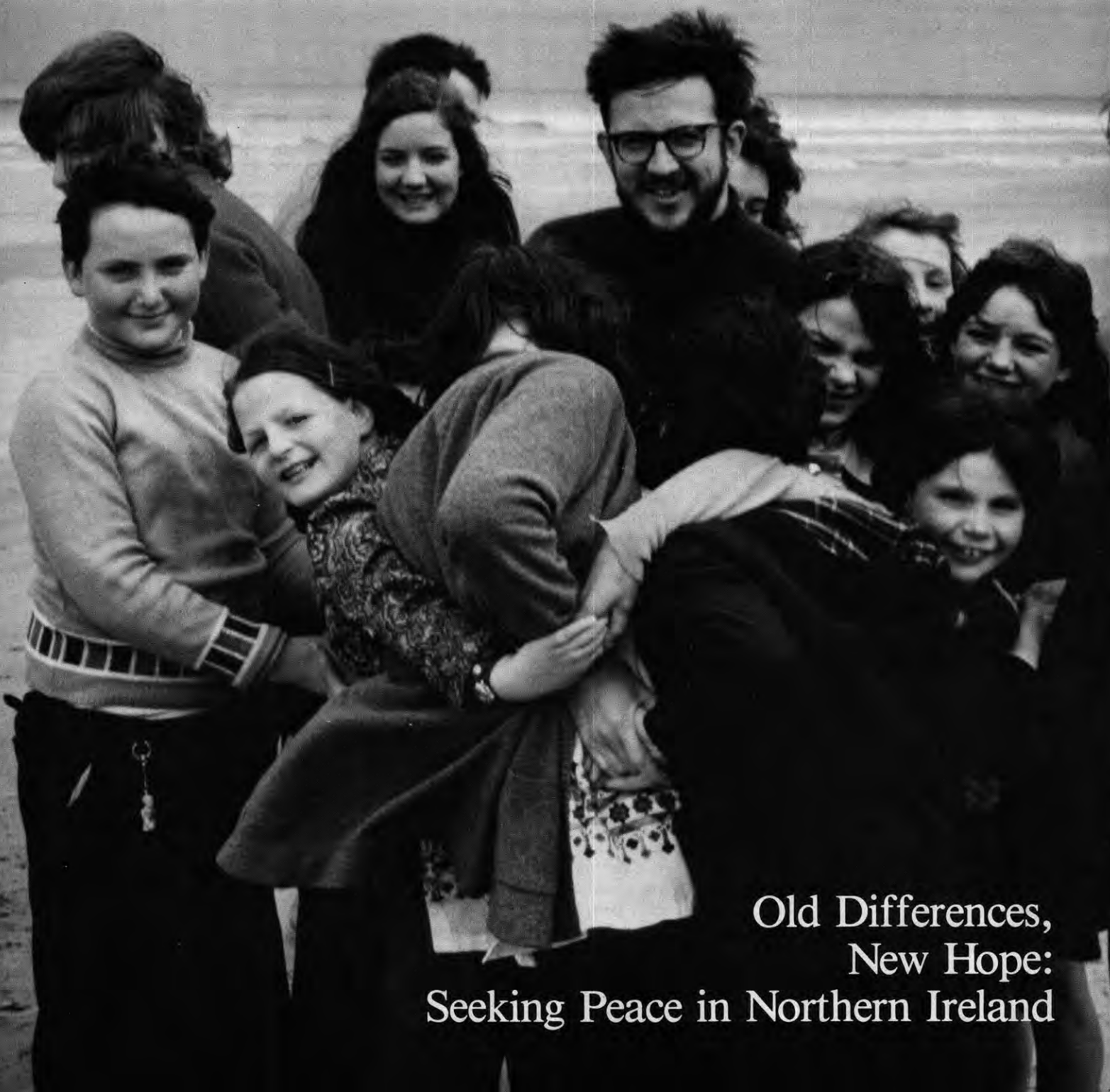


June 1/15, 1986

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Old Differences,
New Hope:
Seeking Peace in Northern Ireland

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

STAFF

Vinton Deming, *Editor-Manager*
Eve Homan, *Associate Editor*
Barbara Benton, *Design*
Anamaria Rodriguez, *Advertising and Circulation*
Carolyn Terrell, *Advertising and Circulation Assistant*
Joyce Marie Martin, *Gene*
Miyakawa, and Ruth Laughlin
Typography
Jeanne G. Beisel, *Secretarial Services*
James Neveil, *Bookkeeper*
Renee C. Crauder, *Editorial Assistant*

VOLUNTEERS

Jane Burgess (*Index*);
Emily Conlon, Alice Loxley, Anita Martin, and John Bernheim
(*Editorial Assistance*);
Mary Erkes (*Office Assistance*)

BOARD OF MANAGERS

1984-1987:
Frank Bjornsgaard
Judith Brown
Emily Conlon (*Assistant Clerk*)
Peter Fingesten
Mary Howarth
Marcia Paulin
William D. Strong (*Treasurer*)
Thomas Swain
Allen Terrell
Mary Wood
1985-1988:
John Breasted
Carol H. Brown (*Secretary*)
Teresa J. Engeman
Norma P. Jacob
Herbert L. Nichols
Elizabeth B. Watson
1986-1989:
Jennie Allen
Dean Brats
Helen Morgan Brooks
Mark Cary
Sol A. Jacobson
Leonard Kenworthy
Mary Mangelsdorf
Linell McCurry (*Clerk*)
Janet Norton
Elizabeth S. Williams

HONORARY MANAGERS

Eleanor Stabler Clarke
Mildred Binns Young

FORMER EDITORS

Olcutt Sanders
Susan Corson-Finnerty
Ruth Geibel Kilpack
James D. Lenhart
Alfred Stefferud
Frances Williams Brown
William Hubben

• FRIENDS JOURNAL is published the first and fifteenth of each month (except January, June, July, August, and September, when it is published monthly) by Friends Publishing Corporation, 1501 Cherry St., Philadelphia, PA 19102. Telephone (215) 241-7277. Second-class postage paid at Philadelphia, Pa.

• Subscriptions: one year \$15, two years \$29, three years \$43. Add \$6 per year for postage outside United States and "possessions." Foreign remittances should be in U.S. dollars or adjusted for currency differential. Single copies: \$1; samples sent on request.

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

Copyright © 1986 by Friends Publishing Corporation. Reprints of articles available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words. Available in microfilm from University Microfilms International.

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



FRIENDS JOURNAL

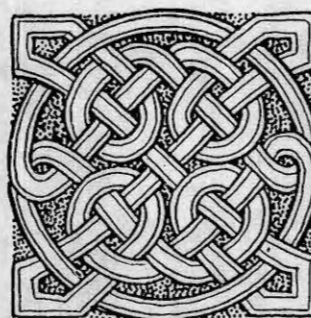
June 1/15, 1986 Vol.32, No.10

Contents

Among Friends: "We Are One in the Spirit . . ."	Vinton Deming . . . 2
The Two Traditions of Ulster	Denis P. Barritt . . . 3
The Road From Hillsborough	W. Harvey Cox . . . 6
One Scientist's View of Religion	James S. Clovis . . . 8
Quakers and Alcoholism	Katherine van Wormer . . . 10
Beyond Consensus: The Quaker Search for God's Leading for the Group	Matthias C. Drake . . . 12
Priming the Pump	Margaret Winter . . . 15
One Monument Lacking: A Proposal for a Memorial to the Unknown Slave	Lillian Spears . . . 16

Reports 18	Calendar 24
World of Friends . . . 20	Milestones 24
Forum 21	Classified 25
Books 23	Meetings 27

Cover: In a program sponsored by the Fellowship of Reconciliation in Northern Ireland, Protestant and Catholic children play a game together. Photo by Lynne Shivers.



Celtic knotwork panel

Among Friends: "We Are One in the Spirit . . ."

In recent months I have been corresponding with Lindsey Quaife, Europe secretary at Quaker Peace and Service in London. The outcome of this exchange is the inclusion of two articles about Northern Ireland in this issue, both written by Irish Friends. To reach a wider Quaker audience Lindsey Quaife shared the material with the editors of the major U.S. Friends publications. (I have just learned that the same two articles will appear in the June issue of *Evangelical Friend*).

I found the articles to be very helpful and informative. Most U.S. Friends don't have the opportunity to learn directly from Irish Friends about their work and concerns. We are very dependent on our commercial news media, which occasionally focus on a particular violent incident, but tell us very little about people working in Northern Ireland to improve conditions for themselves and their children, or about the history of the country and its people.

I was privileged to meet Denis and Monica Barritt in Drogheda during a large peace walk ten years ago. Subsequently I have learned from them and from other Irish Quakers of the quiet and persistent efforts Friends in Ireland have made over the years for peace and reconciliation.

Though few in number (1,684), their contribution has been enormous.

I was particularly touched by the words with which Denis Barritt concludes his article: "Friends in Northern Ireland ask for the patient understanding of U.S. Friends." I am sure that I speak for many Friends in the United States when I say it is we who have much to learn about patience from Friends such as Denis Barritt and Harvey Cox, and from Friends in many other troubled nations across the world.

• • •

South African Friends, feeling very scattered and few in number, are seeking ways to be more connected with each other—and with Friends worldwide. They have invited Friends everywhere to set aside five minutes each evening (9 p.m., local time) for silent worship. I hope we will all consider joining in this international meeting for worship and that we let South African Friends know we are doing this.

Vinton Deming

June 1/15, 1986 FRIENDS JOURNAL



*Town square in Lurgan,
Northern Ireland*

The Two Traditions of Ulster

by Denis P. Barritt

A member of South Belfast (Northern Ireland) Meeting and former clerk of Ireland Yearly Meeting, Denis P. Barritt has worked for many years for reconciliation in Ulster. He is the chairman of the Fellowship of Reconciliation in Northern Ireland.

Over the past 16 years, 2,500 people have lost their lives in civil disturbances in Northern Ireland. The million and a half people now living in the province are all white, all speak English, and all claim to be Christians, but they are divided by tribal traditions. They share much in common and are all Ulster people, but the Protestant majority (62 percent) are Ulster-British and the Catholics (38 percent) are Ulster-Irish. The cleavages are what the sociologists call "congruent"; that is, so many facets of life—national identity, education, recreation, cultural interests, political parties, as well as religious denominations—all divide along the same line.

These traditions go back a long time. It was just a few years before the Pilgrims set sail for Plymouth, Massachusetts, that a large number of English and Scots settled in the north of Ireland. The last two earldoms of the Gaelic Irish had been overcome by Britain at the end of Elizabeth's reign. Though permitted to live on their extensive lands, they felt that they had lost their Gaelic heritage and set sail for the continent. Britain said that this was treachery and claimed their lands. The British brought in Anglicans from the north of England and Scottish Presbyterians to farm these lands. These settlers were deemed to be friendly to England. The native Irish, who had remained with the Roman Cath-

olic church, were pushed off the best land and were naturally resentful. Massacres and counter-massacres took place.

It was from this planted stock that the first Irish Friends came. William Edmondson, once an officer in Cromwell's army, came from Westmorland to open a shop in Ulster. On a visit back to England he was convinced by George Fox's preaching and set up the first regular meeting in Lurgan in 1654.

Friends, as dissenters, were barred from the universities and so could not qualify for the professions. The established church claimed a tenth of all their produce. Many Friends refused to pay and had their goods distrained. The Presbyterians likewise suffered and found that the English put up tariffs against their woolen goods. Dissatisfied, well over 100,000 Presbyterians left and settled in America. There they became ardent fighters in the cause of independence, and then provided at least a dozen U.S. presidents from their Ulster-Scots stock. They have now been assimilated to the U.S. population.

The Irish who parade down Fifth Avenue in New York City on St. Patrick's Day came later, after the devastating potato crop failures in the 1840s. Some million perished through malnutrition, and another million emigrated during this decade. Those going to the United States took with them a bitter hatred of England for allowing people to starve when some food was actually being exported from the island at the time. Reinforced by continuous emigration from Ireland, some of these Irish-Americans formed the Fenian movement and did much to foster the moves for self-government in Ireland. The feeling still continues that all that is needed is to get the British out of Ireland.

During the famine, Friends from England made brave attempts to send in food and clothing. They set up soup kitchens and tried to provide an alternative to the staple diet of potatoes. They are remembered to this day in parts of Ireland for their efforts, which just could not be on a scale sufficient to meet the vast need.

The position in the north differed from the rest of the island. The planters had brought with them cottage crafts, and when the potato crops failed, they had an income which enabled them to buy food. Those living in rented property had a better tenure to their land

than those in the south. In the north they probably knew their landlord. In the south these were often rich settlers who sometimes did not even live on their lands, but pushed up the rent and did not hesitate to order eviction for non-payment. There was not therefore the same agrarian discontent in the north.

Cottage industry then formed the basis for powered factories following the industrial revolution. This industry strengthened the link with Britain, which became a source of coal power, of raw materials, and then the main market for the manufactured products.

As the movement for self-government for Ireland grew, the attitudes of those

Top: Ulster Friend Joyce Neill and a volunteer in front of the canteen at Maze prison in Belfast, 1972. Right: Corrymeela, a reconciliation center near Ballycastle. Page 5: People gather on a street in Belfast, near the Friends meetinghouse, after a car bombing, 1973.



Photos by Lynne Shivers

in the northeast corner hardened. Earlier, liberal Presbyterians, who had risen themselves in favor of an independent Irish parliament, now made common cause with other Protestants claiming that "Home Rule Means Rome Rule." So strongly did some feel about resisting rule from the Catholic south (comprising today 95 percent of the population) that as a last resort they were ready to fight against their friends the British to prevent this.

They were somewhat mollified in 1921 by being offered their own self-government for the six northern counties. It was now the turn of the more ardent Irish nationalists, by this time known as Sinn Fein, to protest against the partition of the island for whose freedom they had fought so long. The million Protestants, they claimed, should have been forced to accept the will of the majority in the whole island. Sinn Fein

continued their violent struggle against the governments both north and south. By the time the violence had burned itself out, the Ulster Unionists, in their devolved Stormont government, felt themselves under no obligation to accommodate the Catholic minority in their province.

Both groups discriminated—in the allocation of houses, the giving of jobs and contracts—but as most of the leading companies and local government councils were in Protestant hands, the Catholics came off the worse.

In the 1960s attempts were made to build bridges between the two traditions. Right-wing Unionists resisted reform measures, and on the whole those measures that reached the statute book came too little and too late. A nonviolent civil rights reform group was overtaken by a Republican paramilitary body (the IRA and splinter groups), violence



broke out, and the army was called into the streets to support the police. The violence became more intense, and in 1972 the British government prorogued the Northern Ireland government and control reverted to Westminster.

In the higher income groups, both traditions can live peaceably as neighbors, even though their basic loyalties may be quite strong. Otherwise there is a tendency to live among one's own tradition, a move which was intensified after the 1969 civil disturbances.

Those born into the Protestant tradition wish to maintain the British link, even though they may be highly critical of the English at times. Those who are Catholic look toward Ireland for their national identity, even though for economic reasons they may not want unity just yet.

Catholics go to Catholic schools and learn history from an Irish angle. Protestants at state schools or independent grammar schools learn history from the British viewpoint. Irish is taught at Catholic schools, even though it does not usually become fluent enough for conversation. Protestants do not learn Irish—to them it is a foreign tongue. In the higher arts there is good mixing, and although teen-agers go to hear the same "pop groups," the youth culture is not

strong enough to cut across the old traditions. Tribal violence can give a challenging role to young people living in an area of high unemployment where they do not seem to be wanted. Labor unions are very much against sectarianism, but find that tribal loyalty is usually stronger than what they can command.

