

August 1/15, 1986

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

Notes From Down Under  

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Sex and Truth  

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FGC Gathering 1986

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Allie Walton, who wrote the script for the 1986 FGC Women's Center production, accepts flowers.



Thomas W. Monro

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Cover photo of New Zealand courtesy of Russell Johnson.

## Among Friends: Not Responsible for Contents

At first glance it looked like an ordinary sort of envelope—one of those pre-stamped types you buy at the post office with the "USA 22" brown buffalo stamp on the front. But as I turned it over to open it I spotted an unusual message stamped on the back by the Indiana State Prison, in Michigan City: "This stamp identifies this correspondence as having been mailed by an offender incarcerated at the above named institution. 'Warning'; not responsible for contents. Any enclosed money orders should be referred to your local postmaster before cashing."

At first I was amused. It felt, in a way, like reading the surgeon general's "warning" on a cigarette pack. But then I was annoyed. What an unfair thing to do, to warn a reader about the possible danger of an envelope's contents merely because it was sent by an "offender."

Not heeding the stamped warning I opened the envelope and began to read a neatly written letter addressed to me: "I'm an inmate and I read the FRIENDS JOURNAL every month. As a Quaker I find your magazine to be very informative and helpful to us who can't attend Friends meetings, who rely on the FRIENDS JOURNAL to keep us up

to date on the events that affect us and the world. I'd just like to say keep up the good work."

The letter went on to say that the writer, Harold McFarland, has been incarcerated for nine years and is feeling "a mass of confusion and frustration." He said he has not received any mail from family and friends during this time: "I sometimes wonder if anybody cares. It hurts to see other inmates getting mail . . . and my name is never called." He apologized for not having the money to place an ad and requested that I find a way to publish his desire for correspondence. "One letter would be worth a million."

Just goes to show, I guess, that you can never judge a letter by its envelope. And it isn't wise to make assumptions about people in prison. Some of those who write to us may be Friends (or friends).

Those who would like to write to Harold McFarland may address correspondence to him at #10055, P.O. Box 41, Michigan City, IN 46360. Look for the names of other prisoners which we publish regularly in our World of Friends section.

Vinton Deming

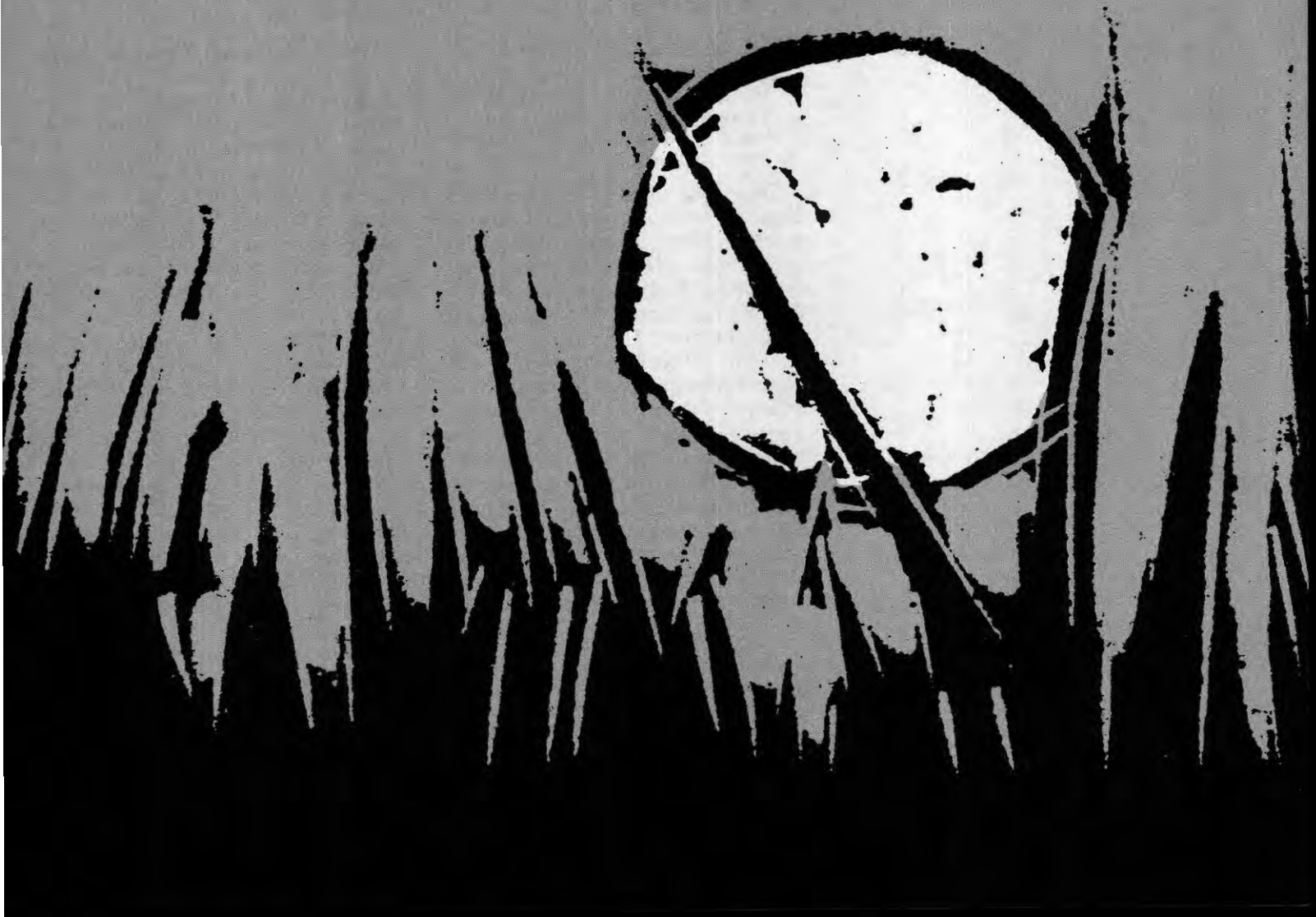
August 1/15, 1986 FRIENDS JOURNAL



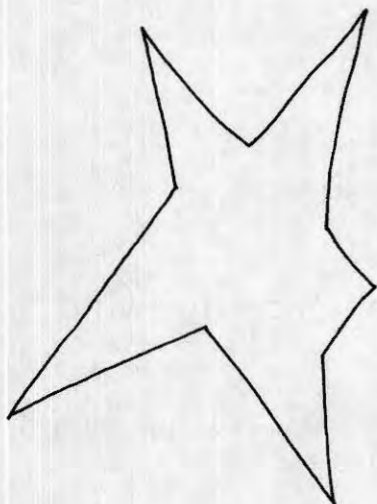
Awakening at dawn  
I am surrounded by a thousand  
joyful voices  
Raised in glorious praise  
at the coming of  
another summer's day!

At dusk as I lie  
flocks of gray sheep  
in the sky  
Shepherded home by the wind.

Elspeth Monro Reagan



# By Light! Light!



by Henry V. Cobb

**T**he imagery of the first chapter of Genesis is majestic and exalted:

In the beginning God created the heavens and the earth.  
And the earth was without form and void,  
And darkness was on the face of the deep;  
And the Spirit of God brooded on the face of the waters.  
And God said, "Let there be light!" and there was light.  
And God saw the light that it was good,  
And God divided the light from the darkness,  
And God called the light Day, and the darkness he called Night.  
And there was evening and there was morning: the first day.

This, the poetry of the Judeo-Christian tradition, was born from the wonder and awe of early nomadic tribes who guided their flocks and herds through the desert and contemplated the origins of the Spirit. What do Quakers make of it now? There are some Christians who believe that they must take the biblical poetry as a literal account of the creation of the world and of humanity. They suffer, I am afraid, from an impoverishment of the Spirit by fragmenting the noble mystery of existence into hard and sterile little "facts," and forget that the majesty of creation still continues. I prefer that we express in our own imagery the wonder and awe that inspired our spiritual ancestors, thus:

---

*A retired professor of philosophy and psychology who has published several books and numerous articles, Henry V. Cobb is a member of Chapel Hill (N.C.) Meeting. He does volunteer work with mentally retarded persons.*

Through eons from the unknown  
came the image;  
From chaos of radiant energies  
came the fact  
Too vast for comprehension.  
Coalescence into cosmic mass  
Of galaxies, suns, planets,  
And one of trillions a bright blue  
globe  
With air and oceans, clouds and  
shifting continents:  
The depths stirred into life  
Life into sentience  
Sentience into mind  
And mind, quickening with Light,  
Revealed Spirit, knowing Love,  
knowing God.

Light is the Quaker metaphor for the divine Spirit that not only infuses the mind and heart of all people but flows through the whole of the incredible course of the universe. It is "that of God" in all nature and in all people that produces and nurtures us. From the metaphor of Light flow other meanings which express our spiritual nature.

We say "God is Love" and that of God in us is Love. We experience this not only in the yearnings of the heart for our beloved and in the comfort of loving and tender arms reaching out to enfold us, but we discover it as the bond that unites all of us in a common family, in Love Universal embracing the whole of existence.

The Light is also illumination. We see things clearly, both physically and metaphorically, as they are bathed in light. Our inner Light is the light of insight, understanding, knowledge, wisdom, and inspiration. It may occur in sudden blinding flashes of revelation, or as slow realization through the labor and hazard of thinking. This, too, is that of God within us.

"And God divided the light from the darkness." In Genesis this is a metaphor



for the diurnal rotation of day and night; but, metaphorically, it may also symbolize the discrimination of good and evil. The Light within us generates a moral imperative: "God saw the Light that it was *good*." So the divine in us generates moral judgment and necessary choices between the better and the worse, the seeking and comparison of values and not only of facts. Religious traditions have always struggled over the problems of good and evil, and Quakers no less. If God is good and the author of all existence, how could God create evil? The resolution of this problem is extremely complex and difficult, and not our province here; but one thing is

inescapable: existence at the human level has revealed an imperative obligation to make decisions on moral grounds, and these decisions are crucial to our human destiny.

The Light is creative. That, of course, is the starting point of Genesis: "In the beginning God created the heavens and the earth." For us, creation is not seen as a series of arbitrary commands in a six-day span of work by the divine architect, who, then being tired, rested from these labors. The imagery here is vivid and artful. It is comforting to see that God too knows what human tiredness is like. But still, it is metaphor, and in other images we see creativity as the

essence of existence. Creation is a never-ending process evolving through intricate patterns of organization and change whose laws and structures our divine intelligence only slowly unravels. As that of God in the universe is constantly creative, so that of God within us constantly manifests itself as striving, making, doing, and changing.

This, what Quakers call the Light, or "that of God," can be seen as a loving, intelligent, moral, and creative power which flows through all things, illuminating and enlivening our brief roles in the evolving majesty of a meaningful universe. This, for one Quaker, is the meaning of the first chapter of Genesis. □

## Creation Tale

by Judith Kerman

**B**ack in the dreamtime, everything was Light throughout the entire Universe. Light was all there was, and it filled all of everywhere, the same in all places: the same density, the same amount, the same brilliance.

But the Light was bored with being everywhere the same. So it began to experiment, making itself more some places and less other places. It became sometimes denser, sometimes thinner; it found places it could form and concentrate, and places it could leave almost empty. It moved and danced like a flame, throwing out pieces of itself and rejoining them, making curlicues and tongues and shapes, brightnesses and darknesses, pattern and flow. So Time and Change began.

The dance of the Light formed all the parts of the Universe, as they moved and separated and finally rejoined the Light: galaxies and stars and solar systems; air, earth, fire, and water; animals, vegetables, and minerals; molecules, atoms, and particles; matter, energy, space, and time. Each pattern had its suitable lifetime, forming and reforming and finally falling back into the Light from which it came.

And although sometimes the pieces seemed for a while to forget what they were and where they came from, the bits of Light somehow must have recognized the others they encountered, for they danced in the patterns together.

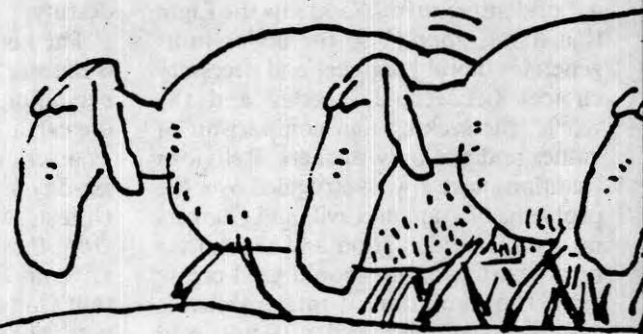
And so it continues to this day. □

*A member of Ann Arbor (Mich.) Meeting who is sojourning with Kent (Ohio) Meeting, Judith Kerman is a poet, administrator, and faculty member at Kent State University.*



# Notes From DOWN UNDER

by Russell Johnson



New Zealand is inhabited by 60 million sheep and three million people, but fortunately neither the people nor the prime minister are behaving like sheep and following without question all the dictates of U.S. policy in the South Pacific. The prime minister, David Lange (pronounced as "Long ee"), head of the Labour party government elected in 1984, has made it clear that New Zealand is determined to exclude nuclear weapons, although in most other matters is supportive of the U.S. position. Many of his constituents with whom I have talked would go further and insist on a wholly independent, nonaligned policy.

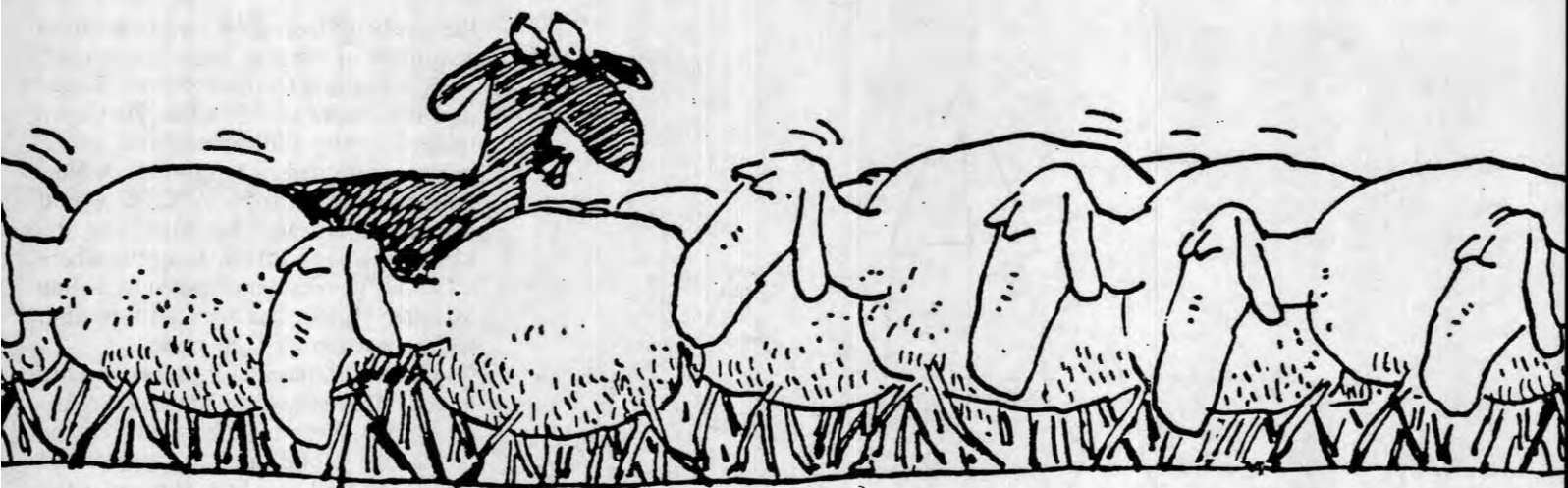
Australia, New Zealand, and the United States have been treaty partners since 1951 in an ANZUS pact which provides for consultation between the three nations but, as New Zealand sees it, does not oblige New Zealand to accept nuclear-armed ships or aircraft. This is the heart of the issue which has recently stirred criticism from both the United States and Australia. (More on the Australian situation later.)

A highly placed U.S. official recently stated privately in crude but clear remarks that by this prohibition New Zealand is literally betraying the family of five Anglo-Saxon, white, English-speaking nations, of which she is one, which care for the defense of the whole Western world. Threats of retaliation

Len Munnik

*Russell Johnson recently made an extended visit to places and friends in Southeast Asia, Australia, and New Zealand. He was director of the Quaker Conference and Seminar Program in South and Southeast Asia, 1961-65.*





have been made, but as yet nothing explicit is reported other than the snubbing of the New Zealand ambassador in Washington. The new U.S. ambassador, Paul Cleveland, said in November 1985 that if the present ban on nuclear vessels is reinforced by legislation, the United States would probably terminate treaty commitments to New Zealand.

The response of France to New Zealand's action following the destruction of the Greenpeace vessel, the *Rainbow Warrior*, in Auckland harbor in July 1985, killing the photographer on board, has been more forthright. New Zealand authorities had arrested and imprisoned the two French nationals involved and continue opposition to French nuclear testing in the South Pacific. The French government has begun a systematic boycott of New Zealand agricultural products, imposing financial hardship on a nation whose main source of income is just such exports.

The exciting news is that there are two present developments in New Zealand of great importance to the U.S. peace movement. In 1985, members of the New Zealand one-house Parliament approved by a majority of 18 the New Zealand Nuclear Free Zone, Disarmament, and Arms Control Act of 1985. The act provides for the banning of all testing and emplacement of nuclear devices in, over, or near New Zealand. There is a similar prohibition of bacteriological and toxic weapons. Hearings on the act are being held and citizen's submissions are being considered by the Foreign Affairs and Select Committee.

In opinion polls some 70 percent of the people support this measure!

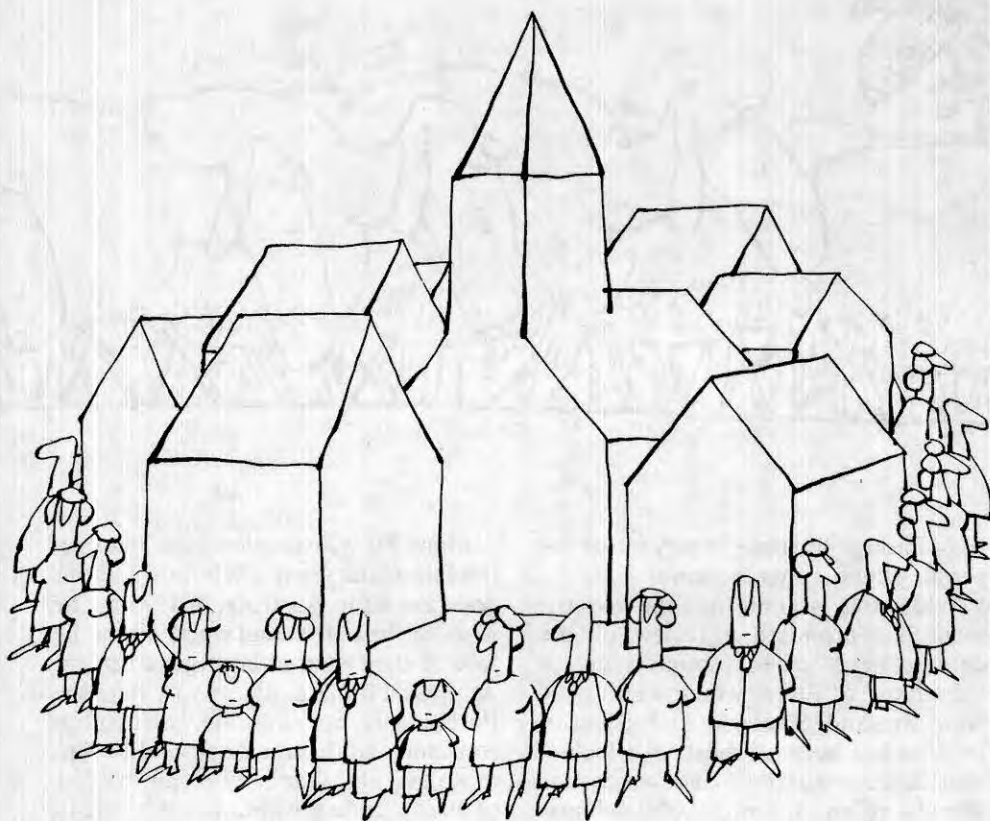
While this is going on, the government has promised a review of the defense needs of the country, and a Committee of Enquiry on the Future of New Zealand Strategic and Security Policies has been established, which is also holding hearings and which has already received some 5,000 submissions, most said to favor a nonnuclear defense. I have in hand a well-prepared document dated February 6, 1986, of more than 100 pages, which has been submitted to all Parliament members by a member of the Society of Friends in Christchurch, Harold Evans, a retired district court judge. Many less detailed submissions have come from Friends meetings and individual Friends.

Friends will be pleased to learn that one of the four members of this Committee of Enquiry is a Quaker pacifist, Kevin P. Clements, senior lecturer in sociology at the University of Canterbury in Christchurch, who was the director of the Quaker U.N. office in Geneva 1982-84. His appointment is evidence of the strength and political clout of the peace movement in the country. The government has issued a 20-page pamphlet: *The Defense Question*, a discussion paper which includes an objective statement of alternatives. Other discussion papers have been published by peace organizations. More recently critics of the trend toward a nonnuclear New Zealand have paid for a series of quarter-page advertisements in the major newspapers of the country, arguing the contrary.

Many New Zealanders look back on the fall of the Gough Whitlam Labour government in Australia in 1975 as the work of the C.I.A. and worry about the fate of their own Labour government. At present it has a majority of 18 in the Parliament, but economic difficulties continue and this majority could evaporate quickly. One may recall the fate of the Allende government in Chile in 1973 once financial screws were tightened by the United States. *The Falcon and the Snowman*, a film which has been released in Australia, deals with the successful CIA efforts to destabilize the Whitlam government in 1975.

The next elections in New Zealand are scheduled for 1987. The major opposition, the National party, is in considerable disarray, which is helpful to the Labour cause. In Australia in 1975 it was the totally unprecedented yet legal intervention of the U. K. governor general, Sir John Kerr, which ousted Prime Minister Whitlam. I was assured that this could not happen in New Zealand today.

At present the New Zealand military establishment is based almost entirely on U.S. priorities: Orion submarine-surveillance aircraft, which spend their time and New Zealand tax dollars looking for nonexistent Soviet submarines in New Zealand waters; and fighter aircraft useful for strafing insurgent guerrillas but which would be of no use in repelling invasion. There is a constant effort made by the United States and the right wing in New Zealand to stress "the Communist threat," but most New Zealanders take this with a grain or two



Drawings by Len Mumuk

of salt. Would that U.S. citizens could be as clear-headed.

Prime Minister Lange is reported to have assured a visiting U.S. admiral: "Don't worry that we're soft on communism. After all, we're the only Western ally to sink a Soviet ship in the last 35 years." He was referring to the recent accidental sinking of a Soviet cruise vessel, the *Mikhail Lermontov*, in New Zealand waters while a local pilot was on the bridge.

As Derry Gordon, one of four members of the Peace Committee of New Zealand Friends, puts it, the key concern of the U.S. government is not about New Zealand policy as such but the precedent that a nonnuclear New Zealand would set, especially in relation to Japan. There nonnuclear sentiment is presently ignored by the Nakasone government but could be revitalized rapidly. New Zealand initiatives of this nature would also hearten West Europeans who see their nations hostage to the U.S.-USSR nuclear arms race. In the words of a U.S. official: "The threat you are making strikes at the heart of

our entire strategic doctrine."

New Zealand is a signatory of the South Pacific Nuclear Free Zone treaty and is strongly opposed to French nuclear testing at Mururoa Atoll, but the testing has continued. There is as well support for the Five Continent Peace Initiative by the heads of state of Argentina, Greece, India, Mexico, Sweden, and Tanzania. The tragic assassination of the Swedish prime minister, Olaf Palme, greatly distressed the New Zealand government and general public.

New Zealand is, as mentioned earlier, a member of ANZUS, but there is increasing discussion of withdrawal from ANZUS among members of the Labour party and peace organizations. This discussion has intensified as the result of the work of the Peace Researcher organization, which discovered some 30 highly classified defense agreements between New Zealand and its allies, hitherto unknown to members of Parliament and the public. Opinion polls suggest that, as of the moment, most New Zealanders wish the nation to remain in ANZUS, as there are historic ties and

the treaty obligations have not aroused sentiment as has the nuclear question.

New Zealand troops fought in Korea and in Vietnam as U.S. allies. They have trained in the Philippines and are at present stationed in Singapore. A New Zealand pullout from ANZUS would occasion even more hostility from the United States and from Australia where a Labour government headed by Prime Minister Hawke has been a more than willing partner in U.S. policy.

Australia houses U.S. bases of vital importance to the U.S. National Security Agency. Very little is known by the Australian public about the function of these bases and even less is known in the United States. However, a growing movement to publicize their significance is being made. As pointed out by a University of the Philippines professor, Roland Simbulan, in his book *The Bases of Our Insecurity*, all Filipino people would be vulnerable should a nuclear exchange begin; more and more Australians are realizing that their own government has also put them in the same position as hostages with never a vote by the people or the Parliament. While in Canberra I was interviewed by a reporter from the FM station at the National University, but it turned out that he wanted to talk about U.S. bases on the soil of his country and I became the interviewer.

An increasing number of publications appear to be dealing with this issue. Of primary importance, even though somewhat dated, is the well-documented study *A Suitable Piece of Real Estate—American Installations in Australia*, written by Desmond Ball and published in 1980. His opening statement begins: "American installations in Australia have been the subjects both of continued lack of candor on the part of the United States and of extraordinary secrecy, evasion and deception on the part of Australian governments." He discusses in particular a U.S. naval communications station at Northwest Cape in western Australia, and two U.S. defense satellite ground facilities in central Australia. The Northwest Cape facility is essential to the U.S. submarine-launched ballistic missile system. The other facilities, Pine Gap and Nurrungar, relate to four principal satellite programs. A secret agreement with Australia for a U.S. seismic station at Alice Springs resulted in the first permanent U.S. installation in



Australia in 1955. The present number remains a secret. Desmond Ball details the complexity of these bases thoroughly and calls for an informed public debate on this critical subject. He suggests approvingly that such a debate might result in his country being no longer "merely a suitable piece of real estate."

Another important volume is *Cold War 2 and Australia* by Dennis Phillips, published in 1983. In his preface the author states: "Economically the American connection has made Australia a client economy incapable of controlling its own financial affairs. In external relations, ANZUS has dominated Australian foreign policy to the point where this country is widely viewed by the rest of the world as a satellite state of the United States."

The author goes on to detail the chilling effects on Australian political life of the use of cold war, anti-Communist rhetoric, much as has been the case in the United States. This propaganda was first used by the right wing against the Labour government, which in turn has followed the same course against its critics. The book advocates an independent and self-reliant Australia. I am pleased to report that an increasing number of persons there are taken with this idea and are watching developments in New Zealand with hopeful anticipation.

Contributing to the concern I found in both Australia and New Zealand about the continuing use of the South Pacific for testing nuclear devices is a growing awareness that both countries must increase their ties with their neighbors and have a greater interest in the peoples who inhabit the Pacific rim. I found a greater knowledge of and criticism of U.S. use of Micronesia for nuclear testing than is evident in the States.

Radioactive coral particles resulting from the explosion of nuclear bombs have over the years contaminated most of the islands, making them uninhabitable, and many of the islanders are now suffering the effects. On March 4, 1954, the world's second hydrogen bomb was tested at Bikini even though air force meteorologists later insisted they had warned the testers that the prevailing wind would blow radioactive particles toward inhabited islands. "It floated down like powder, sticking to everything. It covered the people, the plants, and the water, and came into the houses.

The children built piles of it and played with it; put it on their hair; of course they did not know it was dangerous," said a mother on Rongelap Island, downwind from the test site. Today the Marshall Islanders are suing the U.S. government for hundreds of millions of dollars as compensation for irradiated lives resulting from nuclear experiments that began with Bikini and continue today.

These notes are being written in Malaysia, a member of ASEAN, the Association of Southeast Asia Nations, which has long followed the U.S. line in the region. But in 1984 Malaysia began urging a nuclear-free, weapon-free Southeast Asia as part of a zone of peace, freedom, and neutrality (ZOPFAN). The then deputy prime minister, Datuk Musa Hitam, said: "We don't produce nuclear weapons and we don't allow countries with nuclear weapons to use our territory." External pressures remain and a lack of consistency in policy is noted in a recent letter to the editor which commends the government for insisting that Malaysia would not become a military power or arms supplier to the outside world (as is Singapore) and then asks why the Asian Defense Exhibition and Conference is being held in Kuala Lumpur.

In Australia and New Zealand there is a growing, publicly expressed concern that the ASEAN countries avoid militarization and that there be a peaceful resolution of problems involving Kampuchea and Vietnam. The Australian Council for Overseas Aid (ACFOA), an impressively progressive and outspoken body, has stated: "The ASEAN-Indochina conflict is the major issue which threatens peace and stability in the region. The ACFOA supports Australia's role in seeking to promote negotiations. ACFOA also recommends that Australia resume aid to Vietnam and increase aid to Kampuchea. Ostracizing Indochina cannot contribute to peace in the region." Quakers in both countries support financially AFSC programs in Laos and Kampuchea.

Because of the proximity of Australia to East Timor there is an ongoing campaign within the churches and the community at large to publicize the continuing suffering, violence, and abuse of human rights in East Timor, and a call for a cease-fire, the withdrawal of Indonesian armed forces, and a dialogue be-

tween Indonesia and the Fretilin-led resistance. Unfortunately the Labour government has put good relations with Indonesia as a priority and has thus far ignored this plea even though it has been endorsed by the major trade union body in the country, the Australian Council of Trade Unions. One sees here again the powerful influence of U.S. policy as described by Dennis Phillips.

On our return to the States I hope to help publicize the destructive role of much of U.S. policy in the South Pacific region and the vital importance of the antinuclear policies being presently debated in New Zealand. We will also be urging more people in the United States to visit New Zealand, a small country whose scenic beauty has to be seen to be believed, and be suggesting that U.S. organizations invite key New Zealanders to speak across the United States. To quote Prime Minister Lange again: "There is a limit to what small countries like ourselves can achieve. But that does not excuse us from action. We cannot hide our heads in the sand."

New Zealand has issued two attractive commemorative stamps to celebrate the International Year of Peace in Aotearoa (the Maori word for New Zealand, "the land of the long white cloud"). We hope that members of the U.S. peace movement will be especially vigilant in protesting any coercive measures threatened or taken by the U.S. government to punish New Zealand for the courageous initiatives already undertaken and likely in the near future. We must as well build support for the groups and individuals in Australia who are critical of the U.S. bases there and who call for a more independent Australia. □



# Sex and Truth

## A New Old Revelation

by Kate Buckley



**H**erb Lape, in his article "Our 300-Year-Old Testimony on Sexual Expression (*FJ* 2/1), has challenged Friends to proclaim a new revelation that might supplant the traditional Quaker belief that sexuality is most acceptable, or only acceptable, within the confines of heterosexual marriage. What I want to present is not a new revelation but a view of sexuality that grows naturally from the Quaker belief that in all our dealings with other people we seek to be guided by the Light.

From this point of view, which I believe is held by many modern Quakers, what concerns us as a corporate body is that sexual relationships be truthful relationships. What I mean by a truthful relationship is one that is honest, respectful, and committed. A truthful relationship entails trust that does not need to be tested. It carries an assumption that each partner will speak to the Light in the other, will be diligent and generous in seeking out the other's light. There will be commitment in the sense of trying to maintain that awareness of the Light even in the face of disappointment, separation, and hardship.

This sounds like the prescription for the ideal marriage, but it is actually

broader than that. It is the prescription for the best relationship between any two people, married or not, sexually engaged or not. Obviously, one rarely if ever encounters a perfectly truthful relationship, but, as with living at one with the Spirit, it is a goal which can be approached simply by honestly seeking it. In fact, a truthful relationship is a likely outcome when two people together try to live at one with the Spirit.

Untruthful relationships, by contrast, are those that are distrustful, dishonest, exploitative, and disrespectful. No attempt is made to speak to the other's light, or to remain open to it. One partner may view the other as an object to be manipulated, may be unconcerned by the other's pain or joy, or may even feel justified in intentionally hurting the other.

(Since truthfulness is more a process of seeking than a state of being, there is of course a continuum between these extremes on which most actual relationships fall. I will refer to those which are mostly one or the other as "truthful" or "untruthful.")

Sexual activity may occur within truthful or untruthful relationships, and either type of relationship may involve no sexual activity. In other words, the truthfulness of a relationship exists independently of whether it entails any sexual behavior. If it is the truthfulness of a relationship that determines its morality, then sex itself is morally neu-

tral. This is admittedly a radical departure from the traditional view in which, particularly for women, "morality" is largely synonymous with "sexual chastity." I do not believe that Friends even 200 or 300 years ago made this equation to the extent that traditional Christian culture did—"morality" always had a wider and deeper spiritual meaning for Friends than mere sexual good conduct. Still, the traditional view is that sex has some inherently moral dimension, so that when a sex act occurs there is a moral question to be asked. I would like to assert that the moral questions to be asked concern the truthfulness of the relationship, not the fact of sexual activity within it.

Further, if sex is morally neutral, then certainly the genders of the partners within a relationship, and whether they have a duly signed and sealed marriage certificate are equally irrelevant to the spirit.

Focusing on the truthfulness of relationships cannot be confused with a hedonistic, "if it feels good, do it" attitude. As Quakers we would not condone stealing, lying, or other forms of untruthful dealing based on that rationale, nor do we condone sexuality that grows solely from self-interest. But unbridled hedonism is not the only alternative to traditional sexual strictures.

What's wrong with the traditional view of moral sexual behavior? It has two major problems: first, like the pur-

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*Kate Buckley is a psychologist and a writer-illustrator of children's books. She is a member of Thorn Creek (Ill.) Meeting.*



veyors of sex in the mass media, it focuses on the sex act itself. To condemn an "illicit" sex act in isolation makes the act more important than the feelings, intentions, and understanding of the actors. The mere fact that a sexual act occurs tells us very little about what the spiritual consequences of the act may be.

The second problem with the traditional view is that it is narrowly legalistic; it depends on the outward form of marriage to legitimize sexual behavior, rather than on the adherence to the Light by the partners in the relationship.

A narrow focus on the sex act and its legitimacy overlooks that which is most important in a sexual or any other relationship: its truthfulness. It ignores many situations in which the test of legitimacy is passed, but the untruthfulness of the bond results in sexual behavior that is abhorrent, such as marital rape, for instance, or the exploitative use of sex as a punishment or reward by married partners. A marriage license does not insure that a sexual relationship will be moral.

Nor is it particularly convincing to say we should hold to a legalistic, act-centered philosophy because traditionally Friends have only sanctioned sexual relationships within marriage. This kind of fundamentalism—what once was right for Friends must still be right for Friends—denies our belief that revelation is continuous, and reverses the trend in modern Quakerism toward living a committed life in the world. Once upon a time Friends were disowned for going into debt, or for marrying outside the meeting. Friends were expected to dress and speak peculiarly. One hundred fifty years ago many of us who today call ourselves Friends would have been disqualified, for myriad reasons, from membership in a Quaker meeting.

This is not to say that Friends as a corporate body have nothing to say about our members' struggles to maintain truth in their relationships. Many of us simply feel that the "licitness" of sexual acts is clearly secondary to our concern for the spiritual dangers of untruthful relationships. When we are moved to elder a Friend who is having an extramarital affair, we are not concerned about the legitimacy of his or her sex acts, but with the dishonesty and betrayal of commitments. When we are distressed by sexual promiscuity in a

young person, it is not because of the legality of his or her sexual behavior, but because we recognize the potential damage done by repeated untruthful relationships. When we counsel someone locked in an abusive relationship, our concern is with lack of respect between the partners, not with whether it is a licit relationship.

This focus on truthfulness instead of sex makes it easier, not harder, to take a gentle and loving interest in the lives of Friends. It gives us a framework within which to counsel others, as well as to test for the rightness of our own leadings and desires. It also makes the way clearer to educate our children about sex.

There is no doubt that in our contemporary culture we have failed to inform children honestly about sexual life and its consequences. They are bombarded by the message that sex acts are rewarding in and of themselves. They are confused by the lack of clear guidelines for acceptable sexual behavior. It is no wonder that teen-agers approach sex with a curious mixture of cynicism and naiveté. We compound the error, however, if, in discouraging children from becoming sexually active before they are mature, we also place too much emphasis on the sex act itself and on society's claim to legitimize it. Those of us who grew up before the so-called sexual revolution remember well the arguments for chastity based on tradition and legitimacy:

- Sex is best reserved for marriage.
- Confining sex to marriage is what keeps families stable.
- No one will respect you if you do.
- We've always done it that way.
- It's a sin.

These answers are hardly better than "Because I said so." Appeals to tradition carry little weight unless there are positive reasons to continue that tradition in the here and now. A narrow focus on the legitimacy of sex acts gives a child no way to integrate his or her sexual concerns into an ongoing life with other people. Sex is set apart from common human interaction and becomes

merely a source of conflict between the child and society.

There are other ways to counsel young people to delay sexual experience until maturity:

- To attain a rewarding intimacy you must learn both to give and to recognize honesty, trust, and respect.
- There are skills you should acquire first in less intimate relationships that will help you sustain more intimate bonds later.
- Lack of experience in nurturing a truthful relationship may lead you to hurt someone else, even without meaning to.
- Sexual activity in untruthful relationships carries the danger that you may come to see yourself as an object, or an exploiter, or an uncaring automaton, or a person undeserving of love. You may lose your vision of yourself as a worthy vessel of the Light.

These reasons to delay sexual experience help a child much more than do appeals to legitimacy: they inform the child about the loving context in which sexual activity (and all human interaction) is most attuned to the Light. They give the child criteria for making a judgment when he or she is mature enough for sexual experience. They parallel the reasons most adults avoid untruthful sexual relationships. They are the simple truth, which the child can see in examples all around.

Despite the fact that we live in a world radically different from that of our Quaker predecessors, no new revelation is needed to sustain this particular view of sexuality. What I have described as a truthful relationship, one conducted with honesty, respect, and commitment, is simply an outcome of speaking to that of God in every person. Human interaction guided by the Light will be truthful; whether it also happens to be sexual is beside the point.

Our teacher was more concerned with sins of the spirit than with sins of the flesh. It was not the adulterous woman he admonished but the self-righteous crowd getting ready to stone her. Our task is not to judge or to prohibit but to take care to stay attuned to that measure of the Light within each of us. As we understand Christ's message, we are to seek the Spirit and follow its clear leadings. If we do that with honesty and conviction, the flesh will follow. □





# Patriots of Peace

## A Roll Call of Honor

by Ed Wood

**O**n July 4 it is our custom to salute our heroes of war, particularly those who led our revolution against England. All of us have seen such parades and ceremonies. Some, as children or in other lives, have participated in such patriotic endeavors.

I, for one, honor our birth as a nation by remembering another kind of patriot: people of peace, those men and women who, throughout the long history of the nation, have given careers, fortunes,

*Ed Wood has served as clerk of Yarmouth (Mass.) Meeting and on various New England Yearly Meeting committees. He is now resident at Mountain View Meeting in Denver, Colo., where he is a field representative for an agency which serves the elderly. His article is taken from his book-in-progress On Being Wounded: Transitions From Violence to Peace. Ed dedicates this article to Ruth Laughlin, the JOURNAL staff member and community activist who was killed last May (see Milestones, p. 24).*

even lives, for their vision of a peaceful world.

At this time, when our country, our world, even our universe, is so severely threatened by the warlike policies of our president and his administration, it is fitting for us as Quakers to celebrate other times, just as dark, when men and women said No! to war and pledged their lives to hopes for peace.

This, then, is my roll call of honor, dedicated to patriots of peace, famous and not as well known, young and old, rich and poor, who for a moment had the courage and grace to stand for compassion in a world devoted to violence.

- Mary Dyer, William Robinson, Marmaduke Stephenson, and William Leddra, all Quakers, hanged on Boston Common in 1659-60 because of their testimony as Friends;
- John Everitt of Maryland, one of the nation's first conscientious objectors, who said in the 1660s that "he could not

bear arms for conscience's sake";

- those Pennsylvania Quakers, beginning with William Penn, who conceived and implemented a colony without a standing army, maintaining a forgiving and loving policy toward the Indians;
- John Woolman and Anthony Benezet, early Quakers, authors, leaders of the antislavery and anti-war movements;
- all American Quakers who refused to fight as Tory or patriot in the American Revolution, holding firmly to their faith in nonviolence;
- David Low Dodge and Noah Worcester, who founded the first peace societies in the nation, laying the basis for the peace movement;
- William Ladd, who in 1828 led in the formation of the United States' first national peace organization, the American Peace Society;
- William Lloyd Garrison, editor-publisher of the *Liberator*, author, activist, responsible for the draft, "*Declaration of Sentiments, 1838*," the



statement of principles of the New England Non-Resistance Society;

- Angelina and Sarah Grimké, Quakers of South Carolina, who became abolitionists, rebels against their aristocratic and Southern inheritance;

- Lucretia Mott, Quaker, unseated delegate at the 1840 Anti-Slavery Society Meeting in London (unseated because of her sex!), organizer of the Seneca Falls Convention on women's rights in 1848, activist, organizer, speaker;

- Frederick Douglass, escaped Maryland slave, self-taught writer, abolitionist, leader of freedom seekers;

- Elijah P. Lovejoy, abolitionist, war resister, killed by a mob because of his radical views in 1837 in Alton, Illinois;

- Henry David Thoreau who, opposing the Mexican War of 1846, refused to pay taxes, was put in jail, then wrote his famous essay, *On Civil Disobedience*;

- James Russell Lowell, author and poet who mocked the same war in a series of angry anti-war poems;

- Elihu Burritt, founder of the League of Universal Brotherhood, an international nonsectarian pacifist organization of the 1840s;

- in the Civil War, those resisters who refused to serve or, if forced into the army, continued, in spite of sometimes barbaric treatment, to refuse to bear arms;

- and, in that same war, those thousands of unknown working men and women who almost brought the nation to a halt with the draft riots of 1863 in New York;

- Alfred H. Love, whose pure pacifism helped maintain the spirit of nonviolence in the long, dry years after the Civil War;

- Lawrie Tatum, who tested his Quaker values by serving as an Indian agent;

- Jane Addams, founder of Chicago's Hull House, activist against World War I.

- Eugene Debs, socialist candidate for president, imprisoned in 1918 for violating the Espionage Act and speaking out against World War I;

- those courageous young men, ranging from Evan Thomas to Roger Baldwin, who refused to serve in that same war;

- William Jennings Bryan, so often mocked because of his role in the Scopes trial, yet who was deeply concerned with peace, even resigning his position as secretary of state in the Wilson adminis-

tration because of his disagreement with Wilson's policies;

- Jeanette Rankin, first congresswoman in the United States, who was also the only congressperson to vote against U.S. entry into both world wars;

- Emma Goldman, sentenced to prison for opposing the draft, expelled from the United States in 1919;

- Senator Robert M. LaFollette of Wisconsin, who also opposed our entrance into World War I;

- "Big Bill" Haywood and a hundred other leaders and members of the International Workers of the World tried in April 1918 for opposing World War I;

- Lillian Wald, director of the Henry Street Settlement House in New York, leader at the cutting edge of anti-war sentiment in World War I;

- Alice Paul, feminist leader, jailed and force-fed in the struggle for suffrage;

- A. J. Muste, that grand old man of the peace movement;

- Tracy Mygatt, Francis Witherspoon, and Jesse Wallace Hughan, veteran feminists and pacifists who continued the struggle after the end of World War I;

- Dorothy Day, noted Catholic leader, founder of the *Catholic Worker*, instigator of Catholic pacifism;

- those young men who refused to participate in World War II;

- and all those men and women, old and young, who have participated in resistance to war since 1945—so many names, so many movements that they cannot be listed in an article as brief as this but whose courage we all must remember;

- even more, those men of military tradition and persuasion who, after a lifetime of devotion to the services, changed their values and moved toward pacifism,

most of all, for me, both Charles Wood (no relation), a graduate of West Point who, after fighting the Indians on the Plains, turned and became their supporter and chronicler, and General Hugh B. Hester, also a West Point graduate, a combat veteran of both world wars, who saw the evil and dangers of the cold war and struggled against our role in it;

- and, finally, those not ordinarily considered participants in the peace movement, for me those men and women of other races, most of all black, who turned their pain and suffering into music that expressed their longing for peace;

- and, of course, Martin Luther King, Jr., who combined this tradition of poetry with his sense of justice and peace, martyred in 1968.

These, then, are our greatest patriots.

They are the men and women I salute on July 4.

In so doing, I have come to understand that the history of the United States is not merely a chronicle of our wars; it is also a deepest expression of peacemaking. In the most fundamental sense the world's peace movement was created in the United States. It spread from here to the remainder of the world. Tolstoy and Gandhi drank from our springs.

All too often we tend to forget this reality: our nation was founded as a place of freedom and of peace. To its shores came those who fled the armies of Europe.

I hope that all Quakers will join me by expanding my roll call of honor with names and memories of patriots of peace celebrated in their hearts. □



Jane Addams



Henry David Thoreau

Lucretia Mott



William Jennings Bryan

Frederick Douglass

# Many Roads, One Journey



Barbara Benton



Thomas W. Moen

**N**early 1,700 Friends converged on Northfield, Minnesota, the week of June 28–July 5 to attend the annual Friends General Conference Gathering of Friends. The gathering was held on the campus of Carleton College, which was in many ways an excellent location for the event: large old trees and spacious, well-kept lawns provided welcome shade and comfort for many outdoor activities and leisurely walks; a diversity of college buildings afforded pleasant space for workshops, larger meetings, and dormitory-style housing; and a friendly college staff helped to make Friends feel very much at home.

The keynote speakers on Sunday morning were Pat and Jim Corbett of Pima (Ariz.) Meeting. Jim has become widely known for his activism in the sanctuary movement in the Southwest; both the Corbetts were present throughout the week to share in a variety of ways from their rich experience in supporting refugees from Central America. This concern was also explored in the fourth annual Henry J. Cadbury Event sponsored on Sunday evening by FRIENDS JOURNAL—a performance of the play *A Peasant of El Salvador*. The two actors, Peter Gould and Stephen Stearns, received a warm standing ovation from Friends; many in the audience stood with tears in their eyes after the very moving performance. (Copies of the play are available from the JOURNAL for \$5 plus postage.)

On Monday evening Madison, Wisconsin, Friend Francis Hole delighted the gathering

with an evening of songs, humor, puppets, fiddle music, and thought-provoking remarks on the theme of “Touching the Earth.” Friends particularly enjoyed singing a number of familiar old tunes with Francis’s new lyrics about soil. My favorite was “You are my soil, my only soil; you keep me vital night and day. This much I know, friend, you do support me; please don’t erode my life’s soil away!”

Two other performances captured Friends’ attention during the week. On Tuesday evening traditional dances were presented by a group from the Minneapolis American Indian Center. And on Thursday night a large group of women from the gathering’s Women’s Center gave a dramatic performance interspersed with singing and worship, *Feminism and its Quaker Roots*. A number of Quaker women from the past were brought to life through costumes and dramatic reading. Some of those featured were Elizabeth Hooten, Margaret Fell, Elizabeth Fry, Lucretia Mott, Elizabeth Comstock, and Alice Paul. The performance was deeply moving. Friends stood together at the conclusion to sing “Song of the Soul” and lingered long afterwards to visit and share with each other.

Friday was a particularly full and enjoyable day. Festive tables adorned the campus grounds in the afternoon and a number of activities occurred as part of the FGC Festival, an annual event at the end of each gathering. There were crafts, musical performances, games for all ages, and lots of fun.

John Sawyer



This was followed by a traditional July 4 picnic on the lawn, complete with barbecued chicken, corn on the cob, watermelon, and all the "fixin's." That evening Muriel Bishop, a Friend from Canada, presented an excellent address, "Who Cares for the Caregivers?" It is a special gift, she said, to be asked to be a caregiver—and those who devote large portions of time to the care and nurture of others have a particular need to be cared for. Small acts of kindness can often help: the gift of some spring flowers, a card or phone call, an invitation to a simple meal.

In addition to the large-group activities there were other opportunities for interaction. More than 50 workshops on a wide variety of subjects were held each morning, and there was ample time for worship sharing. Interest groups developed throughout the week on all manner of topics, and attendees had to learn to pick and choose (and to find time for naps). An excellent junior gathering was organized to involve the many young people who attended. A variety of field trips provided the opportunity to take a ride on the Mississippi River, visit two local dairy farms, and explore the beautiful Minnesota countryside.

My son Andrew said it well as we headed for home on Saturday: "Can we come back again next year?" I told him that I hope so. I suspect that many Friends, like ourselves, are beginning to make plans to attend the 1987 gathering July 4-11 at Oberlin College in Ohio.

VJD

Jadwiga Lopez



Jadwiga Lopez





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# Speaking Truth to Power

by David Hartsough

**F**riends have been seeking and experimenting for many years with ways to speak truth to the power of nuclear weapons. The Soviet unilateral moratorium on nuclear testing until August 6 (to be continued indefinitely if the United States halts nuclear testing) and their proposal for the phased elimination of all nuclear weapons (with international inspection) by the year 2000 give us an unparalleled opportunity to help continue life on this planet. They provide additional impetus for us to join and help build the movement encouraging our government to stop all nuclear testing and sign a treaty to ban all future nuclear weapons tests.

Friends from 11 monthly meetings joined more than 800 other concerned people from 35 U.S. states and five foreign countries for a nonviolent witness at the Nevada nuclear test site May 31 through June 2. After a meeting for worship, we walked more than two miles into the nuclear test area where all the U.S. nuclear bomb tests have been carried out since 1950, except for those conducted over the Pacific in the late 50s and early 60s.

It was a powerful experience. Tears flowed freely as we walked and sang—tears flowed both from sadness about the nuclear testing on this site and from joy about the love and commitment and life which was flowing into the desert. When we crossed the white line, 149 of us were placed under arrest.

In walking onto the test site, we felt we were obeying a higher law. God has commanded: "Thou shalt not kill," and Jesus taught us to "love your enemies." The Nuremberg Principles, which have the status of international law, state that individuals have the responsibility to speak and act to stop crimes against humanity. In court we were told that God's law and international law were irrelevant—"not applicable in this

*Active in the peace movement for more than 30 years, David Hartsough loves the outdoors—backpacking, sailing, hiking. He is a member of San Francisco Meeting.*

case"—and we were guilty of trespassing on government property. We were sentenced to six days in jail, and because "there was no room in the inn," we were farmed out to six different jails across Nevada.

Here we have had six days to contemplate our "crime," share our lives with one another, read Gandhi and Martin Luther King, and pray for guidance for the next steps on the road to peace.

I, and my five cellmates, would like to share several suggestions with Friends:

Concerned Friends can visit, call, or write their members of Congress, urging them to cosponsor and vote for the Shroeder amendment to cut off all funds for U.S. nuclear testing as long as the Soviets do not resume testing. Write FCNL, 245 2nd St. NE, Washington, DC 20002, for more information.

August 4-6, just before the Soviet moratorium on nuclear testing is due to expire, and one year after that moratorium began, and perhaps the last opportunity for humankind to step back from the precipice, the Franciscans are calling for people of faith

# A Letter to (and Their

by Johanna R. Sibbett

**T**his letter comes from Oma (grandmom) all the way from Tonopah, Nevada, where I've been for a few days. I came here to a big demonstration against nuclear testing. Oma thinks that we already have too many bombs and that we should stop the testing because that causes radiation, which poisons the air, the water, and the plants and trees and makes people, adults and children, very sick. Sometimes they die. Maybe Opa got sick from this too and died—the doctors couldn't tell.

Last Monday afternoon, after camping out in the dry, hot desert for a few days with lots of people and preparing ourselves for this, about 150 of us walked slowly onto the test site and crossed a white line, which we weren't allowed to do—but we were trying to say: stop the testing, stop the testing.

So we all got arrested. The sheriffs put

*Johanna R. Sibbett and her family worked overseas for ten years. Now active in the euthanasia movement, she is a member of Swarthmore (Pa.) Meeting who is sojourning at San Francisco (Calif.) Meeting.*





from all over the United States to come to the Nevada test site to witness nonviolently. For more information write the American Peace Test, P.O. Box 26726, Las Vegas, NV 89126, or call (702) 646-4814. Hope to see you in Nevada. Here is an opportunity for a vacation with a purpose. □

*David Hartsough (back row, second from left) and Johanna Sibbett (front row, left) with others from the Friends affinity group "Quaker Oaks"*

# My Six Grandchildren (Parents) From Jail

white hard plastic handcuffs on us, which felt tight, and we had to get on a bus and wait for everyone else to do the same.

Finally the buses all took us to a big building where we were booked by more sheriffs and deputy sheriffs. They took a lot of fingerprints, and then we had to wait a long, long time before going in another bus to go and answer the judge's questions. We each had a chance to tell the judge why we were doing this. I told him that I was a Quaker, a mother, and a grandmother and that I wanted not just you six but all the children in the world to have a chance to grow up.

Some people decided to pay the fine, but I, along with many of my friends, did *not* want to pay \$160. So we had to go to jail, and in the middle of the night they drove us in a big bus to Tonopah. The jail there was too small for that many people, so they rented an apartment for 16 of us and filled it with army cots. The prison cook, Bill, brings us our meals, and they are getting better. We asked him if he could bring us more vegetables instead of white bread peanut butter and jelly sandwiches and he is!

Behind the kitchen is a little outside porch which is great. We can hear the children play in the park behind us and that reminds me

of you. We all have to wear big overalls—blue and orange ones with lots of pockets. I find them very comfortable, even if I prefer to wear my skirts. We also sleep in them!

Yesterday we were allowed to go out with a guard and do community service. Half of the group went to a racetrack in the sheriff's car, where we picked up great bags full of *garbage*—beer cans, cigarette butts, and paper which people just throw away. I hope you never do that; it makes such a mess and someone else has to pick it up.

The other women went to help clean dog and cat cages in the pound (S.P.C.A.).

It won't be too long before we can go home—I just wanted you to know that sometimes people go to jail for what they believe, not necessarily because they did something wrong. Let's hope that all the governments of the world will soon decide to stop testing bombs and not to keep making new ones.

The people who guard us here have been nice to us. One of them, Janice, has three children about your age, and she said she would mail this letter to you.

Bye, dear family, have a happy summer. I will call soon.

Much love to each from Oma. □



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# World of Friends

**"We Are the World: A Retreat for High School Peacemakers"** is for juniors and seniors who want to begin learning how to shape a world that is not of their making into a more peaceful and just society. Sponsored by Quaker House in Fayetteville, N.C., the retreat costs \$50 and will be held nearby at Camp Rockfish on October 24-26. For registration or more information, write Quaker House, 223 Hillside Ave., Fayetteville, NC 28301, or call (919) 323-3912.

**Peace With Justice Week 1986** will be held October 16-24, from World Food Day through World Disarmament Day. More than 40 national inviting organizations, including the American Friends Service Committee, are calling for local religious communities to use their creativity and imagination in worship, education, and witness to focus on the themes of peace and justice—in the home, the community, the nation, and the world. The biblical focus for the week comes from Psalm 85: "Steadfast love and faithfulness will meet; justice and peace will embrace each other." Peace With Justice Week resource booklets (costing \$2.50 each, \$1.50 for 20 or more) are available in English and in Spanish from the Peace With Justice Office, rm. 712, 475 Riverside Dr., New York, NY 10115. The national Grassroots Clearinghouse (for news, networking, and suggestions) can be reached at the same address, or call (212) 870-3347.

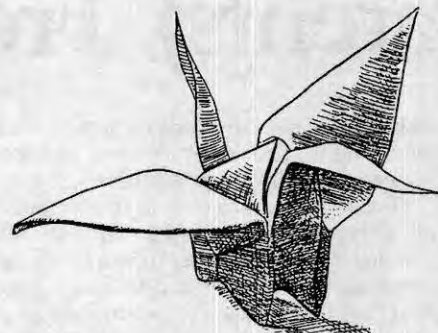
**"Windows on the USSR,"** a nationwide teach-in sponsored by the Fellowship of Reconciliation for the week of November 6-12 is being held to create greater understanding of Soviet culture, history, and society. The FOR suggests that meetings or schools show Soviet films, hold discussions, encourage libraries to display books on the USSR, brainstorm peace initiatives between the U.S. and the USSR, and plan any activity that explores "the diversity, richness, complexities, and ambiguities that are the Soviet Union." For more information and a catalogue, write the FOR, Box 271, Nyack, NY 10960.

**Soviet and U.S. young people** will be performing together across the United States and the Soviet Union in the musical *Peace Child* this fall. They will be joined by a leading Russian rock band, the Stas Namin group. After their Soviet trip, the touring company will give performances in York and Harrisburg, Pa., on September 5. They will then tour Rochester, Boston, New York City, Minneapolis, Vancouver, Seattle, San Francisco, Los Angeles, Santa Barbara, and

end in Washington, D.C., on October 8.

*Peace Child* tells of Soviet and U.S. children who discover they can be friends and who then persuade their leaders to cooperate in bringing peace to the world. For more information, write the Peace Child Foundation, 3977 Chain Bridge Rd., Fairfax, VA 22030.

**Wooden crosses** bearing the names of unarmed Nicaraguan civilian victims of contra terrorism are being mounted in cities and towns across the United States as a way to make the human cost of the U.S.-backed contra war visible to the people. Sponsored by Witness for Peace, the wooden crosses—called the crosses of sorrow and hope—are planted in church yards, public parks, front lawns, and other visible locations. Begun in March, the project will continue through November. To organize a local crosses of sorrow and hope group, and to find out when the campaign is coming to your city, write WFP, P.O. Box 29497, Washington, DC 20017 (the organizer's packet is \$3).



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**Paper cranes are being folded by Friends** in nursing homes and schools, one each day. The paper crane is a Japanese symbol of hope, and the daily folding is a meditation and expression of hope and commitment to peacemaking. The cranes will be collected and delivered to the General Electric Space Division Headquarters at Valley Forge, Pa., on August 6—the 41st anniversary of the Hiroshima bombing—in an all-day legal vigil and nonviolent civil disobedience action. The project is under the aegis of the Brandywine Peace Community, P.O. Box 81, Swarthmore, PA 19081.

**Fear of being interned** as a Japanese during World War II was on the face of Yoshiko Tatsuguchi of Honolulu when she answered the knock on the door of the Buddhist temple where she and her family were living. She was faced with a six-foot giant, but her fear lessened as she saw the pleasant-faced woman



behind him smiling at her. To her amazement the *haole* spoke Japanese and explained that he represented an organization that was helping aliens who were in difficulty because of the war. The people were Minnie and Gilbert Bowles. Last August, the Tatsuguchi family sent a special note of appreciation and grateful thanks to Honolulu Friends Meeting for this timely help.

**A symbolic civil disobedience blockade** of the gates of the Pantex Nuclear Weapons Assembly Plant near Amarillo, Tex., where all U.S. nuclear warheads are assembled, is planned for Sunday, August 10. The Red River Peace Network has scheduled a three-day camp opening August 8 that will include workshops and nonviolence training. For more information, write the Red River Peace Network, Box 1398, Amarillo, TX 79105, or call (806) 381-0287 or (713) 661-9889.

**The August Desert Witness II**, to be held at the Nevada test site August 4-6 in remembrance of Hiroshima and Nagasaki, is a gathering to pray, hold vigils, and commit nonviolent civil disobedience to protest nuclear weapons testing. For more information, write the Nevada Desert Experience, P.O. Box 4487, Las Vegas, NV 89127, or call (702) 646-4814.

**More prisoners are seeking letters:** "I have lost all contact with the free world," writes Aaron E. Goodin #168-328, who receives no visitors or mail, in hopes that "someone will take the time to write me"; Michael Adair #182-247, also deplores his loss of contact with the free world and seeks correspondents with open-minded lifestyles. Both men are at the Southern Ohio Correctional Facility, P.O. Box 45699, Lucasville, OH 45699-0001. Seeking Spanish-speaking correspondents, Cuban Carlos Zamalea in Arizona State Prison writes that all of his family and friends remain in Cuba. He can be reached at P.O. Box B 43499, Florence, AZ 85232. Expressing an interest in Quakerism, Ron Spivey (who has been on death row for nine years) invites Friends to write to him at G-4-91, Box 3877, Jackson, GA 30233.

**The Plowshares peace prisoners** of conscience, who last year instituted a day of fasting on the first of every month (World of Friends, 2/1/85), report that their plea to those not in jail to join them in prayerful fasting has been successful. People have written from the United States, Europe, and Australia to say that they, and in some cases their communities, are fasting with the prisoners. Friends and others are urged to fast for peace and solidarity on the first day of each month, and to send their reflections (donations are welcome too) to Marion Richards, R.D.#1, Box 746, Delhi, NY 13753.

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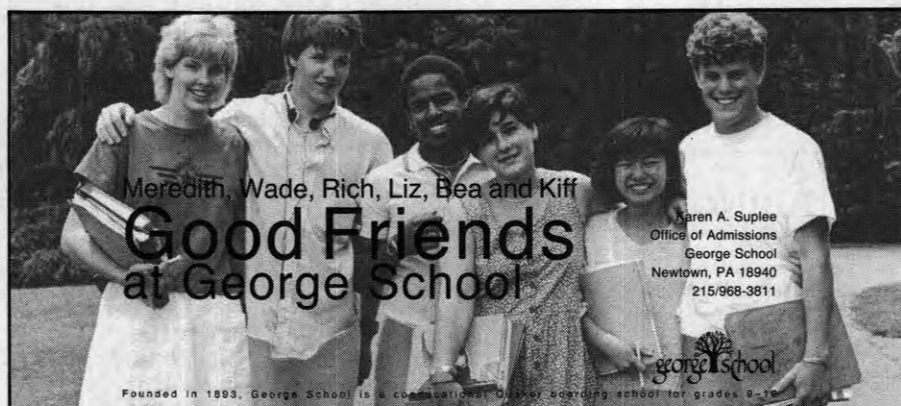


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## Forum

### Rethinking Quaker History

It was good to see Larry Ingle's "New Light on Old Quaker History" (*FJ* 5/1). Perhaps more Friends, though, would be familiar with the "massive ground shift . . . occurring in the study of the English Revolution . . . [and] the crucial first period of Quakerism" if his articles in *FRIENDS JOURNAL* were more frequent.

In his conclusion, Larry Ingle speaks of early and modern Quakers' suppressing the pre-1660 period of the movement. One of these interesting suppressions in the early editions of George Fox's *Journal* is that on at least two occasions (as recorded in his *Short Journal*, first published in 1925), he declared himself to be "ye Sonne of God." Yet he—or his early editors—knew how dangerous that was, because in the authorized version of his *Journal* he speaks of the magistrates at Derby asking him "temptingly" if any of his group "were Christ," to which his answer was then "nay." These suppressed declarations certainly make James Nayler's Palm Sunday re-enactment look less extravagant.

One finds these suppressed passages discussed not by Quaker historians but by Christopher Hill, the secular Oxford don. While his attempt to link early Friends with the extreme millenarians, the Fifth Monarchy Men, are unconvincing (his quoted sources do not bear out his points), his and especially Barry Reay's view of early Quakers as "spiritual millenarians" certainly offers a new perspective. It would be interesting to see what impact this new light from non-Quaker sources has on modern Friends' thinking.

Jeffry Larson  
Hamden, Conn.

I read with interest Larry Ingle's all-too-brief article, "New Light on Old Quaker History." It raises some intriguing questions which richly deserve further discussion and inquiry by all Friends.

Larry Ingle discusses the revolutionary context in which Quakerism got its start and mentions some important new historical thinking and writing in this area. He refers to Christopher Hill's interpretations, suggesting that "it [Quakerism] somehow succeeded in encapsulating revolutionary hopes and dreams and carrying them into the future." I am certainly not an expert on 17th-century English history, but it seems to me that Quakerism outlived all its allied and rival groups and sects not because it encapsulated anything but

because George Fox was able to accurately judge the direction of the political winds and raise up the shield of the "Peace Testimony" to protect the fledgling institutional structure he was developing. A radical cynic might even say that Fox "sold out" the revolution and left behind him an increasingly bourgeois and decreasingly effective organization; a classic case of liberals dousing the fires of revolution and allowing the reactionaries to retain the real power.

However, that is an overtly political perspective that ignores the theological and, more important, the spiritual interpretations of early Quaker history. As Larry Ingle points out, past studies have tended to stress the theological and ignore or downplay the political and social aspects of early Quakerism. The hazard in the new work is that the pendulum may swing too far in the opposite direction.

Robert W. Keeler  
Beaverton, Oreg.

Larry Ingle gives an inaccurate picture of early Quakerism and of the state of Quaker scholarship. No serious student of Quaker history—and certainly none of the scholars Ingle belittles—has been unaware that Quakerism arose in the context of the Puritan revolution.

To correct a few of Ingle's historical misunderstandings:

Friends' testimony about oaths was not a political rebellion against "swearing allegiance to worldly authority" but a rejection of *swearing as such*. Friends were quite willing, under both Cromwell and King Charles, to declare their allegiance to their government in non-oath form.

While there were political reasons for a formal peace declaration in 1660, the ideas in the declaration were by no means new to Friends and certainly did not represent a "tactical withdrawal from the fray." Friends had always conceived their warfare as spiritual. Most of them had never been in the carnal fray, or had withdrawn from it for reasons of conscience years earlier. Fox's rejection of outward war was articulated as early as 1651.

Far from representing a loss of radicalism, discipline is essential to a revolutionary movement; and Friends had it, according to Fox, in 1650. From other sources it can be traced at least as far back as 1653. It was not, then or later, "along Presbyterian lines."

Larry Ingle's statement that "the Society of Friends as most Quakers know it today began only after 1660" made me chuckle. After 1660, indeed! Or after 1870? or 1940? . . . While there were differences between 1650s and 1660s Quakerism, they were far more similar to each other than either is to the Quakerism of the 1980s.

Lisa Kuenning  
Oreland, Pa.





## South African Quaker Detained

I am a Quaker from a tiny meeting on the northeast coast of South Africa. Just six months ago I was fortunate enough to escape from that oppressively sick society. Now one of my closest Quaker fellow peacemakers has been detained. At 2:30 a.m. on June 13, they came to collect him. He is one-third of the local meeting in Pietermaritzburg, since there are only three members in that city.

His name is Jeremy Routledge. I use the optimistic word *peacemaker* because I met him six years ago at a peacemakers' seminar in Swaziland. He is a chemical engineer who gave up a prosperous career to teach oppressed high school students. He works as the regional director of the Science Education Project. He also has opened his home to a few local peacemakers. In the state of emergency last year he had a number of teachers whose houses had been "mysteriously" burned down staying there.

I expect this latter feature of his lifestyle may have caused the security police to be even more suspicious of him, as one who harbors those whom the police suspect to be a threat to state security. I recall how often I noticed his house being watched when I lived there! Then I have also heard how notorious these interrogators (police) are for extracting the information they wish to hear from the detainees.

What scares me more is one of the statistics that a researcher came out with last year during the last state of emergency: 83 percent of detainees suffered some form of torture at the hands of the security police.

As a Quaker I feel more easily the pain of one of our members tortured under that inhuman system. At the same time I try to be mindful of the 3,000 people that Amnesty International estimates to be detained

without trial since this recently declared state of emergency. I suggest that Friends write to the Commissioner of Police, Union Buildings, Pretoria 0001, South Africa, urging him to release Jeremy and all detainees. Another courageous peacemaker is Peter Kerchhoff—also detained. He has been the working secretary of the P.A.C.S.A. (Pietermaritzburg Agency for Christian Social Awareness and Action) for 10 years. Letters of support can be sent to his wife, Joan, 307 Balwer Rd., Pietermaritzburg 3201.

Lastly, if Friends are able, they can make out a check or international money order payable to Natal Regional Meeting of the Religious Society of Friends and mail it to the treasurer: Pat Blacquire, 7 Escombe Rd., Pietermaritzburg 3201, South Africa. Friends there will allocate appropriately to dependents of detainees and to other victims of the state of emergency through other groups set up for these purposes.

Most important, in our meetings here in the United States, may we hold up in the Light the few struggling, courageous Quakers in South Africa. Jeremy has only been a member for one year (after a long attendance). He is single and has no immediate family in the country. He therefore is not allowed to see anyone and has not had a single visitor for more than three weeks [as of July 1].

Victor McGregor  
Morrisville, Pa.

*As a result of a ruling of the Supreme Court in the District of Natal, part of the emergency order was declared invalid and some of those being detained—including Jeremy Routledge—were released July 17. Efforts are underway to secure the release of others.—Ed.*

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## Books

### Costa Rica: The Unarmed Democracy

By Leonard Bird. Sheppard Press, London, 1984. 224 pages. \$15, \$9/paperback.  
(Available from Seven Hills Books, 519 W. Third St., Cincinnati, OH 45202.)

While the U.S. public's attention has been focused on the U.S. bombing of Libya, the Chernobyl accident, and the further deterioration of U.S.-USSR relations, the war(s) in Central America rage on. Death, destruction, and political instability continue to plague the isthmus. The only country in Central America which has heretofore been exempted from all these woes is Costa Rica. It is about this somewhat unique and exceptional country that Leonard Bird, a British Friend, has chosen to write in *Costa Rica: The Unarmed Democracy*.

Leonard Bird does a credible job of reviewing key elements of Costa Rican history, relying heavily on earlier English-language accounts, in an attempt to construct a realistic picture of the modern Costa Rican sociopolitical milieu. The first 150 pages of the book represent a nice synthesis of these earlier works and highlight several excellent sources, like Jon Cozcan, which are all but unknown to the casual or even the serious observer of Central American events.

In chapter 12 the author tackles a key question for the future of Costa Rica: Is there an army in Costa Rica? The answer looks like yes, if the Pentagon has anything to say about it!

This is a good book and one that is about what may well be the bellwether for all of Central America: the political future of Costa Rica.

Michael Marchino

### Books in Brief

#### The Handbook of Non-Violence

By Robert A. Seeley. Lawrence Hill, Westport, Conn., and Lakeville Press, Great Neck, N.Y., 1986. 344 pages. \$8.95/paperback. Beginning with a reprint of Aldous Huxley's *An Encyclopedia of Nonviolence*, which helped to motivate the peace movement of the 1930s, