thomas Merton. The tone of the excerpts ranges from the poetic sermons of Meister Eckhart to the ecstasy and visions of Teresa of Avila.

A Certain Sound: The Struggle for Liberation in South Africa. By Cedric Mayson. Orbis Books, Maryknoll, N.Y., 1985. 145 pages. \$8.95/paperback. "Faith is not a replica but an original religious experience," says the author, a South African Methodist minister. Belief in God's peace and justice on earth is what *A Certain Sound* is about. An assertion about injustice in South Africa, the book posits the moral necessity actively to resist oppression by economic and revolutionary measures. The author writes from personal experience and faith in the simplicity of the "grassroots" people "who teach us sharing not keeping."



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• **Defense and Disarmament News**, the bimonthly newsletter of the Institute for Defense and Disarmament Studies, presents information on all aspects of the arms race. A one-year subscription is \$24. Write 2001 Beacon St., Brookline, MA 02146.

• **Transnational Perspectives** is a quarterly publication of which each issue has a central theme (such as "The Sword of Knowledge"). Subscriptions are \$10 a year and are available from Case Postale 161, 1211 Geneve 16 Switzerland.

• For the list, **Peace Books for Children**, send an SASE to Peace Book List, Gryphon House, P.O. Box 275, Mt. Rainier, MD 20712. Gryphon House is a publisher and distributor of books for children.

• **Peace-ing It Together: Peace and Justice Activities for Youth**, by Pat Fellers, is a workbook for young people, stressing peaceful things children have done and can do. Published by Winston Press, 430 Oak Grove, Minneapolis, MN 55403 for \$9.95.

• **A Complete Guide to Making the Most of Video in Religious Settings**, by Tom Neuffer Emswiler, has many suggestions on producing, finding, using, and distributing video in churches. Order for \$9.95 from the Wesley Foundation, 211 N. School St., Normal, IL 61761.

• Socially responsible investing is easier with the **Directory of Socially Responsible Investments**, available for \$5 from the Funding Exchange, 135 E. 15th St., New York, NY 10003.

• A packet of information on **nuclear-free investments** is available for \$5 from Nuclear Free America, 2521 Guilford Ave., Baltimore, MD 21218.

• **El Barco de la Paz** is a videocassette of the story of the 1984 peace ship to Nicaragua. Initiated by the Norwegian and Swedish governments, the ship brought humanitarian aid and four Nobel laureates to Nicaragua in a gesture of peace. The 28-minute cassette is available for \$35 rental and \$70 purchase from the Fellowship of Reconciliation, Box 271, Nyack, NY 10960.

• **World Hunger Education Service** is a nonprofit information clearinghouse and networking center to disseminate information about the extent and causes of hunger in the United States and in other countries. Its newsletter, *Hunger Notes*, is produced nine times annually and costs \$15 for individuals, \$25 for libraries and organizations. Write 1317 G St. NW, Washington, DC 20005.

• **Peace Resource Project** offers a large variety of T-shirts, bumper stickers, and buttons emblazoned with peace-related slogans. For a free catalogue, write to P.O. Box 8547, Santa Cruz, CA 95061.

• **Weapons Facilities Network Bulletin** and **North Atlantic Network Newsletter** are two new periodicals providing information on organizing objection to militarization of the oceans and key bids of weapon manufacture and testing. These are available from Mobilization for Survival, 853 Broadway #418, New York, NY 10003. A one-year subscription is \$10 for each periodical.

• **Martin Luther King, Jr.: His Life and Dream** is a classroom text and study set about King's ideas and dreams. Elementary (grades 3-5) or intermediate levels (grades 6-8) can be ordered from Ginn and Company, 4343 Equity Drive, P.O. Box 2649, Columbus, OH 43216, for \$1.95 per copy. Classroom sets may be ordered at discount prices.

• **How To Be A Peace-full Teacher**, a manual in peace education, includes "trust games," "awareness exercises," and "activation activities," is available from the Friendly Press, 61 Newtown Road, Newtown, Waterford, Ireland, for \$7 postpaid (airmail).

• **Protecting Environmental and Nuclear Whistleblowers: A Litigation Manual** is a comprehensive guide to federal and state protections for workers who complain about hazardous working conditions and threats to public health and safety. It is 368 pages in length and varies in price from \$20 (nonprofit environmental organizations, students) to \$250 for private businesses. Send order to Nuclear Information and Resource Service, 1616 P St. NW, Suite 160, Washington, DC 20036.

Poets and Reviewers

A regular contributor to the JOURNAL, W. D. Ehrhart is a full-time writer and poet. His latest book is *Carrying the Darkness*. Winifred Rawlins volunteers at the American Friends Service Committee and is a member of Providence (Pa.) Meeting.

Calendar

March

8—Quaker Universalist Fellowship annual meeting at Germantown Meeting in Philadelphia, Pa. For more information, call Alfred Roberts at (215) 923-3969.

8-16—Quaker folk dancers on tour from Wisconsin to New York for fun and promotion of 1986 Friends General Conference gathering in Northfield, Minn. They will appear at noon on March 11 at Friends Center, 15th and Cherry Sts., Philadelphia; and at 8 p.m. at the Germantown Friends School, 31 W. Coulter St., Philadelphia, Pa. For other tour plans, call (608) 735-4821.

20-23—Philadelphia Yearly Meeting at Arch St. Meetinghouse in Philadelphia. For more information, write Samuel Caldwell, 1515 Cherry St., Philadelphia, PA 19102.

26-30—Southeastern Yearly Meeting at Methodist Youth Camp, Leesburg, Fla. For information, write Gene E. Beardsley, Rte. 3, Box 108F, Gainesville, FL 32606.

27-30—South Central Yearly Meeting at Camp Cullen, Trinity, Tex. For information, write Yvonne Boeger, 3701 Garnet St., Houston, TX 77005.



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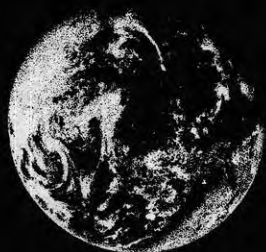
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Copy deadline: 35 days before publication.

Accommodations

Devon, England: Totnes Meeting offers B & B in Friends' homes or self-catering hostel-type accommodation in meetinghouse. Small historic town near sea and Dartmoor. Contact Jill Hopkins, Oaklands, Rew Road, Ashburton, Devon.

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

Washington, D.C. Bed and breakfast in Friendly home. Convenient location. Children welcome. Reservations. Monthly residence also available. (202) 265-4144 eves. and weekends.

London? Stay at the Penn Club, Bedford Place, London WC1B 5JH. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone 01-636-4718.

Southeast Florida, Lake Worth. Comfortable, quiet atmosphere. Walk, bike, trolley to ocean, restaurants, village, meeting. (305) 582-4027, 582-1848 (messages).

Washington, D.C.—bed and breakfast. Capitol Hill location. Reservations advisable. William Penn House, 515 E. Capitol St., Washington, DC 20003. Telephone: (202) 543-5560.

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.

Bed and breakfast in Jamaica. Idyllic rural setting ten miles from Montego Bay. Children welcome. Episcopal rector and Quaker wife. Full details from: Patricia Ottey, St. Mary's Rectory, P.O. Box 2, Montpelier, St. James, Jamaica.

Books and Publications

Not By Work Alone, contemplative journal of the arts, in the Catholic Worker tradition. Subscription \$1 a year (3 issues). Send subscriptions and submissions to R. Tavani, 3222 1st Ave. S, Minneapolis, MN 55408.

Publish your book! Join our successful authors. All subjects invited. Publicity, advertising, beautiful books. Send for fact-filled booklet and free manuscript report. Carlton Press, Dept. FJ, 11 West 32nd St., New York, NY 10001.

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.

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.

Wider Quaker Fellowship, a program of Friends World Committee for Consultation, Section of 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

Working or studying in Boston this summer or next academic year? Live near Boston Common in Quaker-sponsored community. \$350/month room and board. Send for application by April 1 for summer residency; June 1 for fall. Beacon Hill Friends House, 6 Chestnut St., Boston, MA 02108. (617) 227-9118.

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.

For Sale

Land, from \$450 per acre. State scenic wild river, bottomland, pasture, woodland. Secluded, beautiful—rare find. Friends worship group nearby. Own school possible. H. Black, Rte. 14, Box 159, Cookeville, TN 38501. (615) 268-9889.

Handwoven Guatemalan fabric, 100% cotton. Large selection of contemporary and traditional designs. \$5/yd., less for bulk orders. Samples, \$3 (refundable). La Paloma, Box 7824-FJ, Missoula, MT 59807. Partial profits aid Central American refugees.

Bamboo flutes, kalimbas, drums, tapes. 2 stamps: Box 273 Mountainview, HI 96771.

Housing Available

Available immediately: Furnished, two-bedroom, well-insulated, all electric modern home next to Federal Highway and Paullina Meetinghouse in northwest Iowa for someone interested in sojourning in rural community with unprogrammed worship at its center. Contact: Owen Crosbie, clerk, Rte. 1, Paullina, IA 51046, (712) 448-3601; or Beth Wilson, Hodgkin House Committee, Rte. 2, Paullina, IA 51046. Telephone: (712) 448-2215.

Housing Needed

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.

Opportunities

Friendly Woman, a journal for exchange of ideas, feelings, and experiences by and among Quaker women, is seeking a new home. The current volunteer group publishing in Atlanta will send information packet and free sample copies to any interested group. We cannot consider offers to publish FW after June 15 and will decide the new location by July 10, 1986. Write: *Friendly Woman*, c/o Quaker House, 1384 Fairview Rd. NE, Atlanta, GA 30306, attention: Margaret Horsley. (404) 875-3495.

Corona De Paz. Two weeks of formal Spanish instruction, sharing recreation, work, and meals with participants from Mexico and the U.S. and with people of the village of Corona, N.Mex. Your choice of modern or rustic accommodations. June 22–July 5, 1986. Mary and Jim Dudley, 2628 Granada SW, Albuquerque, NM 87105.

Faith community seeks volunteers for nonviolence education, children's programs, hospitality, and publication of *Common Ground*. Quaker founders, ecumenical perspective. Bilingual experience with C.A. refugees helpful. Planning services for women at Oakdale, La., Alien Detention Center. Send introduction c/o Lilit Quinlan, Common Ground, 546 Bienville St., Baton Rouge, LA 70806.

Personal

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.

Positions Vacant

Wanted: Director for Powell House Conference Center. We are seeking a Quaker couple or individual to provide spiritual and administrative leadership at Powell House Conference and Retreat Center, in New York Yearly Meeting. Experience in program development and business management desirable. Please submit resumes and applications to: Gay Berger, 18 Chestnut Dr., Hastings-on-Hudson, NY 10706.

Woolman Hill Quaker Conference Center, Deerfield, Mass., seeks experienced Director to organize, schedule, and coordinate conferences and work camps, and perform related administrative responsibilities commencing July 1986. Salary negotiable. Located in pastoral setting near Amherst in historic Pioneer Valley. The center also seeks person or couple (retirees acceptable) for part-time caretaking and hosting in exchange for rent-free housing. For further information, write to Gordon Bowles, clerk, Box 356, Monterey, MA 01245.

Powell House: Summer Maintenance Assistant. Help with general maintenance services with primary responsibility for grounds care. Maintenance skills or aptitude desirable, experience with tractor helpful, ability to work on own essential. Position available May 1-Aug. 31. Modest salary with room and board provided. Contact Ted Dillon, Maintenance Manager. **Temporary Cook/Housekeeper.** Exciting opportunity to provide meals and maintain a comfortable house for a Quaker conference center. Cooking for both adult and youth groups, ranging in number from 10 to 50 or more. Only experienced need apply. Position to replace permanent staff on leave of absence. Position available June 1-Oct. 15. Salary and housing allowance plus health benefits. Contact Dan Whitley, Director, Powell House, RD 1, Box 160, Old Chatham, NY 12136. (518) 794-8811.

Associate Director of Development for Planned Giving. Earlham College, a selective, nationally recognized, coeducational Quaker college with an enrollment of 1,100, is seeking an individual to work with our Planned Giving Program. The Associate Director reports to the Director of Development and will work with all forms of retained life income gifts, bequests, and estate planning. Candidates should have a bachelor's degree and two to three years' professional experience in institutional fundraising or comparable activities. Ideally, the candidate will be sympathetic to the values and practices of the Society of Friends, possess excellent interpersonal, organizational, and communications skills, and be willing to travel extensively. Salary commensurate with qualifications and experience. Position available immediately. Send letter of application and resume to Jack McJunkin, director of development, Earlham College, Box 3, Richmond, IN 47374. Review of applications will begin March 15, 1986.

Stony Run Friends Meeting is seeking applicants for a full-time position as executive secretary. For job description and information write to: Search Committee, Stony Run Friends Meeting, 5116 N. Charles St., Baltimore, MD 21210. (301) 435-3773.

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Research interns. Three positions available assisting FCNL's lobbyists with legislative work. These are 11-month paid assignments beginning Sept. 1, 1986. Duties include research, writing, monitoring issues, attending hearings and coalition meetings, maintaining clipping and issue files. Applications close March 15, 1986. For information write or call Friends Committee on National Legislation, 245 2nd St. NE, Washington, DC 20002, (202) 547-6000.



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.

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.

Schools

Friends Open Road High School offers a ten-month study-tour by bus for 12 high school sophomores and juniors. The academic curriculum stresses hands-on learning and interdisciplinary study of "America: The Land and Its People." Quaker values of respect for each person guide the school. Back country trips, service projects, and lots of music highlight the tour of the United States. Write: HCR 70, Box 25, Plymouth, VT 05056.

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.

Services Offered

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

Frustrated by paper clutter? Office and household records organized for your special needs. Filing systems designed, work spaces planned, organizing solutions for moving or retirement. Horwitz Information Services, (215) 544-8376.

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

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.

Need Typesetting? FRIENDS JOURNAL's typesetting service can give your newsletters, brochures, pamphlets, manuscripts, etc. a clear, clean, professional format that is easily read. We provide fast, friendly typesetting service at reasonable rates. Call Joy Martin at (215) 241-7116.

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



CALLIGRAPHY
Diane Amarotico
215-766-8797

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.

Friends Music Camp, summer Quaker music experience for ages 10-18. "A month at FMC is the best thing that can ever happen to someone. It's full of lots of love and care and, of course, a lot of music," David, Pennsylvania. Write FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

Summer Rentals

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.

Vacation Opportunity

Vacation in Wales in our cozy, ancient (but modernized) fieldstone cottage, in a green and pleasant Berwyn valley, near Llanrhadr Ym Mochnant, with its famous waterfall. Caretakers Alice and Davy-John Lloyd will make you as welcome as rich relations. Nearby historic meeting. Remote and private, but just four hours from London. \$125 weekly, spring and autumn; \$150 weekly, summer. Car rental possible. V.H. Lane, 7 High St., Katonah, NY 10536. (914) 232-4846.



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

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, Paul Franklin, clerk, 613 10th Ave. S. 35205. (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 5085. Unprogrammed worship 10 a.m.

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

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

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

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

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

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

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

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

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

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

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

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

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

PASADENA—Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. 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 CRUZ—Worship 10 a.m. Sunday. Loudon Nelson Center, corner Laurel and Center St. Dave Rich, clerk.

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.

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STORRS—Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Roads. Phone: 429-4459.
WILTON—Worship and First-day school 10 a.m. 317 New Canaan Rd. M. Walton, clerk, 27 Cornwall Rd., Norwalk. 847-4069.
WOODBURY—Litchfield Hills Meeting (formerly Watertown). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

Delaware

CAMDEN—Worship 11 a.m., 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 Centerville 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, October-May (homes June-September). Clerk: D. A. Ware, 311 S. Betty Lane 18, Clearwater, 33516. (813) 447-4829.
DAYTONA BEACH—Sunday 10:30 a.m. in homes. Please call 255-2957 or 677-0457 for information.
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: Summer 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. Ouaker 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 Oahu Avenue. Overnight inquiries welcomed. Phone: 988-2714.
MAUI—Friends Worship Group. Please call Mr. and Mrs. Gordon Daniels, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or John Dart, 878-2190, 107-D Kamui Place, Kula, HI 96790.

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.
DOWNERS GROVE—(West Suburban Chicago) Worship and First-day school 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.
EVANSTON—Worship 10 a.m. 1010 Greenleaf, 864-8511.
GALESBURG—Peoria-Galesburg Meeting, 10 a.m. in homes. 342-0706 for location.
LAKE FOREST—Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 432-7846 or 945-1774.
MCHENRY COUNTY—Worship 10:30 a.m. (815) 385-8512.
MENARD—Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. Meetinghouse 2 miles south, 1 mile east of McNabb. Phone: (815) 882-2214.
OAK PARK—Worship 10:30 a.m. Hephzibah House, 946 North Blvd. Phone: 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., 1/4 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 10:30 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.
PORTLAND—Worship 10 a.m. 1845 Forest Ave. (Route 302). For information call Harold N. Burnham, M.D. (207) 839-5551.
WATERBORO—Unprogrammed worship, First-day school, 10 a.m. West Rd. (207) 247-3633, 324-4134.

Maryland

ADELPHI—Worship 10 a.m. Sun., 8 p.m. Wed., First-day school 10:20 a.m. (10 a.m. 2nd Sun.), adult 2nd hour (Mo. Mtg. 2nd Sun.) 11:30. Nursery. 2303 Metzerott, 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. Margaret Stambaugh, clerk, (301) 271-2789.

Massachusetts

ACTON—Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts., West Concord. (During summer in homes.) Clerk: Peter Keenan, 263 Great 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: 227-9118.

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: 876-8883.

FRAMINGHAM—Worship 10 a.m. First-day school. 841 Edmonds Rd. (2 mi. W of Nobsco). 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. St. Paul Campus Ministry, 1407 N. Cleveland. Unprogrammed worship at 11:15 a.m. Call (612) 644-7071.

STILLWATER—St. Croix Valley Friends, Unprogrammed worship at 10:15 a.m. Phone (612) 777-1698, 777-5651.

Missouri

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

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

ROLLA—Preparative meeting 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.

MANCHESTER—Manchester Worship Group, 118 Walnut St. (at Pearl). First and third Sundays, hymns, 9:30 a.m., worship 10 a.m. Children welcome. Richard Kleinschmidt, (603) 668-3251.

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.

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

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

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

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

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

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

MARLTON—See CROPWELL.

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

MICKLETON—Worship 10 a.m., First-day school 11 a.m. Kings Highway, Mickleton. (609) 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.

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

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

SALEM—Meeting for worship 11 a.m., First-day school 9:45 a.m. July and 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) 867-4968 or 253-7151.

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, Paul Wagner, (513) 767-8021.

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.

GYWNEDD—First-day school 10 a.m., except summer. Worship 11:15 a.m. Sumnertown 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-BETHLEHEM—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. Gilliam, 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 Sprout 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 Marple Rd. 544-3624.

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

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

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

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

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

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

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

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

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

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

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

Rhode Island

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

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

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

South Carolina

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

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

South Dakota

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

Tennessee

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

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

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 744-1808 or 762-1391 for information.

HILL COUNTRY—Unprogrammed worship 11 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club, Kerville, 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.

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 Willever, clerk, (414) 682-7175.

MADISON—Sunday 9 and 11 a.m., Friends Meeting, 1704 Roberts Ct., 256-2249; and 11 a.m. Yahara Allowed Meeting, 2201 Center Ave., 429-7255.

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.

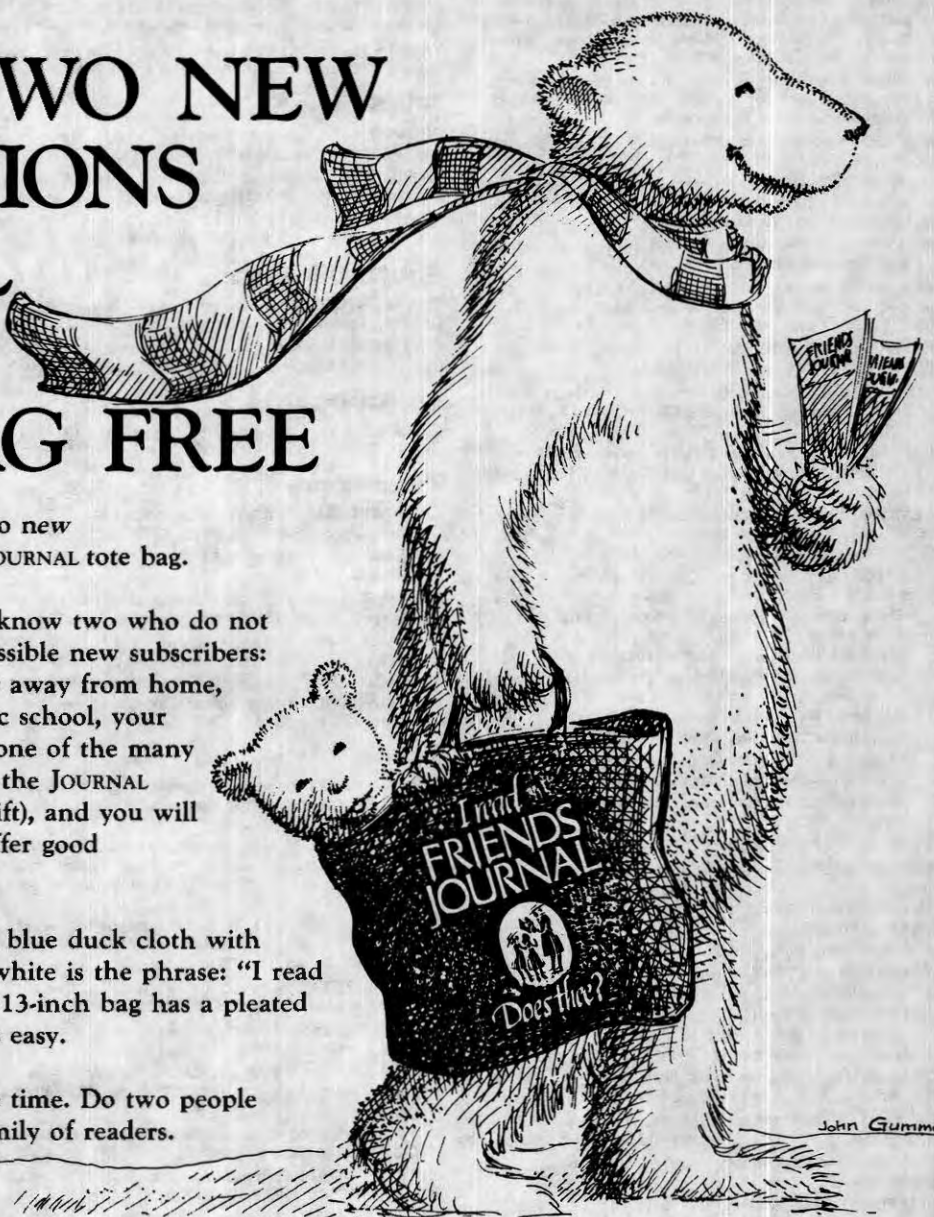
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Among Friends and family you surely know two who do not receive FRIENDS JOURNAL—and should. Possible new subscribers: a meeting attender, your son or daughter away from home, a teacher at your Friends school or public school, your local library, a nearby prison library, or one of the many Friends who just haven't ever developed the JOURNAL habit. Get their checks (or give them a gift), and you will receive our FRIENDS JOURNAL tote bag. (Offer good until March 31.)

Our attractive tote bag is made of dark blue duck cloth with matching web handles. Silk-screened in white is the phrase: "I read FRIENDS JOURNAL. Does thee?" This 13-by-13-inch bag has a pleated 3-inch bottom that makes carrying books easy.

FRIENDS JOURNAL is getting better all the time. Do two people a favor and add them to our growing family of readers.



Listed below are two new subscribers. Enclosed is \$30.
(\$15 for each one-year subscription.)

Name _____

Address _____

City _____

State/Zip _____

Name _____

Address _____

City _____

State/Zip _____

Please send me the FRIENDS JOURNAL tote bag
(an \$8 value) at the following address:

Name _____

Address _____

City _____

State/Zip _____

This offer expires March 31.

Sorry, but it is not
retroactive.