Friends usually steered clear of politics, and during riots and uprisings in the early days opened their homes to the wounded on both sides, thereby often finding their own lives spared. During the present civil disturbances a number of reconciling bodies have been formed, and Friends have been involved with many of them. Groups like the Corrymeela Community, Women Together, Protestant and Catholic Encounter Movement, the Community of the Peace People, Pax Christi, the Fellowship of Reconciliation, and Ulster Friends Peace Committee meet as a Peace Forum every month, acting as a liaison body and sometimes acting in unison.

In spite of increased polarization, paradoxically it is often easier to bring both sides together than before 1968. Joint services and prayer meetings now take place, whereas 15 years ago they would have occasioned protests and pickets.

A new political party has been formed, a liberal reformist central group

called the Alliance party, which consists of about 50 percent membership from each side. It has had some success in elections but finds it hard to attract more than about ten percent of the voting public.

A joint Protestant-Catholic school, Lagan College, has now been running for four years in Belfast. Starting with 32 pupils 12 years and older, it now has more than 300. It has shown that it is a viable educational institution and so qualifies for statutory grants. The experiment has been repeated at another school, and there also is an integrated junior school. This bold experiment in the Ulster setting proves that children of both traditions can be happily educated together.

At the beginning of the 1969 rioting the two meetinghouses in Belfast were opened to take in families who had lost their homes. The Service Committee formed at this time accepted a government invitation to provide a center for visitors at the Maze prison, hastily built to take the many interned in the early 1970s. Starting with a canteen, a play group was added and also counseling service for visitors with problems. There are now more than 400 serving life sentences in a province that was once singularly free from crime. Friends took over a cottage farm and adapted it to provide a place for constructive play for deprived children from both traditions in Belfast. A unit for mothers and toddlers is also part of this service.

At the political level a Quaker house operates in the university area of Belfast and is staffed by two resident Friends. Here leaders of political thought and action are invited to come and discuss their policy and problems in the knowledge that they do so in complete confidence. In this way it is hoped to encourage cooperation between the various groups, to urge restraint and support for constructive proposals.

Obviously none of these attempts has stopped the violence, but without such initiatives there might well have been overt civil war. Much patient reconciling work remains to be done to gain acceptance of both traditions so that a richer society may emerge, and this will be as necessary as ever in the new situation created by the Anglo-Irish Accord. Friends in Northern Ireland ask for the patient understanding of U.S. Friends. □

The Road From Hillsborough

by W. Harvey Cox

Most of the country towns and villages of Northern Ireland are trim and serviceable to their inhabitants; but not many would merit the title "handsome." One of the few that does is Hillsborough, set in the rolling farmlands of County Down, about 15 miles from Belfast. Off one end of its single steep street, a leafy avenue leads to a parish church built in a style known locally as "planter's gothic"; at the other end lies the castle, really a Georgian country mansion built in a warm sandstone and surrounded by its own lush park. Altogether a comfortable sort of place, almost as English in feel as Irish. It is an appropriate setting for the signing on November 15, 1985, of an accord between the governments of the United Kingdom and the Irish Republic, for the future better governing of a troubled province which, since 1969, has seen 2,500 deaths through political violence, as well as immense damage to property and employment.

Friends in Britain and Ireland have a long history, going back to the famine of the 1840s and before, of trying to represent a healing presence in the Irish scene. Our own political preferences may well vary, but during the present Northern Ireland troubles we have endeavored not only to heal where the wounds lie deepest but also to argue, with politicians and others, for "a compassionate peace," for an Ireland in which the political arrangements are such as to enable all people, of whatever religion or political tradition, to feel at home, secure, and free to be themselves at their best.

We can take neither credit nor respon-

W. Harvey Cox was born in Northern Ireland and educated in Belfast and at Trinity College Dublin. He now lectures in politics at Liverpool University. A member of Birkenhead Meeting, he is a member of the Northern Ireland Committee of Quaker Peace and Service, whose members are appointed by London and Ireland yearly meetings.

sibility for the Hillsborough agreement; but we have tried, in our own way, to encourage the growth of the spirit of understanding, reconciliation, and co-operation between the Irish and British peoples of which the agreement is a top-level political counterpart. Hillsborough now provides the context in which our future endeavors, especially in Northern Ireland itself, take place.

The agreement embodies a number of key principles which Friends, among others, have been emphasizing and should warmly welcome. The essential elements of the agreement are as follows.

Critically, both governments recognize "that a condition of genuine reconciliation and dialogue between Unionists and Nationalists is mutual recognition and acceptance of each others' rights." The agreement seeks to reassure the Unionist majority that, while they remain a majority, they will not be removed from the United Kingdom without consent. This public declaration of the acceptance of a Unionist veto, in effect, on Irish unification,

marks a major step by the Irish Republic. On the other side, Britain concedes to the republic a legitimate, built-in role in the governing of Northern Ireland and "accepts that the Irish government will put forward views and proposals," in practice on behalf of Northern Ireland's Catholic and Nationalist minority. To give effect to these arrangements, a permanent intergovernmental conference has been established, with joint British and Irish chairmanship, to be staffed by a permanent secretariat based in Belfast. The conference's remit covers practically everything that bears on intercommunal relations in Northern Ireland—fair employment, policing, and cross-border security (i.e., anti-terrorist) operations being perhaps the three most significant. A devolution of power to a power-sharing community government for the province is provided for, should sufficient agreement emerge between the local parties to permit this.

Now that this agreement is in place, it would be quite fatal to the prospects of peace if we were all to sit back and

Three men throwing fire bombs are followed by a photographer, Londonderry, 1985.



relax in the belief that this is *the* long-awaited solution. It is not. The solution to political problems as intractable as Northern Ireland, South Africa, or the Middle East is not some kind of equation which will come out if only we search hard enough for the formula. Conversation with British and Irish politicians brings the repeated admission by them that negotiation is a difficult process for both sides as they seek together to strike a balance which avoids the twin risks of failure through either conceding too much for their clients to stomach or too little to satisfy the basic needs and aspirations on the other side. Whether they succeed or fail, the British and Irish politicians who made the agreement deserve our respect for their courage in attempting to do a positive thing in the face of a mountain of potential discouragement.

So what has happened in November 1985 cannot be more than one stage in a long-term process. It is not at all easy to discern what lies behind the accord's at times maddeningly vague language; it is only after a few years that we will really know what Hillsborough means. In one sense, there is little in the agreement that is not a formalization of a co-operative between Britain and Ireland that has developed less formally over the last six years. In another sense, however, the recognition of the legitimacy of a southern Irish, or an all-Irish, dimension to Northern Ireland is a historic departure, new since 1921; while perhaps most significant of all is the re-emergence, for the first time in generations, of a mutually agreed recognition in both Britain and Ireland that, despite all our centuries of strife and bitterness, there is between the two islands a mutuality of interest based upon a common need for peace in the house we inhabit together. We, the Northern Irish, can take a certain grim satisfaction from our being the cause of this development.

Not everything that marches under the banner of peace and reconciliation, however, will necessarily further that end. The agreement takes its place against the background of the political culture of an island where many have been hurt and aggrieved, and where many have little understanding or sympathy for the concept of honorable accommodation, but where all are too ready to jump to the accusation of disreputable sellout. The greatest weakness



Catholic and Protestant children participate in a "Quaker theater-go-round" in Londonderry, 1985.

of Hillsborough is that it was negotiated between governments over the heads of the people of Northern Ireland and without their consent. Only John Hume's nonviolent Catholic Nationalist party, representing about 20 percent of the total electorate, have real reason to be satisfied (especially as they, through their links with Dublin, were the only Northern Irish party to participate in the pre-agreement process). The IRA, recognizing astutely that the accord is, in part, directed at cutting them out of the Irish reckoning, will bend their best endeavors toward wrecking it, chiefly by acts of violence against the (largely Protestant) police. The agreement may fulfill the hopes of some of its makers that it can detach Catholics from support for the IRA, but terrorism does not need mass overt public support. It needs a supply of arms and cash, and of greater importance here is the continual endeavor, not least in the United States, to stanch that supply, which has resulted in so many tragedies in Northern Ireland.

But the greatest threat to the agreement as a bringer of peace and not a furtherance of strife comes from Unionist opposition to it. For more than a century (since before Gladstone's conversion to Irish Home Rule in 1885) the Ulster Protestant position has been one of the sustained and adamant opposition to any role in their affairs allotted to an Irish government and parliament based

in Dublin. All else in their politics is a product of this opposition; and it will take monumental efforts to convince them *either* that their basic position is not, in fact, under threat, *or* that an all-Ireland dimension in the governance of their part of Ireland is not, after all, a prospect to be regarded with horror. (Many of the reasons why Ulster Protestants in the past did not wish to be part of a Catholic, economically backward all-Ireland state were, in my view, quite legitimate, but they have lost much of their cogency in more recent times). The trauma for Ulster Protestants/Unionists of seeing their United Kingdom government treating the government in Dublin not as enemies (as they see them) but as friends (as the government and people of Britain increasingly do), cannot be overemphasized; and here is perhaps the area which offers, currently, the greatest challenge to peacemakers.

The road from Hillsborough *will* be a rocky one, and I doubt if those of us who are committed to the search for reconciliation in our green, exasperating, lovely island are going to lack for both work and anguish for a year or two yet. But, as the Roman Catholic bishop for the diocese that includes Belfast, Bishop Cathal Daly, has said, "Evil times are given us, not for weeping, and not for heading for a place to hide till the times improve. Evil times are given us for redeeming." □

One Scientist's View of Religion

by James S. Clovis

What follows is one individual's description of how science and religion interact and, more specifically, how my own religious beliefs have been affected by science.

The core religious issue that many wrestle with is whether or not there is a force of a higher order than humanity. The atheist would argue in the negative. Those who are not atheists would support an anthropomorphic description of a higher being or a more universal description of a uniting force.

My upbringing in a traditional Protestant setting left me agnostic. As a scientist, I have acquired insights that have led me to a belief in God as a kind

of universal purposive force.

While my personal beliefs tend toward the universal force, as opposed to the Christocentric view of religion, I don't view the following discussion as being inconsistent with either position. I've been more concerned with convincing myself of the existence of a higher order than human beings. Having accomplished this point, I admit to being agnostic as to a clear belief in the Western concept of God and the Christian picture of Christ.

There are many ways to arrive at a belief in a higher order. For most people, science does not play a direct role and often not even an indirect one. The fact that I emphasize science in no way is meant to demean other bases for belief. Since, however, science has been such a central part of my life, it is only natural that it would play a central role in the foundation of my belief.

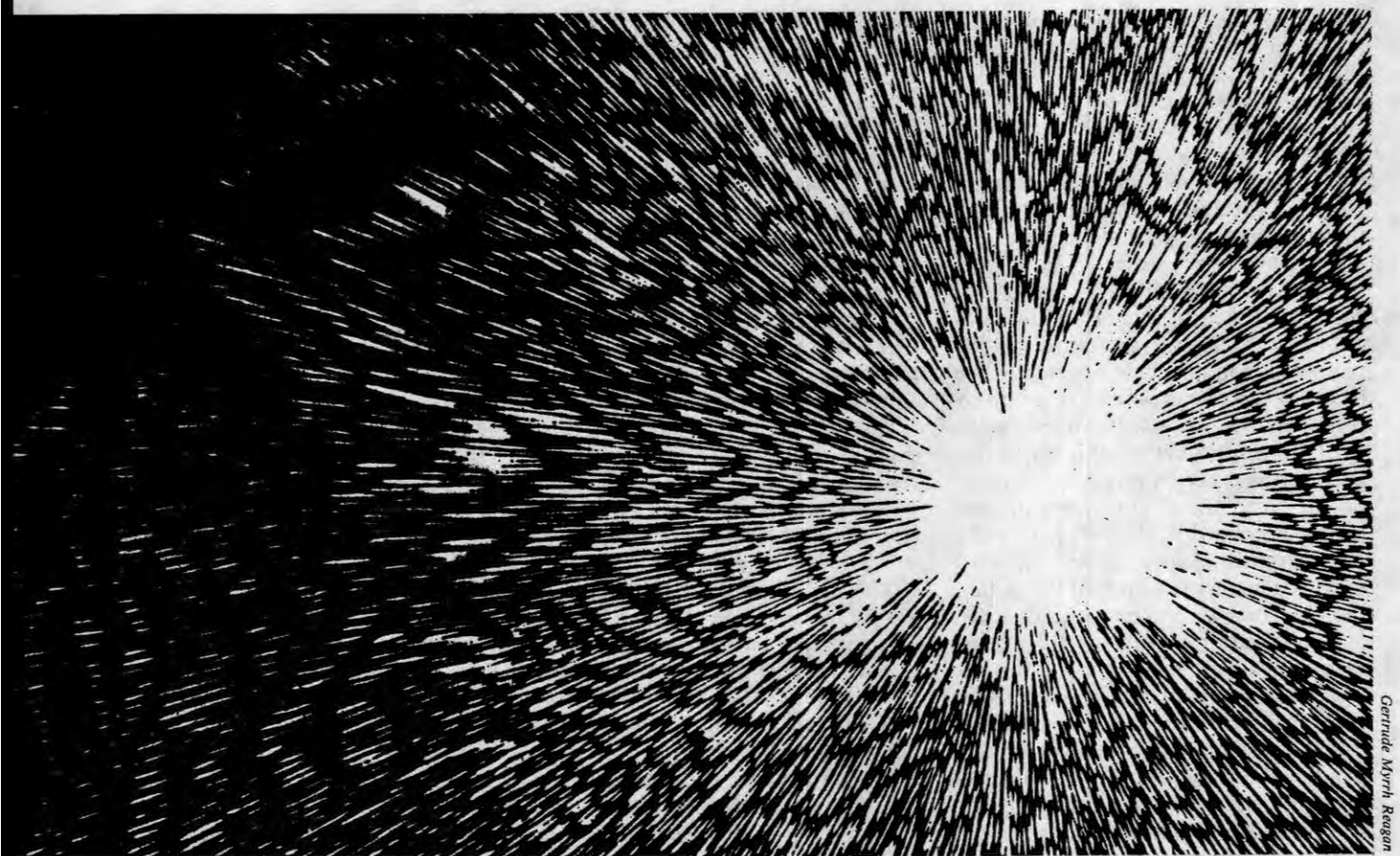
Science has long played an important role in religious thought. Very often this role has been viewed as that of an adversary. This doesn't mean that scientists meant to be adversaries but rather that

they were made so by the church's disagreement with their positions. Perhaps the first great debate centered around whether or not the earth was the center of the universe. The church didn't treat Copernicus or Galileo any too kindly. In addition scientists have developed logical explanations for phenomena—from rainbows to eclipses—once thought to have great religious significance.

In more recent times Charles Darwin's theory of evolution and still later the use of carbon dating and the definition of the geological history of the earth have been used to argue against the literal biblical interpretation of the Creation and age of the earth. While many of the scientists who helped develop this knowledge have been and are devoutly religious, it is also true that many others have been convinced that science will eventually explain everything and that there is no room for God.

In the last 25 years science has made amazing progress in unraveling the mysteries of life. Questions of tremendous religious significance are still under study both for religious and scientific

A member of Newtown (Pa.) Meeting, James S. Clovis is chair of the George School Committee. He is a chemist working in research and development.



Gertrude Myrh Reagan

reasons. Sometimes this is done out of purely scientific interest, and sometimes the studies reflect the scientists' deep religious or supernatural motivation. These questions include the origin of the shroud of Turin, the expansion of the universe, the analysis of possible paranormal and UFO events, and the search for extraterrestrial life. For example, science remains unsure if the universe will stay in a continuous state of expansion or will eventually start to contract. Should it be ever expanding, in many billions of years from now all life as we know it will cease to exist. There will be a definitive end to the world and the universe. This condition would seem to be consistent with Western religion. On the other hand, should the universe eventually begin to contract, there is good reason to believe that the "big bang" will occur again and again. Such a conclusion would be consistent with the cyclical nature of life and the creation as viewed by Eastern religions.

I could continue to elaborate in much detail regarding the past, present, and future role of science in religious

thought; however, I prefer to turn to a description of how science has affected my personal beliefs. In a simplistic sense the evolution of life is at the core of my basic belief that there is a universal force of a much higher order than humanity. I've been struck by a number of observations over the years that, while simplistic in themselves, have come together for me in a meaningful way.

I find the evolution of life from the "big bang" to the present to be a most impressive occurrence. It starts from essentially nothing and proceeds to a mass of earth and water to single cell life forms to the current form of humanity.

A second observation comes from reading *Seeds of Discovery* by W. I. Beveridge, in which the point was made that many of the accidents of discovery in science defy the laws of probability. For example, Alexander Fleming's discovery of penicillin did not occur as a result of a series of carefully planned experiments. Rather it resulted from a series of events, each one of which was a kind of accident. The postulate is advanced that some kind of extra force

beyond random probability has led to many discoveries. In essence, "chance" is described as being the agent of God. In fact, the rapid rate at which the evolution of life has occurred would seem to be a further example of a directed force at work that defies the probability of life arising by random chance.

A third observation comes from the reading of Jean Charon's *L'Esprit, Cet Inconnu*. Charon, a physicist of the Einstein school of thought, argues that the knowledge accumulated through the eons of time is not lost but is stored via electrons, one of the critical particles of matter. As the electrons move from one host to another the knowledge can be retrieved, perhaps through some sort of spin coupling mechanism between electrons. In one sense the electron is the mechanical force of life. Charon uses scientific arguments to prove his point. While these arguments are beyond my capability, the whole idea is another way of describing some tangible elements, some mechanical force, that is a key to life.

Perhaps the most important opening for me in this sequence of observations occurred when a colleague flashed a slide of the structure of a particular enzyme on the screen. The enzyme, known as chymotrypsin, is composed of two complex protein molecules that are wrapped together in a unique manner that forms a hole of just the right size and chemistry to allow a major part of the human digestive process to proceed at a practical rate. How on earth did nature create this molecule? On the one hand, the molecule appears to me to be far too complex to have arisen by some random process. It is likewise difficult for me to believe that there is a god who in a very direct sense decided on the structure of chymotrypsin and then synthesized it. And of course the chymotrypsin phenomenon is repeated in nature many thousands of times, i.e., the very complex proteins, nucleic acids, and polysaccharides that are at the heart of nature's processes.

To me these four points—evolution, statistical probability, a fundamental mechanical force, and the chymotrypsin phenomenon—add up to a single picture: the existence of a conscious life force that is continuously evolving to an ever higher order. It is not by chance that life was created and has progressed to its present state. The highest current order of expression that the force has reached is the human form. This form has the ability to manipulate objects physically, to reason, and thus to create. Viewed in this sense, the process of creation is continuous and human beings are now its instrument. There may well be no need for a further significant evolution of the physical form of life. We will extend the creation through our use of science. The computer extends our ability to analyze, to calculate, and to describe far beyond the capabilities of our own minds. The electron microscope and numerous other instruments that we have created provide increasingly clear pictures of life events almost down to the size of individual atoms. Molecular biology is opening up the chemical processes by which life functions and has the potential, for better or for worse, for modifying life forms. Finally, the use of outer space for scientific research is only beginning and can be expected to bring new and unexpected discoveries.

Thus, the creative process has been

expressed in the human form. It can be expected to continue at an ever increasing rate with humanity as the instrument of the process.

The ultimate goal of the creative process is something I can only speculate on. It makes sense to me, however, that the creation will eventually evolve to a state where there is a union of the universal force with humankind or the ultimate form of humankind. There will be a harmony between all of the different elements of the force and, in a sense, humanity will become one with God. In a somewhat inverted sense this picture holds that there is *not* that of God in every person as described in the Quaker religion but that in God there is a part of every person; i.e., God is the summation of all of humankind (and perhaps of all forms of nature).

The picture of God or the universal force that is described above isn't new. The path that I've taken to arrive at the picture may be different from the one most people follow. It's not necessarily any better or any worse than other paths but is simply one that I was able to see because of the kind of glasses I wear.

I don't see this picture as arguing either for or against the existence of an anthropomorphic god or the divinity of Jesus. It is, however, to my way of thinking, consistent with a god that does not intervene in nature. God has unleashed a process that allows its products to determine their individual destiny. There is an implication, however, that the process leads to a collective destiny or goal.

One of humankind's fundamental searches has always been to find our ultimate destiny, the true meaning of our existence. Personally, I believe that science will play an ever-increasing role in this never-ending quest. In fact scientific and religious thought may eventually unite in a common search to understand inward spirituality and external phenomena. Interestingly, to quote Lawrence LeShan from *The Medium, the Mystic and the Physicist*, there is an "Eastern concept that as one explores deeper and deeper into oneself, [one] comes finally to the true essence of the self—Atman. As one searches more and more deeply into outside reality tearing apart veil after veil of illusion, one finally discovers the true nature of reality—Brahman. And Atman and Brahman are the same." □

Quakers and

by Katherine van Wormer

Alcoholism is a disease of the mind, body, and soul. It is a disease of cruel paradoxes: What alcoholics crave the most is what they need the least; the drug that gets them "high" makes them feel very "low"; alcoholics tend to have ancestors who were either alcoholics or *abstainers*; the person who grows up in an alcoholic home swears, "It will never happen to me," and then marries or becomes an alcoholic; alcohol, which causes great pain, is used to relieve the very pain it causes; those who have the disease deny that they have it, and their families deny it too; and those who enable the alcoholic to survive are actually preventing his or her survival.

Children who grow up in an alcoholic home grow up in a home where the key problem is rarely mentioned, and rarely even defined. Such children are told they don't see what they see, and outsiders don't seem to "see" either. Years later, the adult children of alcoholics will typically wonder, where were all the adults who knew and could have helped? Where were all the other adults, period?

The people I work with at the Community Alcohol Center are lucky; they are lucky because someone (spouse or doctor) or something (the court or school) *pushed* them into getting help. Where there is treatment, there is hope.

Religious groups are in a prime position to reach those who suffer from the tragedy that is alcoholism. Several denominations—Catholic, Methodist,

A sociologist and social worker, Katherine van Wormer works at the Community Alcohol Center in Longview, Wash. She is a member of Kent (Ohio) Meeting.

Alcoholism

Mormon, and Episcopalian—have adopted specific policies for providing counseling for alcoholics and their families. Quakers, as yet, have done very little.

Historically, Quakers, along with Methodists, established themselves as one of the earliest religious groups to speak out on the temperance movement. *The Dictionary of American Temperance Biography* (1984) reveals that although Society members were as involved as the rest of prerevolutionary America in manufacturing and using distilled beverages, by the end of the 18th century, Quaker reformers were preaching in favor of temperance.

Correspondence with Steve Elkinton, recently of Kent (Ohio) Friends Meeting, provides both a historical and personal view on alcohol consumption:

In the beginning of Quakerism, the Quakers must have drunk spirits to stay alive, since the water was so foul, but they probably stressed moderation. In America, as the country grew and became more wild and prone to drink, Quakers joined with those who completely abstained—not because it was a disease within the Society, but because it appeared to be an evil that wrecked so much of the society around them. Hires, who invented root beer, was a Quaker seeking an alternative for beer. The Cadbury family, who made a fortune in chocolate in England, did so seeking a healthy warm beverage that was an alternative to alcoholic drinks of the day. Personally, however, I know of no Quakers who themselves were alcoholics. If my Quaker grandfather is any indication of the 1880s generation, he would rather have died than to say he had ever even sipped wine!

This position is reminiscent of the one presented in Philadelphia Yearly Meeting's *Faith and Practice* (1972): "Friends have always been clear that improper

use of alcohol is to be avoided. While judgment has varied about what is improper use of alcohol, Friends are clear that its use as an intoxicant or mood-changer is to be avoided as likely to impair the perception of reality."

Although use of intoxicants is "a detrimental practice," addictive use of drugs is a symptom of a disease, according to *Faith and Practice*. Intelligent compassion toward the disease's victims is urged, and Alcoholics Anonymous is mentioned as a helpful resource. No direct guidance on alcoholism intervention is given, however. Such intervention would logically fall under visiting families in case of illness or other trouble, which is listed as an important responsibility of meeting overseers.

At my request, Philadelphia Yearly Meeting provided a handout about the experiences of Ann Bohan, a Quaker and recovering alcoholic. In a moving and disturbing report, Ann describes how she turned to "the bottle" when overwhelmed by personal loss and grief, and how her meeting failed to address her problems with alcohol. Not wanting to interfere or intrude, they seemed to have simply looked the other way. Finally, after the crisis was over, individual members voiced disbelief that Ann could have become an alcoholic. Ann Bohan has shown tremendous courage in speaking out so that Friends might be aware of alcoholism and of its ramifications.

How can meetings reach people like Ann, and her family, without seeming to be prying into the personal lives of others? Ann's recommendation is that, between interference and neglect, interference is better.

Intervention is the formal, caring confrontation by friends and relatives of an alcoholic in need of treatment. Such in-

tervention is most effective following a major crisis of some sort, for instance, hospital detoxification, arrest for driving while intoxicated, marital separation, loss of a job, or medical diagnosis of alcohol-related disease. The crisis can be effectively used to bring the person to grips with the reality of the situation.

Friends committees on ministry and counsel are ideally suited to buttress the support of family members in bringing the alcoholic member to terms with the need for treatment. In intervention, several people at once may be able to break through the formidable walls of resistance.

The purpose of such a planned encounter may be to provide support and to get the addict into treatment, or the purpose may be to help non-alcoholic family members to acknowledge the alcoholism and then to help them deal with it. A supportive organization for family members is Al-Anon and for the alcoholic, Alcoholics Anonymous. Narcotics Anonymous is popular with young alcoholics and drug addicts. Women for Sobriety is an excellent self-help group for female alcoholics.

Alcoholism is a disease rather than a character defect; when identified and treated, alcoholism has the highest recovery rate of any major illness. Meetings can do much, both in general discussions and at the personal level, to deal with this problem. Appropriate literature can be made available at local and regional gatherings. Speakers can be invited from AA and Al-Anon groups to meet and talk with interested Friends. These steps are among some of the easiest positive ways for opening the door to communication with those whose needs are so great. And above all, don't forget the children in these families; in the end, they will need help the most of all. □

BEYOND CONSENSUS

The Quaker Search for God's Leading for the Group

by Matthias C. Drake

When a group of North Americans gather to make a decision, one of three processes is usually used: the autocratic, the democratic, or the consensus decision-making process. Quakers, especially in their meetings for business, use a fourth process: the Quaker way. This way is fundamentally different from the other three. Some techniques of the Quaker way are similar to the consensus process. But, as Howard Brinton pointed out in *Reaching Decisions: The Quaker Method* (Pendle Hill pamphlet no. 65), the Quaker way "differs radically in being religious." George Fox was quite clear about the uniquely religious nature of the Quaker way. Fox wrote, "Friends are not to meet like a company of people about town or parish business . . . but to wait upon the Lord."

Authors disagree whether the Quaker group decision-making process arose spontaneously among Quakers or whether Fox adopted procedure already in

use by the Seekers or some other group. Whatever the origins, the Quaker way was developed early in the life of the Religious Society of Friends. Its continuation to the present is an impressive fact. Other evidence of the importance of the Quaker way to our Religious Society is its use throughout the various programmed and unprogrammed branches of Friends. (Some Friends meetings no longer employ the process, however.) Most yearly meeting books of faith and practice discuss the process and offer queries for its use by the meeting and by individuals. At least one, Philadelphia Yearly Meeting's *Faith and Practice*, states that our "way of conducting business is of central importance to the very existence of the meeting" and that "it is the way that can create and preserve a sense of fellowship in the meeting community. From there it can spread to larger groups and larger decisions in which individual Friends or meetings have a part. Thus it contributes to the way of peace in the world in which we live." Yet the greatest importance surely has to be that this decision-making

process has enabled Friends to discern God's will for the group. Experiences of such discernment have left the participants changed men and women, empowered to do God's work in the world.

The basis of the Quaker way is the belief that a group of persons can discern God's direction. D. Elton Trueblood wrote in *Beyond Dilemmas* (edited by S. B. Laughlin, Kennikat Press, 1937) that the immense belief of Friends in the reality of continued revelation made them expect a revelation of God's will in a group meeting. "They accordingly arranged a group meeting in a manner best calculated to know the revelation if it was forthcoming."

Unity results from finding God's direction for the group. God leads us in unity. Howard Brinton explained that since there is but one Light and one Truth, if the Light be faithfully followed, unity will result. He stated that the nearer the members of a group come to this one Light, the nearer they will be to one another, "as the spokes of a wheel approach each other as they near the center."

Currently active in Wilmington (Ohio) Meeting, Matthias C. Drake has served as clerk of North Columbus Meeting and as director of New York Yearly Meeting's Powell House. In 1973 he wrote a doctoral dissertation on the Quaker way of reaching group decisions. His article, which appeared in the March 1986 Quaker Life, is excerpted from his address to the Consultation of Friends on Spiritual Discernment held in Richmond, Ind., December 12-15, 1985. Matt is the associate director of development at Wilmington College.



The following six essentials provide a description of the actual process involved in the Quaker way of reaching group decisions.

1. Worship—The Quaker decision-making process takes place in a context of worship. Worship opens and closes the meeting and can be woven throughout. Silence is employed during the meeting to enable thoughtful listening and prayerful consideration to occur.

2. Presentation of business—Business can be presented by the clerk, a committee, or an individual. It is presented as clearly as possible, with relevant background and context descriptions.

3. Discussion—The subject for business is spoken to by all who have information or opinions regarding it. The vocal contributions are helpful in content and presented in a sincere manner. In the discussion, the participants seek full information, attempting to see God's direction arising from any side of an issue. Differences are recognized, accepted without antagonism, and worked through to an understanding of them and/or to creative solutions to them.

4. Sense of the meeting—In reaching decisions, participants seek divine guidance within themselves and in one another. When the consideration reaches a stage where a reasonable degree of unity has been reached, the clerk announces what he or she believes to be the sense of the meeting. The group decision

is identified by a statement which all agree expresses the sense of the meeting.

5. Writing the minute—The clerk or an assistant places the clerk's proposed sense of the meeting statement into written form, called a "minute." This may be modified, but once accepted, it becomes the judgment of the meeting and is preserved in the records.

6. Response to serious differences—When serious differences of opinion exist, the meeting may search for unity through silent prayer, followed by further discussion. When the meeting cannot achieve unity on a subject, the subject is either dropped or postponed ("held over"). If a decision cannot be postponed and a serious difference of opinion exists, the decision may be left to a small committee which acts for the meeting.

Unity does not mean unanimity. A person may find that he or she is not in unity with the sense of the meeting. In such a case, at least three alternatives are available to the individual. The person may agree to stand aside, having expressed a contrary opinion but seeing that the group has clearly reached a sense of the meeting. A more serious stand is to ask to be recorded as opposed. In this situation the person's objection is minuted, although the group is still able to proceed with its decision.

The most serious alternative is for an individual to be unwilling for the meeting to proceed. In this situation, the clerk usually has to determine the seriousness of the individual's objection. If the objection is determined to be frivolous, the clerk may state that the sense of the meeting is obviously in another direction and proceed with the meeting. If the objection is a serious one, the group will delay its decision on the issue. The time gained by the delay can be used constructively to enable all the participants to reconsider their positions through thought and prayer as well as to listen to and "labor with" the one Friend. The original issue then becomes an item of business at a succeeding meeting.

Three conditions especially favorable to the success of the Quaker way are: the participants bring to the meeting a common understanding of, a faith in, and a commitment to the Quaker way; a real community exists among the group participants; and the participants bring

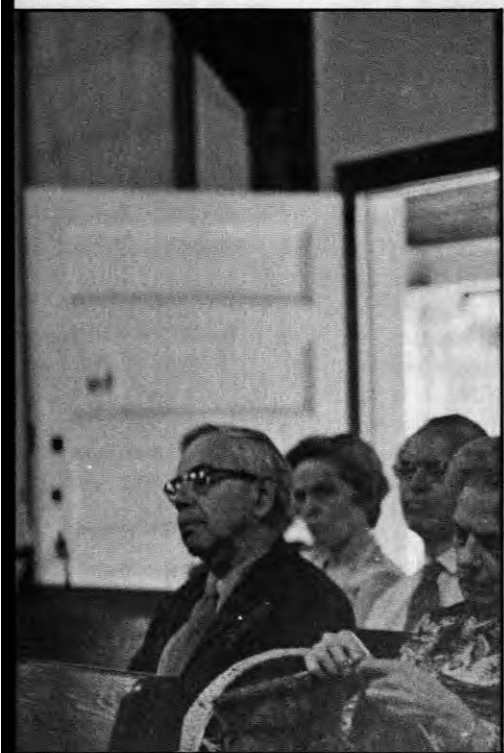
helpful skills and abilities to the group.

The first is the most important. Any Quaker decision-making group needs participants who share the belief that Truth/God's will/a right way/God's leading exists in any given issue and can be discovered by a corporate, loving, patient, persistent, open search. Another helpful shared belief is in the worth of waiting, that is, enabling the group to stop short of a decision until the next meeting to allow individuals time to seek within themselves or with one another. What if each participant came to the meeting committed to finding God's solution for the group and willing, in most cases, to set aside his or her own opinions and desires in favor of that? This would be a great asset. The group also needs the shared belief in the Spirit-controlled and -directed life, in the continued revelation of Truth—through one's self and any other participant. Such understandings, beliefs, and commitments shared by the participants provide the basis for the group search for God's direction.

Individuals in any Quaker group will be aided in their work if they know one another. According to Howard Brinton, "The Quaker method is likely to be successful in proportion as the members are acquainted with one another, better still if real affection exists among them." Friends groups improve their decision-making abilities as they increase and deepen their community-building activities within their meeting. Small group discussions, prayer groups, fellowship times, shared meals, and work days are important ingredients to creating community. Is transportation to meeting provided for those who do not drive? Are baby-sitting and other youth activities provided so that parents of children can participate? Every effort should be made to encourage attendance in Quaker decision-making groups.

In many ways, monthly meetings for business are the crucibles of our Friends churches and meetings. Participation in such a group requires us to be open to change, open to one another, and open to God. Can we disagree and love at the same time? Can we go beyond our initial misunderstandings of one another? Can we "get past" our judgments of others and appreciate their insights? We can, if "real affection" exists among us.

The third condition especially favorable to the success of the Quaker way




Meg Richardson/courtesy of FGC



Bringing Friends' Concerns
for Peace & Justice to
Congress Since 1943
Write, or call (202)547-4343
for action suggestion tape.

FCNLO
FRIENDS COMMITTEE ON NATIONAL LEGISLATION
245 Second St., NE, Washington, DC 20002



**WESTTOWN
SCHOOL**

Westtown, PA 19395
(215) 399-0123
PK-10th Grade Day
9-12th Grade Boarding


"I think Westtown is special because the people are willing to share, willing to care, and willing to dare to be different. You can be your own person!"
Betsy Brown '86

**For Further Information
Please Contact:
Bradley J. Guin,
Director of Admissions**

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

James E. Fyfe Edward K. Miller

Simple earth burial
and cremation service
available at reasonable cost.



A coeducation
boarding/day
school for 24
students in 7th-9th
grades. Students
are involved in working, studying,
hiking, caring, coping; learning
and living in a small community in
the Black Mtns. of North Carolina.

Arthur Morgan School
1901 Hannah Branch Road
Burnsville, NC 28714
(704) 675-4262

consists of the participants' skills and abilities. Each participant is essential to the group's search. The participants' ability to worship, to open themselves to God's leadings, is one of the most important abilities to bring to the group. The abilities to listen, to be patient, and to speak audibly and gently are very helpful. Dealing constructively with conflict and being imaginative in the search for solutions are other helpful skills. The ability to gracefully withdraw objections and to help others accomplish this is important. Constructive use of humor is a real gift to any group.

The Spirit-filled, facilitating abilities of the clerk can greatly encourage a meeting for business. The clerk's abilities to submerge the group in worship, to call for silent searching, to gain participation by all, to clarify the issues, and to keep the discussion on track are extremely helpful to a meeting. Such clerks are a blessing.

Our goal as Friends is to search for divine guidance for the group, to find it, and to embrace it. To accomplish this we need to use many of our capacities. All of our human abilities should be used to help each member of the group to understand each issue, to listen to one another, and to be patient with the process. All of our divine/human capacities should be used to open ourselves to God's direction. Individual prayer at home is good preparation. Full participation in the "centering down" opening worship period melds us into the group's search for God's will. When each of us holds the group "in the Light" while we participate, the group's spiritual awareness is increased. Listening for God's guidance expressed within ourselves and from any other member of the group keeps us truly attentive. Looking for the creative alternative, "the way through" confusion and conflict helps us recognize God working among us. *Expecting* God's direction for the group prepares us to find and to embrace divine leadings.

God's guidance has been experienced by Quaker groups in at least three ways: through silent worship, through statements by individuals, and through the group's discovery of a "new way." Michael Sheeran has given a great gift to Quakers by his presentation of "real life" 20th-century reports of some of these holy occasions. In his book *Beyond Majority Rule: Voteless Decisions*

in the Religious Society of Friends he includes the following recollections of a former American Friends Service Committee staff member:

In 1948, there were 750,000 refugees on the Gaza Strip; the new state of Israel had just been established. The UN asked AFSC to take responsibility for feeding, housing, etc. At the meeting of the AFSC Board of Directors, all speakers said the work needed doing, but *all* agreed it was just too big for the Service Committee. They counseled that we should say no, with regrets. Then the chairman called for a period of silence, prayer, meditation. Ten or fifteen minutes went by in which no one spoke. The chairman opened the discussion once again. The view around the table was completely changed: "Of course, we have to do it." There was complete unity.

Another report by Sheeran describes the way in which one person's statement brought a previously divided meeting into unity. Sheeran feels this case illustrates a number of factors common to such a situation. In his words: "The group feared disunity, and was attempting to conduct itself in a prayerful, even a gathered atmosphere. The speaker himself felt moved to speak. The speaker's remarks were so deeply consistent with the atmosphere of united, reverent searching that he seemed to speak in a divinely authenticated way."

God also works through the group discovery of a "new way." This occurs in instances where the group's result is greater than the sum of the parts. "The way opens" after much struggling together, and the solution is different from and superior to anything any individual had so far offered. Bit by bit, a new way, God's way, is found. Our Religious Society would benefit from more reports of occasions when God's will was discerned by a group. Descriptions of how the leading came and how it was recognized provide a basis for future discoveries.

I am well aware that in many ways I have presented an idealized view of the Quaker way of reaching group decisions. We can achieve it, however. And we must keep trying because the process holds the ultimate potential: knowledge of God's direction for our meeting. Let us work to regain this essential of our Quaker heritage. Pray for it; prepare for it. Seek God's leading in meeting for business. □

Priming the Pump

by Margaret Winter

One time when I was in college, I spent a summer in one of our Western states with a cousin.

One day we were hiking and became very hot and very tired and very thirsty. We came upon an old-fashioned hand pump, and at the base of the pump there was a bottle of water with a cap on it. There was a note on it that read: "This bottle of water is to prime the pump. You will not be able to get any water without priming the pump first. No matter how thirsty you may be, do not drink the water in the bottle. After you prime the pump and pump the water for a drink, be sure to replace the water in the bottle. Put the bottle back where you found it so the next weary traveler can use it to prime the pump and get a drink."

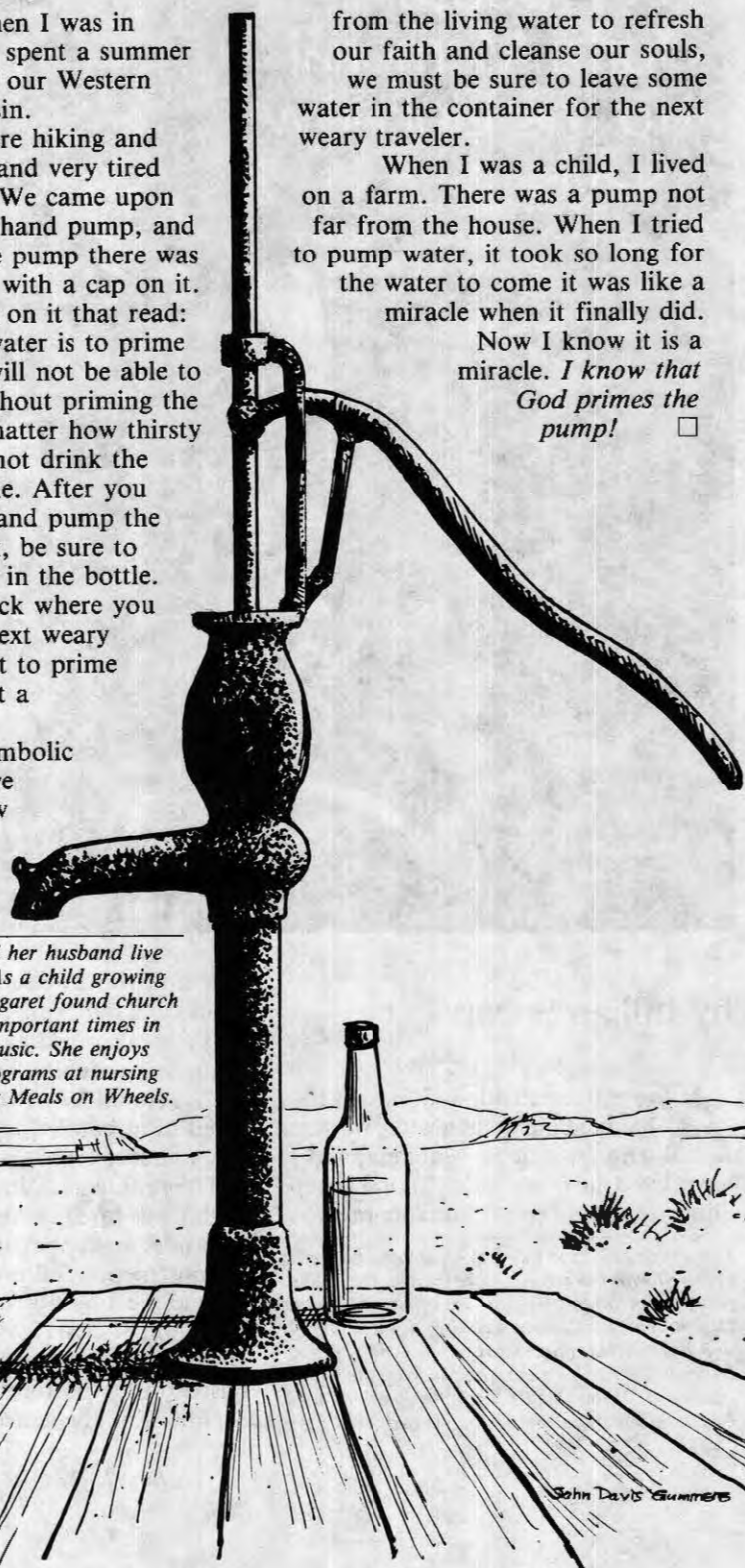
This is very symbolic of our lives. If we are going to draw

from the living water to refresh our faith and cleanse our souls, we must be sure to leave some water in the container for the next weary traveler.

When I was a child, I lived on a farm. There was a pump not far from the house. When I tried to pump water, it took so long for the water to come it was like a miracle when it finally did.

Now I know it is a miracle. *I know that God primes the pump!* □

Margaret Winter and her husband live in Johnston, Iowa. As a child growing up on the farm, Margaret found church and Sunday school important times in her life, as well as music. She enjoys giving devotional programs at nursing homes and delivering Meals on Wheels.



Calligraphic Art

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

Harry R. Forrest

609-786-1824



The Meeting School

College preparatory curriculum, small classes. Individualized academic instruction and family living on a small farm. The school (grades 10-12) and community are based on Quaker principles.

The curriculum includes a **Peace Program.**

Living, working, singing, and meeting to practice peacemaking.

Live in the spirit that takes away the occasion of all war.

THE
MEETING SCHOOL
Rindge, N.H. 03461
(603) 899-3366

FRIENDS' CENTRAL SCHOOL

Overbrook, Philadelphia, 19151

- A co-educational country day school on a 23-acre campus just outside of Philadelphia.
- Pre-primary (four-year-olds) through 12th grade.
- A Friends school established in 1845, Friends' Central emphasizes the pursuit of excellence in education through concern for the individual student.

Thomas A. Wood
Headmaster

Friends Select School

Small classes, strong academics in a supportive, caring environment emphasizing Quaker values. A dynamic setting for grades K-12 in the heart of Philadelphia.

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

Richard L. Mandel,
Headmaster
Margaret Harkins,
Director of Admissions

Individual and Family Counseling

Philadelphia Yearly Meeting

Confidential professional service for individuals, couples, or families. All counselors are active Friends and respectful of Quaker values.

Counselors are geographically dispersed. For specific information regarding names and locations of counselors in your area contact:

PHILADELPHIA YEARLY MEETING

1501 Cherry Street
Philadelphia, PA 19102

Family Relations Committee
Arlene Kelly, ACSW
(215) 988-0140

ABINGTON FRIENDS SCHOOL

Founded 1697
Coeducational Day, Preschool-12

Preschool, Lower, Middle, and Upper Schools with a commitment to academic excellence, supported by Quaker values. Students come from all racial and religious backgrounds; Quaker family applications are particularly welcome.

For Admission:

Carolyn Frieder, Director of Admissions

For Employment:

Bruce Stewart, Headmaster
575 Washington Lane
Jenkintown, PA 19046
(215) 886-4350



One Monument Lacking:

A Proposal for a Memorial to the Unknown Slave



Rachel Burger/CPT

by Lillian Spears

Always, from childhood, slavery has haunted me. I am a white woman who grew up in Alabama, and I have lived in other parts of the deep South. I simply could not square slav-

Lillian Spears lives in Lawton, Okla., and has been involved with Friends for more than 40 years. She has a keen interest in the abolition of capital punishment (see "Jimmy Lee Gray," FJ 3/15/85) and has written about slavery. In 1984 she was honored for her human rights work by the Community of John XXIII with its ninth annual Oklahoma Nonviolent Action Award.

ery, and the subsequent treatment of blacks and minorities, with our religious and ethical proclamations of love, humaneness, equality, and "liberty and justice for all"—not to mention our alleged even-handed treatment "regardless of race, creed, or color."

The problem of slavery in the United States was far from resolved with Lee's surrender at Appomattox. The horror of Reconstruction followed, and then there ensued the long, tortuous struggle for a modicum of civil rights for blacks. That struggle is still in progress, and is still based on the bottom line of greed and exploitation: the desire to get something

for nothing by exploiting the labor and capabilities of one class to enhance the power and status of another.

An important element of this long, tragic history is either systematically overlooked, or at most noted perfunctorily. This neglected element is the incredible survival—physical, psychological, and sociological survival—of the human spirit, in the face of impossible odds. The slaves demonstrated the indestructibility of the human essence. In this country alone they contributed 250 years of free labor, doing some of the hardest work human beings could perform. Moreover, they worked under the threat of whip and lash; we cannot estimate their mental anguish.

Despite their being bludgeoned, both mentally and physically, the slaves developed their own folklore and music, leaving a rich heritage to us all. In a profound sense, they gave their coat and cloak, walked the second mile, returned good for evil. Beyond this, if we believe the hoary legends which grew up around plantation life, they also loved those who persecuted them. Here, indeed, is an actual legacy of the godlike virtues we have preached and thundered from pulpit and in patriotic eulogy.

We cannot bring these victims of our power and greed back and undo what was done to them, nor can we even pay them a minimum wage. There is, however, something we *can*, and *should*, do for them and for us: We can face up to and recognize what they did—and what we did.

On Veterans Day, we place a wreath on the Tomb of the Unknown Soldier. As far as I know, there has never been a tangible monument, memorial, or lasting tribute created in recognition of the slaves' sacrifices and contributions to our culture. I believe that there should

be such a memorial, and I think it is long overdue.

How could there be any question about a tribute to the great spiritual triumph and legacy of the slaves? Sojourner Truth, who saw all 13 of her children taken from her and sold as slaves, subsequently rose to make impassioned appeals for a better world, especially for women's rights. And she had an impact. Booker T. Washington, whose mother was a slave, rose to appeal and work for a nobler way by founding, promoting, and building Tuskegee Institute, the outstanding school for blacks in the heart of Dixie. Martin Luther King, Jr., after having been physically knocked to the sidewalks of Montgomery, Alabama, arose and offered a hand of conciliation to his attacker. He had a dream about the promise of America, for people of every race, and he worked toward the realization of that dream. In fact, he gave his life for this noble cause.

Martin Luther King, Jr., had a dream, and I have a wish: I wish for a tangible recognition of U.S. slaves, and of the fact that they toiled, suffered, contributed, lived, and died, without name, without record, without glory, without love—lest we forget. Indeed, we need this catharsis to help the dream along.

I propose that a memorial to the unknown slave be designed, created, and installed prominently in a public place, preferably on government or historically significant grounds, and I believe that an appropriate inscription should express our hope that slavery, in whatever form, shall perish from the earth.

Admittedly, building a memorial to the unknown slave is a project of considerable magnitude: There is getting authorization for the grounds, designing the memorial, and the problem of funding. Undoubtedly, all of this will require the efforts of an organization, or at least an ad hoc committee. Therein lies my problem: I am not an administrator. Still, I intend to try to implement the project by trying to find an appropriate and interested group or agency to administer, help plan, and facilitate the building of this memorial.

Will Friends help? ☐

Those interested in responding to Lillian Spears may write to her at 413 N. 30 St., Lawton, OK 73505.—Ed.



OLNEY FRIENDS SCHOOL

Call or write:
Barnesville,
Ohio 43713
614-425-3655

- Quaker
- Boarding
- Grades 9-12
- College Prep.

EDUCATING THE
WHOLE PERSON

Olney welcomes students from all racial and religious backgrounds.

CREMATION

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

For information write or telephone
RICHARD F. BETTS
500-B Glen Echo Road
Philadelphia, PA 19119
(215) 247-3354



EDUCATION FOR A SMALL PLANET

Your Campus The World
Global Issues Your Curriculum

Accredited B.A. Degree — "Visiting" Student Programs

U.S. • Costa Rica • England • Israel
Kenya • India • Japan • China

Language — Independent Study — Field Internships

FRIENDS WORLD COLLEGE

Box F, Huntington, NY 11743 Telephone: (516) 549-1102

Oakwood



Oakwood helps to prepare young adults for college and beyond by teaching them to live and work with their hands, hearts, and minds. Come, take the risk of success. You'll discover that Oakwood is the place to achieve and excel.

Call now to arrange a visit:

Thomas J. Huff,
Admissions Director
(914) 462-4200
515 South Road
Poughkeepsie, NY 12601

**A Friends Co-Educational
Boarding and Day School**

Grades 9-12

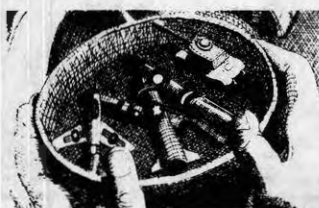
Tuition reduction for Quaker families



Courtesy of Philadelphia Free Library

LET THEM EAT MISSILES

A New Slideshow!



An Introduction to
the Links between
Hunger and Militarism

Global and Domestic Examples!

Action Ideas!

Poetry, Photos, Cartoons!

\$15 rental
\$75 purchase
plus postage and handling

American Friends Service Committee
15 Rutherford Place
New York, New York 10003
(212) 598-0972

ALL ORDERS PREPAID



Sandy Spring Friends School REGISTER NOW

Let your lives speak

- Enriched liberal arts curriculum
 - Coed Day grades 7-12
 - Boarding Community grades 9-12
 - School bus transportation
 - Quaker values
- 135-acre campus, 35 miles from
Washington, D.C. or Baltimore

(301) 774-7455 or 774-4531
16923 Norwood Road,
Sandy Spring, Maryland

Reports

South Central: Growing Into Wholeness

A record 161 persons joined in celebrating the 25th anniversary gathering of South Central Yearly Meeting over Easter weekend, March 27-30, at Camp Cullen on Lake Livingston, near Trinity, Texas. Under a blue sky and with temperatures in the warm 70s, attendees met in workshops, worship-sharing groups, and general sessions around the theme "Growing Into Wholeness."

John Yungblut, the keynote speaker, noted: "The growth in wholeness can be seen now as involving both individual growth in the form of individuation and in a new kind of global consciousness issuing in a new mysticism or spirituality of the earth."

The yearly meeting's continuing concern for problems in Central America was expressed in a variety of ways. A minute was approved protesting our government's support of the contras in Nicaragua and urging support for the Contadora process. In addition, the yearly meeting authorized two representatives to work in Salvadorian refugee camps to provide a witness to help prevent atrocities.

"We ask Friends around the world to pray for divine protection for our members who are taking considerable risks that others may live," says a portion of the yearly meeting epistle.

The meeting also minuted support of Navahos who are facing forced relocation from their historic lands in the Big Mountain area.

Each monthly meeting of South Central Yearly Meeting contributed a decorated block of material for a wall hanging commemorating the 25th year. When completed, it will hang in the yearly meeting building at Quakerland, near Kerrville, Texas.

Mel Boeger

Emerging Patterns of Ministry at FWCC Retreat

On April 11 about 40 Friends from five yearly meetings gathered for a weekend conference at Inspiration Hills near Wooster, Ohio, for a Friends World Committee for Consultation regional gathering on "Emerging Patterns in Friends' Ministry."

A Friday evening panel, moderated by Earl Redding and made up of the leaders of Saturday morning's interest groups, shared information about their diverse ministries.

Ann Proescholdt-Shaw of Xenia (Ohio)



Meeting introduced the topic of women in the ministry. Ann spent her first year in Xenia as the "pastor's wife" but was called by the meeting to serve as co-pastor the following year. She spoke of Quakerism drifting away from the uniqueness of its message and being caught up in the "dominant consciousness," which is hierarchical and male oriented.

Dean Johnson, head of Friends Disaster Service of the Evangelical Friends Church—Eastern Region, presented its development and activities, such as helping victims of floods and tornadoes.

Martha Giffen, a recorded minister in a nonpastoral yearly meeting (Ohio, Conservative), spoke about the ministry of nurture, which she feels is a necessity in all Friends meetings, pastoral and nonpastoral. The ministries of listening, encouraging, being present to those in distress, and recognizing and encouraging the development of gifts are all examples of nurture as ministry.

JoLeigh Commandant from Canadian Yearly Meeting introduced the topic of peacemaking and reconciliation as ministry. She spoke of the need for reconciliation across the entire spectrum of human relations, from families and meetings to international relations.

Worship-sharing groups met on Saturday and Sunday mornings. Since the FWCC region is made up of such diverse yearly meetings, it was important to come to know one another on this level. Attendees came from the central section of Canadian Yearly Meeting, Evangelical Friends Church—Eastern Region, Lake Erie Yearly Meeting, Ohio Yearly Meeting (Conservative), and Wilmington Yearly Meeting. These groups together make up the FWCC region and represent the major branches of Friends in Canada and the United States.

Interest groups, led by Friday night's panelists, met on Saturday morning and afternoon.

WOODS COURT

**Now available—New one-bedroom
apartments for senior citizens**



contact:

Robert Smith, Administrator

Friends Home at Woodstown

Woodstown, NJ 08098 Telephone (609) 769-1500

The ministry of music was highlighted on Saturday evening in a session led by Peg Champney, cofounder and codirector of Friends Music Camp, assisted in group singing by Mary Meadows.

In a business session on Saturday afternoon it was agreed that a regional "working retreat" will be held next fall and another regional conference with a theme the following year. The 1986 retreat will be especially for representatives to FWCC from yearly meetings within the region but open to any Friend who wishes to join. The regional conference the following year will be open to all interested Friends. Presiding clerk is Florence Sidwell, assisted by Rilma Buckman. Johan Maurer is the FWCC staff person.

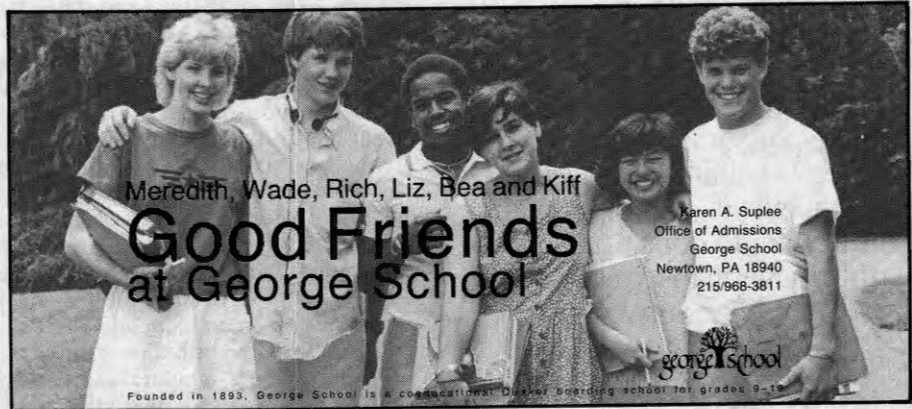
Following worship sharing on Sunday morning the group met for a concluding "semi-programmed" worship service. Hymn singing was led by Barbara Olmsted, the coordinator for the retreat. Ann Proescholdt-Shaw gave a message based on Mark 2:1-12.

We came away from the retreat rejoicing in the ways God is moving among Friends and with a sense of renewal for the tasks of ministry which lie ahead of us.

Earl W. Redding



Drawings by Eileen B. Waring



Remember us?

WORKING FOR PEACE can help you increase the effectiveness of your peace work activities, with useful advice on everything from group psychology to computers. Pbk., 288 pp., \$9.95.

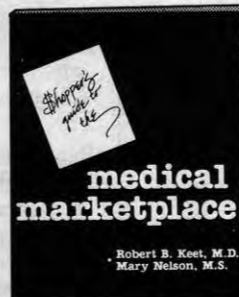
COMMUNITY DREAMS is an idea book, full of practical and fanciful ways to improve the neighborhood and community life. Pbk., 255 pp., \$8.95. Wonder-full for personal, church, and community libraries.



We have a new friend . . .

SHOPPER'S GUIDE TO THE MEDICAL MARKETPLACE has

- questionnaires and check-lists to help you get information
- explanations of terminology and common procedures
- practical advice on how to be your own health advocate
- and more!



8" x 10", Pbk., 134 pp., \$11.95

YOU CAN ORDER these helpful books if they are not available at your local bookseller. Please add \$1.25 shipping for the first copy and .25 for each additional copy ordered. CA residents add 6%. **WRITE FOR OUR FREE CATALOG.**

Impact Publishers

Post Office Box 1094

San Luis Obispo, California 93406

You can teach Amerasian Shirley Kim about her American heritage and bring hope to her future by becoming a Pearl S. Buck Foundation sponsor.



Since 1964, sponsors have opened the doors to medical care, education, and supportive counseling for over 15,000 half-American children in Asia.

Your sponsorship may never replace a child's yearned-for father, but it will bring encouragement, hope, and proof that Americans care deeply about Amerasian children.



The Pearl S. Buck Foundation, Inc.
Green Hills Farm, Perkasee, PA 18944
1 (800) 523-5328
In Pennsylvania call (215) 249-0100

☐ **YES, I WISH TO SPONSOR A HALF-AMERICAN CHILD.**

☐ Enclosed is my first check for
☐ \$24/month
☐ \$288/year.

☐ I cannot sponsor a child at this time, but wish to be a lifesaver with a contribution of
☐ \$15, ☐ \$25, ☐ \$50, ☐ \$100
☐ \$_____ other.

Enclosed is my check for \$_____
MASTERCARD____ VISA____
#____ EXP.____

Please send me information:
____ Memorial Giving ____ Wills
____ Building Campaign

Name _____

Street _____

City _____

State _____ Zip _____

Phone _____

Signature _____ FJ

World of Friends

The jury of the sanctuary trial in Tucson, Ariz., has acquitted 3 of the 11 defendants. Quakers Jim Corbett and Nena McDonald were among those exonerated on all counts. The other eight were convicted of various counts of conspiracy and harboring, transporting, and inducing the illegal entry of refugees. Sentencing is scheduled for July. All 11 plan to continue their sanctuary activities. The eight convicted defendants plan to appeal.

The six-month-long trial has severely affected the economic status of many of the defendants, most of whom could not continue to hold a steady job during this time. Intermountain Yearly Meeting has set up a committee on sufferings, administered by Pima (Ariz.) Meeting. Funds to aid Nena and Jim and other Friends who work with refugees may be made payable to Pima Friends Meeting, with "Committee on Sufferings" written in the corner. Friends wishing to designate their contributions to Central American refugees may make out checks payable to Pima Friends Meeting and write "refugees" in the corner. These tax-deductible funds should be sent to Pima Friends Meeting, 739 E. 5th, Tucson, AZ 85719. Friends wishing to aid the legal defense fund for all the defendants may make out checks payable to Arizona Sanctuary Defense Fund and mail them to the fund, 120 West Broadway, Suite 050, Tucson, AZ 85701.

A walk honoring those who walked the Trail of Tears (the forced march of Cherokees from their ancestral home in Appalachia to Oklahoma in the 19th century) was scheduled to begin March 1 at Fountainhead State Park, Okla., traverse the sacred lands of the Mississippi Choctaw, the Alabama and North Florida Muskogee Creek, and the Georgia and Appalachian Cherokee, and end July 6 in Tennessee. Those who wish to participate or contribute may send a stamped, self-addressed envelope to Native Culture and Ecology Research Foundation News, 2311 Mavis Circle, Tallahassee, FL 32301.

Peace Prayer Day, an interreligious gathering of representatives of major religions, will be celebrated on June 22 in New Mexico, just outside the town of Espanola in the Sangre de Cristo ("Blood of Christ") Mountains. Just a short drive from Los Alamos where the first atomic bomb was developed, this site has been held sacred by native Americans for thousands of years. According to a Hopi legend, in ancient times spiritual leaders and

their tribes met at this spot every 18 years. Hundreds of thousands used to come from several continents to join together in prayer to the "Unified Supreme Spirit." The ceremony was discontinued about 2,000 years ago; the Hopis believe that they were appointed guardians of the Spirit in this spot.

Led by the American Sikh community, Peace Prayer Day will bring together leaders from Christian, Jewish, Muslim, Hindu, Jain, Sufi, Buddhist, Bahai, Hopi, and Navaho communities, and others who love peace. To join in the celebration and for more information, phone (213) 550-9043.

Quaker Peace and Service issued the following statement on April 15, the day of the U.S. raid on Tripoli:

"Any act of war is a cause for grief, but it appears more outrageous when it is without warning and causes random death and injury to innocent civilians.

"Quaker Peace and Service, the international department of the Religious Society of Friends in Britain and Ireland, expressed sorrow over the shocking killing of police-woman Yvonne Fletcher in London. The attack on Tripoli is similarly to be condemned, but this time we feel the responsibility and shame of being implicated in the act.

"We earnestly pray that very many of the people of Britain and the United States of America will join us in penitent repudiation of this deed carried out in our names. We are also mindful of the implicit warning it carries concerning the relative speed and ease with which compliance might be obtained for still more deadly acts of war in other future circumstances.

"We extend our deepest sympathy to all those bereaved and pray that those concerned will base their future conduct of international affairs on our common religious principles of mercy and compassion."

Quaker peacemaking in Northern Ireland will be among the special interests of a study trip to that country October 4-19. Quaker Peace and Service, a joint program of London and Ireland yearly meetings, has assisted in arranging the schedule. The trip is being sponsored by the Center for Peace Learning of George Fox College and will be led by the center's director, Lon Fendall. In addition to Quaker efforts, participants will become familiar with numerous other peacemaking efforts. Friends interested in participating may write to the Center for Peace Learning, George Fox College, Newberg, OR 97132, or call (503) 538-8383.

Forum

Hold That Research!

With respect to Robert B. Weeden's article, "Chasms and Bridges: Thoughts About Science and Society" (*FJ* 2/1), may I add the following:

Years ago all scholarship seemed to be either benign or used for a worthy purpose. In particular, I always looked at scientists as an especially dedicated group and science as a noble endeavor.

My opinions today about the work of scientists is much different, but only because of an assessment of the ultimate results of science. In a basic psychology course I was taught that first there was memory span, then memory, then perception, then intelligence—but beyond intelligence was *what one did with what intelligence one has*.

Science has become an Isle of Sirens, but unlike Ulysses, who asked to be restrained when he sailed by that isle, scientists are so genuinely caught up in the spell of science that they cannot abandon more and more research even when common sense tells them that they should.

I think it was a librarian in Washington, D.C., who made the comment that we are drowning in information and starving for wisdom.

Almost all basic research in science looks for a practical use, and the two uses most searched for are medical and military. Unfortunately, much of the basic research that medicine does can serve the military also. (Mind experiments are an example of this.)

If it is sure that scientists have no control over the uses to which their research can be put, then they could do what is in their province to do—curtail the research.

Hopefully, ethical scientists will work very devotedly to put the brakes on research that threatens our very existence; if existence is threatened, the quality of life becomes a moot question.

S. Clair Kirsch
Philadelphia, Pa.

To Know the Truth

Beatrice Williams (*Forum*, *FJ* 2/15) asks us to support People for Ethical Treatment of Animals. I would like to show that some of the material PETA distributes is ill-advised and false.

PETA says "Hundreds of millions of cows, pigs, calves, and sheep are raised under abject conditions of overcrowding, deprivation, confinement, mutilation, and

WILLIAM PENN CHARTER SCHOOL

Three Centuries of Quaker Education

Est. 1689
Kindergarten
Through Twelfth Grade



Penn Charter's coeducational, preparatory environment stresses excellence in academics, arts and athletics. Penn Charter is committed to nurturing girls and boys of diversified economic and social backgrounds in an atmosphere designed to stimulate each student to work to his or her fullest potential.

Applications from Quaker students and teachers are invited.

Earl J. Ball III
Headmaster

3000 W. School House Lane
Philadelphia, PA 19144

PENDLE HILL PAMPHLETS



#267 "The Seed and the Tree: Reflections on Non-Violence" by Daniel A. Seeger. Identifying liberation theology as a return to an early witness of the Christian church, Seeger simultaneously challenges us to adopt another of its vital witnesses: non-violence.

Please subscribe now: 1 yr. \$10 2 yrs. \$19 3 yrs. \$27 single issue \$2.50 (postage included)

Name _____

Address _____

Pendle Hill Publications, Wallingford, Pennsylvania 19086



Do You Think of
Friends General Conference
When You...



- ... sing "God Be With You Til We Meet Again" from *Songs of the Spirit*?
- ... feel rejuvenated after a week at the annual Gathering of Friends?
- ... read the religious education pages in the *FGC Quarterly*?
- ... accept a new member into your meeting who discovered Friends by responding to an advertisement in *Mother Earth News*?
- ... meet new Friends when you are traveling and using the *Directory for Traveling Friends*?
- ... hear a member in your meeting expressing herself spiritually for the first time after a visit from an FGC field secretary?
- ... experience your children talking about the Bible story they learned in First-day school where FGC curriculum is being used?

Friends General Conference touches your life when you least expect it. As an association of monthly, quarterly, and yearly meetings, FGC brings together 32,000 Friends, including you! As FGC has been in your life, share it with others; your annual gift is an investment in the future of Friends. Thank you for your continuing support.

Friends General Conference, 1520-B Race St., Philadelphia, PA 19102.
(215) 241-7270.



**Scattergood
Friends School**
Established 1890

High School with a Difference

We offer solid academic preparation for college, training in good work habits, fun, supportive community life, creative and performing arts. Boarding students only, grades 9-12.

Rt. 1, Box 32
West Branch, Iowa 52358
319-643-5636

Watch the birdie. Make sweet music. Take a hike.

At Mohonk there are 24 special theme programs, just about one every other week. Ranging from antiquing to birdwatching, concerts to hiking, whodunits to how-to-do-its. All in an inspiring, one-of-a-kind natural setting around a glacial lake in the Shawangunk Mountains, only 90 miles from New York. With thousands of acres to hike, ride and dream in. Delicious meals. Congenial companions. Come for our programs. Come to be yourself.

**Mohonk
MOUNTAIN HOUSE**

New Paltz,
N.Y. 12561

(212)
233-2244,
(914)
255-1000



Camp Onas

Ottsville, Pa.
A Quaker Camp for
Boys and Girls 8-13



Sixty-Fifth Year of Camping
Complete Camp Program
Two-Week Sessions
First Session Starts June 29

Special Rates for Quakers
Camp Onas, Ottsville, PA 19842
(215) 847-5858

(Available for spring and fall weekend rentals)

stress on today's factory farms." It urges us to become vegetarians to prevent these horrors.

This statement leads the reader to picture miserable animals being robbed of all the natural pleasures of life. Such is not the case with your typical beef cow or sheep. These animals live most of their lives in a natural environment, except that their owners protect them from famine, disease, and pestilence. The beef calf and lamb live with their mothers, drinking their milk until they are almost half grown. They are not fed unnatural feeds or antibiotics. Once weaned, the young continue their growth on pastures, feeding on grasses and legumes while the mothers prepare themselves to produce other offspring.

The notion that no animals should be killed seems to be an unnatural result of our affluent, urban lifestyle. We must see that all of nature is a chain of eaters and eaten, and humans are not exempt. The question is not whether we should abandon caring for, protecting, and even using animals, but how we do this. Cruel people and practices must be addressed so that the world of domestic animals and their owners can live in the harmony God intended.

(I have a B.S. in agriculture from Rutgers University. My husband has been a veterinarian serving the farm animals in Perry County for 28 years. My husband and I own and manage a farm, raising registered Angus cattle. I am a member of Harrisburg Meeting. I would welcome visitors who are interested in seeing a beef cattle farm.)

Joan W. Anderson
Loysville, Pa.

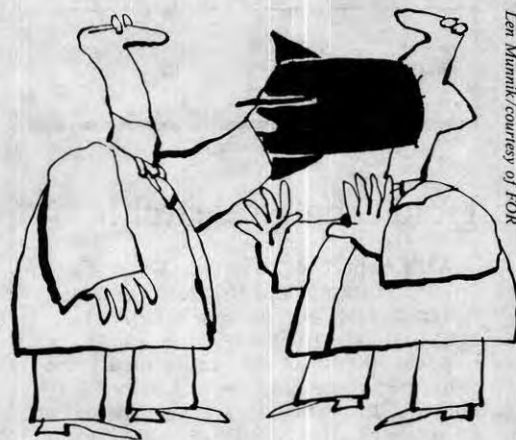
Hayyim Means Life

Regarding "Simply Stated" (Among Friends, FJ 3/1): Rabbi Israel Meir Ha Cohen was known as the Hafets Hayyim (or Chofetz Hayyim) from the Scripture verse where these Hebrew words appear: "Who is the man who desires life (hafets hayyim) who loves days to see the good? Guard your tongue from evil and your lips from speaking guile" (Psalm 34: 12-13). The Chofetz Chayyim's book about speech is called in English, *Guard Your Tongue*.

Jon Olson
New York, N.Y.

No "Faith" in Military

A comment on Arthur Rifkin's thoughtful article, "Pacifism: The Core of Quakerism" (FJ 3/1). I believe that Rifkin is too pessimistic in writing: "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."

While it's true that we "can't roll back time," we can, to a significant degree, look into the future, and predict the outcome of different policies. Particularly, we can predict the result of the military approach, the core of which is the doctrine of "nuclear deterrence." Since antagonistic nuclear weapons systems always generate the instantaneous possibility of catastrophic nuclear war, mathematical probability analysis shows that, over time, this possibility approaches certainty. Insurance companies are well aware of the principle, expressing it in the motto, "If it can happen, it will happen." The tragic explosion of the space shuttle *Challenger* gruesomely illustrates the principle.

Once it can be demonstrated that nuclear deterrence can be expected to end in catastrophic nuclear war, the military "faith" no longer is practical. The practicality of pacifism and nonviolent resistance, the only alternative to the military approach, is demonstrated by an indirect proof.

The fact is that we no longer have an irreconcilable conflict between two faiths. Faith in military power is demonstrably unrealistic.

Bradford Lytle
Chicago, Ill.

C.O. Seeks Friends

I was a C.O. who worked as a relief worker in Europe during World War I. Over 300 of us were there. We did different things in many places. Sometimes we were very close to the front lines. We are growing older. I turned 95 on March 9. If any colleague or offspring writes to say hello, I'll answer. My address is 360 Prairie, Wilmington, OH 45177.

If we attend some Friends gathering, let's get together and meet at the front of the room at the close of the first session.

Luther Warren
Wilmington, Ohio

Books

A Door Into Ocean

By Joan Slonczewski. Arbor House, New York, 1986. 403 pages. \$17.95.

Joan Slonczewski uses classic science fiction devices—the creation of a utopian planet, and the invasion of one planet by another—to weave a rich and fascinating tale combining strands of radical feminism, non-violence theory, and strategies of direct action.

The author has envisioned the world of Shora, a planet of peace and harmony. The inhabitants of the planet—Sharers—are all female. Being highly advanced in the life sciences, they have a symbiotic relationship with the creatures of their planet. They have learned to reproduce without men. The planet embodies many positive attributes of progressive feminism. It is a nonviolent culture, decentralized into small communities of Sharers living on rafts. The Sharers live spiritually centered lives. Decisions are made by consensus.

Shora is threatened with invasion from Valan, one of the many planets ruled by the Patriarch of the Universe. Valan is male dominated, and given to environmentally unsound and militaristic behavior. The

Valans are willing to wreak economic and human destruction in order to gain control over Shora. The Sharers resist Valan control, using a classic campaign employing nonviolent means.

Joan Slonczewski is a Quaker biologist who now teaches at Kenyon College in Ohio. She is deeply concerned about peace issues. She draws on her knowledge as a biologist so that many aspects of the world she has created are scientifically plausible. Similarly, she draws on her involvement in the peace movement to portray accurately the difficulty of maintaining consensus and nonviolent discipline in the face of aggression, torture, and death.

A Door Into Ocean is her second science fiction book. *Still Forms on Foxfield*, her first book, told the story of a Quaker planet. *A Door Into Ocean* is not explicitly about the Society of Friends, but it is a tale guided by a Friendly spirit and Friendly values. Friends who have read *Still Forms on Foxfield*, which, sadly, is now out of print, will see a clear progression in her work. *A Door Into Ocean* is a much more complex and sophisticated work. Her description of Shora is detailed and vivid. Her new characters have more clearly defined personalities.

This book should be of interest to Friends, particularly those concerned about peace and feminist issues, as well as to science fiction aficionados.

Frank C. Branchini

Frank C. Branchini, a member of Washington (D.C.) Meeting, works for the Wilderness Society.

Books in Brief

Women in Development

By ISIS International Women's Information and Communication Service. New Society Publishers, 4722 Baltimore Ave., Philadelphia, PA 19143, 1984. 225 pages. \$14.95/paperback. This comprehensive volume explores the relationships of women to multinational corporations, to rural development, health, education, and communication. Included are photographs, a bibliography, resources for organizing, and a foreword by the Boston Women's Health Book Collective.

The Family Farm: Can It Be Saved?

By Shantilal P. Bhagat. Brethren Press, Elgin, Ill., 1985. 74 pages. \$2.95/paperback. Shantilal Bhagat examines the economic and political history of U.S. farms and analyzes current problems inherent in the tax structure and price support system. The book further describes the ecologically destructive components of large-scale farming, such as contamination of the food supply with pesticides. Each chapter ends with discussion questions.

The Records and Recollections

of James Jenkins. Edited by J. William Frost. Texts and Studies in Religion, Volume 18, Edwin Mellen Press, P.O. Box 450, Lewiston, NY 14092, 1984. 634 pages. \$79.95. A Pepys-like chronicle written by a poor relation to the Frys brings to life 18th- and early 19th-century English Quakers—well known and obscure—whom James Jenkins knew and knew about. Jenkins was born in 1753 of the illicit union of Zephaniah Fry (father of Elizabeth Fry) and his maidservant Ann Jenkins. Bristol



Didn't renew in time?

Back issues of the JOURNAL are available for \$2 each.

HAVE YOU SEEN THE VISION FROM PENDLE HILL?

To Pendle Hill, for more than 55 years, have come Friends and others to acquire a new vision of society and the life of the Spirit. From Pendle Hill, in this same period, they have carried this vision back to their meetings, churches, and communities. If you are not yet one who has had this unique experience of worship, study, and work, it is time you explored it by writing for details of the 1986-87 program. Financial aid is available to those who need it.



PENDLE HILL
WALLINGFORD, PA 19086
(215) 566-4507

Please send information about Pendle Hill.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____



T-SHIRTS FOR OUTREACH

Sold by Advancement and Outreach Committee, Baltimore Yearly Meeting. Make checks to:

Gladys Swift
4401 Highland Ave.
Bethesda, MD 20014
Phone: (301) 654-8948

\$5.00 each—Sizes:

Child 2-4, 6-8, 10-12, 14-16
Adult 34-36, 38-40, 42-44, 46-48

(Orders over 10 items, \$4.50 each)
Tote bags also, same pattern, same price. Please include donation for postage.

Meeting disowned both parents "in order . . . to clear the Society from any aspersions that may be cast on our principles by reason of such scandalous practices." Two years later Zephaniah Fry was accepted back as a member, but was not allowed to attend meetings for business. Jenkins was apprenticed to a cheese dealer who was also a Fry cousin. He spent his working life in the food business and stock brokerage, almost always close to financial ruin. He married; three sons grew to adulthood; two were disowned by meetings, one for "immoral and reproachful conduct," and the other for improper speculations. The third, also involved in the improper speculations, fled the country to avoid creditors. Jenkins kept voluminous diaries, commenting on everything about him. As a member of the underside of respectable Quakerdom, he knew servants, apprentices, poor schoolmates; later, as a member of the stock exchange, he also hobnobbed with the wealthy of London, both Friends and others. He wrote it all down.

The steep price will keep many Friends from acquiring the book; however, yearly meeting libraries and Quaker historical libraries should add this to their store of Quaker lore.

Calendar

JUNE

7-12—Rocky Mountain Yearly Meeting at Quaker Ridge Camp near Woodland Park, Colo. For information, write Jack C. Rea, P.O. Box 9629, Colorado Springs, CO 80909.

10-14—Intermountain Yearly Meeting at Ghost Ranch, Abiquiu, N.Mex. For information, write Anne White, 624 Pearl St., Boulder, CO 80302.

12-15—Lake Erie Yearly Meeting at Defiance College, Defiance, Ohio. For information, write Isabel N. Bliss, 7700 Clark's Lake Rd., Chelsea, MI 48118.

17-20—"How Do Friends Face Sin and Evil?" is the theme of the annual conference of the Quaker Theological Discussion Group to be held at Malone College, Canton, Ohio. Main speakers will be Douglas Gwyn, Jack Marietta, and Wilmer Cooper. Cost is \$75. Send registrations to Roger Dreisbach-Williams, R.D. #4, Box 471-A, Easton, PA 18042, by May 31.

20-24—Friends Association for Higher Education annual meeting at Malone College, Canton, Ohio. For more information, write FAHE, P.O. Box 18741, Greensboro, NC 27419.

21-22—300th anniversary of Concord (Pa.) Meeting. To join in the celebration, write for information to Box 23, Concordville, PA 19331, or phone (215) 399-0141 or 399-0138.

21-27—Young Friends of North America summer conference at Camp Neekaunis, Toronto, Ontario, Canada. For more information, write Andrew Secrest, Earlham School of Religion, Richmond, IN 47374.

25-29—North Pacific Yearly Meeting at Whitman College, Walla Walla, Wash. For information, write Susan Dimitroff, 3311 N.W. Polk St., Corvallis, OR 97330.

26-28—Wilmington Yearly Meeting at Wilmington College, Wilmington, Ohio. For information, write Robert Brevan, Sr., 242 Hadley Rd., Clarks-ville, OH 45113.

28-30—"Quakerism: A Faith to Live by Today" is the theme of the 1986 New Foundation Fellowship gathering at Camp Neekaunis, Wau-
baushene, Ontario, Canada. For more informa-
tion, write Fritz Hertzberg, 966 Finch Ave.,

Pickering, Ontario, Canada L1V 1J5.

28-July 3—Triennial sessions of the United Society of Friends Women and Quaker Men at Wilmington College in Wilmington, Ohio. To register, write Ellen Gilbert, 410 Katy's Lane, Wilmington, OH 45177, by May 25.

28-July 5—Friends General Conference Gathering of Friends, at Carleton College, Northfield, Minn. For information, write FGC, 1520-B Race St., Philadelphia, PA 19102.

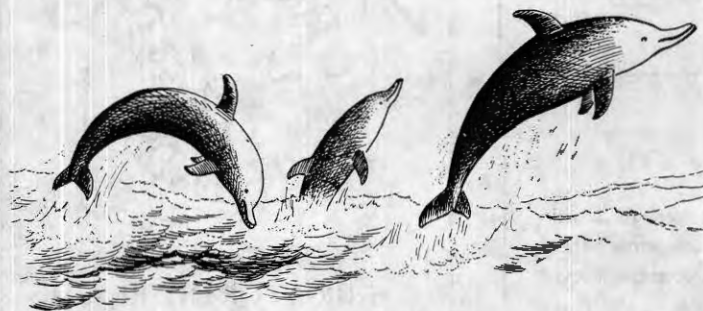
Milestones

Deaths

Rowe—Joseph Kendal Rowe, 68, suddenly on February 21 in Guadalajara, Mexico. A graduate of George School and the Philadelphia School of Art, he was a skillful artist who lived in Mexico for many years. He had been a birthright member of Makefield (Pa.) Meeting. Joseph Rowe is survived by his wife, Sylvia; a brother, George; and three sisters, Marjorie Marshall, Grace Walton, and Esther Wasson.

White—Edith Lewis White, 99, on February 22 at Kendal at Longwood, Kennett Square, Pa. A native of Baltimore, she moved to Lansdowne in 1910 and lived there with her husband, Barclay White, until 1973, when they moved to Kendal. Edith White attended Baltimore Friends School and graduated from Swarthmore College in 1906. A member of Lansdowne (Pa.) Meeting, she was active in both meeting and community. She is survived by a son, Barclay, Jr.; two daughters, Helen D. W. Jacobson and Margaret W. Winters; 15 grandchildren; and 11 great-grandchildren.

Make a Splash in FRIENDS JOURNAL!



Have you a service to offer, a product to sell, or a talent to promote? How about announcements, messages, or personal requests? Are you looking for a job, or do you have a job opening? FRIENDS JOURNAL advertising can help you advance whatever you have to offer.

Over 30,000 people worldwide read each issue of FRIENDS JOURNAL. Placing a classified in the JOURNAL is a smart way to reach people who share your interests and concerns. Classifieds cost 40¢ per word, minimum charge \$8. Add 10% if boxed. A 10% discount is available when you advertise in three consecutive issues, 25% discount for six or more consecutive issues. Copy must remain the same. Information on display rates will be sent upon request.

So share your interest with a Friendly audience. Send your ad on the coupon below to: FRIENDS JOURNAL, Classified Ads, 1501 Cherry St., Philadelphia, PA 19102.

() payment enclosed () please bill me

Name _____

Address _____

City/State/Zip _____

Print your classified ad below (or attach a separate sheet if necessary):

You may send us a classified ad without using this form.

Classified

Classified Rates

Minimum charge \$8. \$40 per word.
Classified/display ads are also available—\$25 for 1", \$45 for 2". Please send payment with order.
(A FRIENDS JOURNAL box number counts as three words.) Add 10% if boxed. 10% discount for three consecutive insertions, 25% for six.
Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.
Copy deadline: 35 days before publication.

Accommodations

English Quaker offers driver-guided tours of George Fox/Bronte/Herriot Country/Yorkshire Dales. Accommodation in a country house, farm, or hotel. Meet at airport, drive to reserved accommodation (farm, country house, hotel). 1-4 persons, 2-10 days. Brochure—Sylvia Crookes, 35 Marriners Dr., Bradford, BD9 4JT England, or phone Jack/Carol Urner (Florida) (813) 753-6307.

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. Accommodations for sojourners/seminar groups. Capitol Hill location. Reservations advisable. William Penn House, 515 E. Capitol St. SE, Washington, DC 20003. Telephone (202) 543-5560.

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. Telephone: (809) 954-4299.

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.

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.

Books and Publications

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.

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.

Communities

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

For Sale

100% cotton sheets, 200 thread! Blankets. Mattress covers. Aprons. Tablecloths. Cotton panties. 65% savings. Mother Hart, 11293 Wingfoot (FJ386), Boynton Beach, FL 33437.

Angora hats, mittens, scarves. Quaker family harvests rabbit wool harmlessly. Natural colors, homespun, hand-knit. Van Tine Angora Products, Penobscot, ME 04476.

Cape Breton Island farmhouse, barn and 25 acres. Located in Mabou Mines, Nova Scotia. Walk to quiet beaches. \$40,000. S. Brehm, P.O. Box 164, New Providence, PA 17560. (717) 786-4589.

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

Victorian home, 3 bedrooms, 1½ baths, on ¾-acre corner lot. \$45,000. Good condition, good neighborhood in small, quiet Illinois community. Louis Lyons, Realty, Pontiac, IL 61764. (815) 842-1400.

Housing Available

Rental. Five bedrooms, three baths, large living room, dining room, modern kitchen, in Philadelphia Main Line suburban home. Related family members only. All transportation. Available about July 1. \$1,200/month. (215) 527-2196.

Housing Wanted

Wanted: apartment, house, or part of house to rent. Western Philadelphia Main Line. Professional woman. Call (215) 527-6804 or 645-4610.

Opportunities

Delaware Valley Land Trust Association, 40 acres open land, woods, swamp, 1-acre home site plots available for lease. Tax-deductible contributions welcome. DVLTA, 340 Pine Ave., Deptford, NJ 08096. (609) 227-5723.

Joyful Culture building cooperation among people. Food, housing, children, recreation, medical, skills training provided in exchange for income sharing. 47-hour work week, other community agreements. You are invited to observe, visit, join, or otherwise value as we do. Federation/Egalitarian Communities, Twinoaks FJ-JC, Louisa, VA 23093. Donation appreciated.

Rainbow Ridge, Berea, Ky.: Poverty and powerlessness, seeds of war, are inherent in competitive economic system. Join McLanahans in developing a community-education "Center" to help people learn how to replace it with a cooperative economy. Room for three more families to build on 7½ acres available. 3689 Berea Road, Richmond, KY 40475.

Santa Rosa Creek Commons, a nonprofit housing cooperative, is encouraging membership applications for a waiting list for one- or two-bedroom apartments. \$7,500 to \$8,500 initial cost plus monthly share of mortgage and operating costs. Mortgage interest is personal income tax deduction. Inquiries: Santa Rosa Creek Commons, 887 Sonoma Ave., Santa Rosa, CA 95404.

Personal

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

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

Concerned Singles Newsletter links compatible peace-oriented singles, all areas. Free sample. Box 7737-F Berkeley, CA 94707.

Positions Vacant

William Penn House is accepting applications for positions as office assistant and hospitality intern. Positions are for 12 months beginning in August or September 1986. William Penn House is a Quaker seminar and hospitality center. For more information contact John Salzberg, William Penn House, 515 E. Capitol St. SE, Washington, DC 20003.

Olney Friends School, Inc. has openings for a maintenance person, a cook, and dormitory house parents for the 1986-87 school year. Join the staff on our rural, peaceful campus for a rewarding and growing way of life. Contact Olney Friends School, Barnesville, OH 43713, or call (614) 425-3655.



REFLECT IN OUR POOL

and consider . . .

- quarterly interest payment to you and/or named beneficiary
- immediate income tax deduction based on age (suggested 40 years & up)
- professional financial management

and most important . . .

- you can significantly help Jeane's Hospital continue its mission of ensuring quality health care.

The Jeane's Hospital Pooled Income Fund (minimum investment—\$1,000).

For more information contact Ann L. Hosage, Director of Development and Corporate Communication, The Anna T. Jeane's Foundation, Benson East, Suite 1210, 100 Old York Road, Jenkintown, PA 19046, (215) 887-9960, or return this coupon:

Please send me more information on deferred gift possibilities at Jeane's.

Name _____

Address _____

Phone(____) _____ Age _____

Give someone a break from the rat race.



Send FRIENDS JOURNAL.

AFSC Gay/Lesbian Program, one position Seattle, one Portland. Experience organizing following communities: lesbian/gay, religious, people of color. Open gay or lesbian people especially encouraged to apply; applications from women, differently abled, and people of color welcomed. Application deadline, July 1. Contact Ann Stever, 814 N.E. 40th, Seattle, WA 98105. (206) 632-0500.

The Meeting School, a small, Quaker secondary boarding school, is interviewing married couples interested in teaching and living in a creative, alternative community. Students live in faculty homes. The school emphasizes simplicity, cooperative living, peace education, academic challenge, and spiritual quest. Positions available Aug. 1, 1986. The Meeting School, Rindge, NH 03461. (603) 899-3366.

Resident Quaker/s. Part-time position opening in September 1986 for individual or couple. To serve small unprogrammed meeting as a Quaker presence, contributing a supportive ministry. Some office responsibilities and property supervision. Recent retirees/ acceptable. Write Search Committee, Orlando Monthly Meeting, 316 E. Marks St., Orlando, FL 32803. Phone (305) 293-1888 or (305) 678-1429 (evenings).

Volunteers Against Violence: Center For Teaching Non-Violence seeking full-time staff. Lodging, \$150/month, and health coverage. One year minimum commitment, \$2,000 separation stipend. Public interest activism, research publishing on aggression, developing courses on non-violence, operating National Coalition on Television Violence (TV, films, war toys, sports, etc.). Next to Univ. Illinois. (217) 384-1920. Resume to Thomas Radecki, M.D., Box 2157, Champaign, IL 61820.

Energetic 78-year-old woman committed to alternative health care seeks companion to assist with daily activities and driving. Non-smoking. In exchange for private accommodations plus stipend. Valdosta, Georgia—four hours from Atlanta. Please send letter and reference to Tippy Cook, Box 3371, Valdosta, GA 31601, and Sarah Fisher, 1164 N. Pleasant St., Amherst, MA 01002.



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 programs 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.

Beacon Hill Friends House: live-in assistant director for student residence and Quaker center, starting Sept. 1, 1986. General administration; overseeing maintenance of historic building; thoughtful attention to resident community; development of and organizational support for Quaker programs. For more information, contact Anne Buttenheim, Director, 6 Chestnut St., Boston, MA 02108. (617) 227-9118. Application deadline: June 15, 1986.

Positions Wanted

Mature, studious woman needs work with/for birds, certain animals—wild, captive, domesticated—in exchange for lodging (board?) plus some salary, negotiable. Nonsmoker. Environmental gardener. Have cat. Love, respect animals; animal rights advocate. Desire legislative-research, writing, interviewing, occasional speaking, and/or hands-on care, rehabilitation (protective, nurturing work only, please). Knowledgeable; experienced some with endangered species. I need your help because such kindly work is scarce, especially paying enough to live on. Location, duration, starting date flexible. RSVP: Brock, P.O. Box 322, Kensington, MD 20895.

An active member of the Society of Friends would like to find a summer job of any kind with Friends or Friends organizations. Please write to: Ms. H. Eichler, Jauresgasse 13, Wien 1030, Austria.

Schools

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

Coed, Grades 9-13. Accredited by W.A.S.C., Associations: NAIS, Friends Council on Education, International Baccalaureate Degree Program.

Brian Fry, Director of Admissions
12585 Jones Bar Rd.
Nevada City, CA 95959
(916) 273-3183

JOHN WOOLMAN SCHOOL

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.

The Meeting School, a challenge to creative living and learning. A Quaker high school that encourages individual growth through strong academics and an equally demanding emphasis on community cooperation. Students live in faculty homes. Art and farm programs. Co-ed, boarding, grades 9-12 and post grad, college prep. Founded in 1957. Rindge, NH 03461. (603) 899-3366.

Services Offered

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 Bloomdale Road, Philadelphia, PA 19115. 464-2207.

Writing not your "thing"? Let me edit your thesis or dissertation. Experienced with social science, literary formats, and content. Word processing, letter-quality printer. Professional service with personal attention. Gretta Stone, MSS, 210 West Court St., Doylestown, PA 18901. (215) 345-6339.

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

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.

Vacation Opportunities

South Newfane/Marlboro, Vermont. 200-year-old farmhouse and barn surrounded by hayfields and stream. Four bedrooms—fully equipped. Music festival, Putney Friends Meeting, swimming, horseback riding, canoeing, sailing, tennis, and all summer enjoyments nearby. Minimum rental—two weeks, \$225 per week. Malcolm Smith, 65 Castle Heights Ave., Tarrytown, NY 10591.

Santa Cruz, California: Pleasant house two blocks from beach. Quiet area. Four large bedrooms. Yard. Short drive to mountains or Monterey. \$375/week. (415) 398-8188.

Now you can vacation at college: Learn to sail in Penobscot Bay; build and play your own mandolin—in Appalachia; study ocean basins, waves, and tides near Assateague; brush-up on your Russian in the Catskills; go backstage at the Berkshire, etc. It's all in a new vacation planner: *Vacation at College Directory, Eastern Edition*. Also included are campus accommodations, recreational facilities, meal service, and costs. Order for \$5.95 from Darrow Publishing, P.O. Box 10186, Olympia, WA 98502.

Pocono Manor, Pennsylvania: Large mountain house suitable for several families. Seven bedrooms, three baths. Fully equipped. Golf, tennis, horse-back riding. Swimming at the Inn. Hiking along Swiftwater. \$350 per week. June through October. Barbara T. Snipes, Lincoln Highway, Morrisville, PA 19067. (215) 295-2040.

Heaven on Earth—Prince Edward Island, Canada. Secluded seaside, one-bedroom rustic cottage with boat, bikes, and bucolic serenity. (201) 947-5647.

Portugal. Farm on River Zezere (Tomar). Rural peace, fishing, swimming, hiking. House fully equipped, three bedrooms. \$175/week, \$625/month. For information: phone (617) 746-4162.

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

Vermont. Comfortable housekeeping cabins in Mt. Holly near Appalachian Trail. Simple, secluded; swimming, boating. Friendly atmosphere. Caroline Bailey, 190 Western, Brattleboro, VT 05301. (802) 254-4649.

Wanted

Unwanted old copies of Friends Intelligencer, American Friend, FRIENDS JOURNAL (particularly WW II years). Willing to pay postage. Please send to Quaker historian Bernt Heid, Meltzer Sgt 1, N-050 2, Norway.

FJ Subscription • Gift • Address Change Form

Please enter a subscription to FRIENDS JOURNAL, payment for which is enclosed.

☐ One year \$15; ☐ Two years \$29; ☐ Three years \$43.

(Add \$6 a year for postage outside the U.S.)

☐ Enroll me as a FRIENDS JOURNAL Associate. My contribution of \$_____ is in addition to the subscription price and is tax deductible.

☐ Address change or correction:

(1) For your old address, send your address label from a recent issue of FRIENDS JOURNAL, or write the numbers from the top right of your address label here: _____
or give your name and old zip code here: _____

(2) Give your name and new address below.

☐ This is a gift subscription in my name for:

Name _____

Name _____

Address _____

Address _____

Zip _____

Zip _____

FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102

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.

AUSTRALIA

MELBOURNE—10 a.m. FIT Campus (October-May). (305) 676-5077 or 777-1221. Summers call.

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 61-09-53.

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

ANCHORAGE—Unprogrammed. First Day 10 a.m. For location call 333-4425 or 345-1379. Visitors welcome.

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 Elbrandt, clerk. Phone: (602) 299-0779 or (602) 887-3050.

Arkansas

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

California

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

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

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

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

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

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

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

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

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

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

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

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

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

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

YUCCA VALLEY—Worship 2 p.m. Church of Religious Science, 7434 Bannock Trail, Yucca Valley. (619) 365-1135.

Colorado

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

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

DENVER—Mountain View Friends Meeting, 2280 South Columbine St. Worship 10 to 11 a.m. Adult forum 11 a.m. to 12 p.m. Phone: 777-3799.

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

FORT COLLINS—Worship group. 484-5537.

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

Connecticut

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

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

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

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m., Oswegatchie Community Chapel, Oswegatchie Rd., Waterford, CT. 536-7245 or 889-1924.

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

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

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

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

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

Delaware

CAMDEN—Worship 11 a.m., First-day school 10 a.m. 2 mi. S. of Dover. 122 Camden-Wyo Ave. (Rte. 10) 284-4745, 697-7725.

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

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

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

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

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

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

District of Columbia

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

Florida

CLEARWATER—Worship 10 a.m. St. Paul's School, Oct.-May (homes June-Sept.) 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: Patricia Coons, 666-1803. AFSC Peace Center, 666-5234.

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

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

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

STUART—Worship group. (305) 692-9514.

TAMPA—Meeting 10 a.m. Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 977-4022.

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

Georgia

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

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

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

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

Hawaii

HONOLULU—Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 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. Phone: 445-8949 or 233-2715.

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For location call Jim Oberholtzer, 728-7260, or Marsha Holland, 477-9016.

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

DEKALB—Meeting 10:30 a.m. Gurler House, 205 Pine St. Clerk: Donald Ary, 758-1985.

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

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

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

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

McHENRY COUNTY—Worship 10:30 a.m. (815) 385-8512.

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

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

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

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

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

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

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

Indiana

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

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

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

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

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

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

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

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

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk: Alan Kolp, 966-6495.

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 group (September-May). Call 236-8398 or 236-7002.

IOWA CITY—Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Co-clerks: Steve Fox and Charles Dumond, 338-2826.

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

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

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

Kentucky

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

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

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

Louisiana

BATON ROUGE—Unprogrammed meeting for worship 11 a.m. 546 Bienville St. Co-clerks: Nancy Kirk (504) 766-7602, Janise 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 586-6839.

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

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

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

Maryland

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

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

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

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

CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace. Worship and First-day school 11 a.m. Clerk: D. Russell Palmer, Rte. 4, Box 282-J, Chesterton, MD 21620. (301) 778-6362.

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. 10B.

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: 876-6883.

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

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

MARION—Meeting for worship 10 a.m. Sunday at 10 South St.

MARTHA'S VINEYARD—Visitors Welcome! Worship 11 a.m., 10:30 a.m. summer. Location varies, call 693-0512 or 693-0942.

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 a.m. Glen Urquhart School, Beverly Farms, Mass. Clerk: Bruce Nevin, 281-5683.

SANDWICH—East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 11 a.m. (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. Clerks: David and Miyoko Bassett, 662-1373.

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-SOON-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) 644-7017.

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 10:30 a.m. Crossroads, 1147 Evans Ave. 747-6235.

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.

GORHAM—Programmed worship 10:30 a.m. except Jan. and Feb. Maple St. Clerk: Evelyn Lang. Phone (603) 895-9877.

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. (603) 924-7844 or 924-6150.

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 a.m. September through May. High St. near Broad.

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 west of Bridgeton. First-day school 10:30 a.m., meeting for worship 11:15 a.m. Phone: (609) 451-4316.

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

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

MARLTON—See CROPWELL.

MEDFORD—Worship 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) 746-0940. 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 e.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; 728-5005, 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. Roland Kreaeger, 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, first and third First Days at 10:30. Betsey Mills Club Parlor, 4th and Putnam Sts. Gerald Vance, clerk. (614) 373-2466.

OBERLIN—Unprogrammed worship 10:30 a.m. Religious Activities House, Oberlin College campus, 152 W. Lorain, Oberlin. Ruth Schwaegerle, clerk, (216) 323-1116.

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

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

WILMINGTON—Campus Meeting (United) FUM & FGC, College Kelly Center. Unprogrammed worship 10:15 a.m. Barbara Olmsted, clerk, (513) 382-4118.

WOOSTER—Unprogrammed meeting and First-day school 10:30 a.m. SW corner College and Pine Sts. (216) 262-8533 or 345-7650.

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

Oklahoma

NORMAN—Unprogrammed meeting for worship, 5 p.m. 737 DeBarr. Shared meal, forum. 364-1958, 329-6673.

OKLAHOMA CITY—Friends Meetinghouse, 312 S.E. 25th. Unprogrammed meeting for worship 10:30 a.m. Quaker study group, midweek. (405) 524-2826, 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. ¼ mile.

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

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

CHAMBERSBURG—Meeting for worship 10:30 a.m. (717) 263-5517.

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.

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

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

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

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

FALLSINGTON (Bucks County)—Falls Meeting, Main St. First-day school 10 a.m., meeting for worship 11 a.m. No First-day school on first First-day of month. Five miles from 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. Summeytown 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, 1½ miles west of Lancaster.

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

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

LEWISBURG—Worship 10:30 a.m. 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.

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

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

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

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

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

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

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

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

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

Central Philadelphia—15th and Race Sts.

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

Chestnut Hill—100 E. Mermaid Lane.

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

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

Frankford—Unity and Wain Sts., 11 a.m.

Germantown Meeting—Coulter St. and Germantown Ave.

Green Street Meeting—45 W. School House Lane.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

YARLEY—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) 599-1284.

South Carolina

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

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

South Dakota

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

Tennessee

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

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

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

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

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

Texas

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

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

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

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

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

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

EL PASO—Meeting at 10 a.m. Sunday. Meetinghouse at 1020 E. Montana Blvd., El Paso, TX 79902. (915) 544-6724.

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

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

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

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

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) 464-4617 or 423-5504.

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. Taylor-Wright Childcare Center, 1063 E. 200 S. Phone: (801) 583-2287, 583-3207, or 484-8418.

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.

LEXINGTON—Discussion 10 a.m., First-day school and unprogrammed worship 11 a.m. Phone (703) 463-9422.

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

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

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 4 p.m. Sundays, First-day school 5 p.m. 1333 Jamestown Road, (804) 229-6693.

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

Washington

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

OCEAN PARK—Unprogrammed worship, 665-4723.

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. The River School on the campus of Univ. of Charleston. (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.

PARKERSBURG—Unprogrammed worship, first and third First Days at 10:30. Phone (304) 422-5299.

Wisconsin

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

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

GREEN BAY/APPLETON—Meeting for worship and First-day school 11 a.m. Contact Barbara Mounts, clerk, (414) 725-0560.

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

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

OSHKOSH—Unprogrammed worship 11 a.m. Sundays. Call (414) 233-5804 or write P.O. Box 403.

Wyoming

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

A MUST FOR ANYONE WHO TAKES BIBLE STUDY SERIOUSLY

THE DAILY STUDY BIBLE Old Testament

**John C. L. Gibson, Old Testament
General Editor**

These Old Testament commentaries carry forward the brilliant pattern pioneered by William Barclay in his famous New Testament commentaries.

Two New Volumes—

ISAIAH, Volume 2
(Chapters 33 to 66)
by John F. A. Sawyer
Hard, \$14.95
Paper, \$7.95

JEREMIAH, Volume 2
(Chapters 21 to 52)
and **LAMENTATIONS**
by Robert Davidson
Hard, \$14.95 (Tentative)
Paper, \$7.95 (Tentative)



The first nineteen volumes in this popular series—

GENESIS, Volume 1
(Chapters 1 to 11)
by John C. L. Gibson
Hard, \$12.95
Paper, \$6.95

GENESIS, Volume 2
(Chapters 12 to 50)
by John C. L. Gibson
Hard, \$12.95
Paper, \$7.95

EXODUS
by H. L. Ellison
Hard, \$12.95
Paper, \$7.95

LEVITICUS
by George A. F. Knight
Hard, \$12.95
Paper, \$6.95

NUMBERS
Walter Riggans
Hard, \$14.95
Paper, \$7.95

DEUTERONOMY
by David F. Payne
Hard, \$14.95
Paper, \$7.95

**JOSHUA, JUDGES,
and RUTH**
by A. Graeme Auld
Hard, \$15.95
Paper, \$8.95

I & II SAMUEL
by David F. Payne
Hard, \$12.95
Paper, \$6.95

I & II CHRONICLES
by J. G. McConville
Hard, \$14.95
Paper, \$7.95

**EZRA, NESHEMIAH,
and ESTHER**
by J. G. McConville
Hard, \$14.95
Paper, \$7.95

JOB
by John C. L. Gibson
Hard, \$16.95
Paper, \$8.95

PSALMS, Volume 1
(Psalms 1 to 72)
by George A. F. Knight
Hard, \$12.95
Paper, \$7.95

PSALMS, Volume 2
(Psalms 73 to 150)
by George A. F. Knight
Hard, \$15.95
Paper, \$8.95

ISAIAH, Volume 1
(Chapters 1 to 32)
by John F. A. Sawyer
Hard, \$14.95
Paper, \$7.95

JEREMIAH, Volume 1
(Chapters 1 to 20)
by Robert Davidson
Hard, \$12.95
Paper, \$6.95

EZEKIEL
by Peter C. Craigie
Hard, \$14.95
Paper, \$7.95

DANIEL
by D. S. Russell
Hard, \$12.95
Paper, \$6.95

**TWELVE PROPHETS,
Volume 1**
by Peter C. Craigie
Hard, \$14.95
Paper, \$7.95

**TWELVE PROPHETS,
Volume 2**
by Peter C. Craigie
Hard, \$15.95
Paper, \$8.95



For devotional reading and Bible study—

William Barclay's

THE DAILY STUDY BIBLE New Testament

Now in its twenty-ninth year, this best-selling commentary continues to provide Christians with an abundance of unique helps for Bible reading and study. William Barclay covers one or more books of the New Testament in each volume of *The Daily Study Bible*. He translates the message in a manner that communicates directly to the reader, and then adds his own historical, literary, and practical comments to provide brief passages that can be read and understood in only a few minutes a day. **Hardbound Deluxe** Eighteen-volume set, \$221.00; each volume, \$12.95. **Paper** Eighteen-volume set, \$115.00; each volume, \$6.95.

Available at your local bookstore or direct from the publisher
(please include \$1.00 per book for postage and handling).



THE WESTMINSTER PRESS

925 Chestnut Street, Philadelphia, PA 19107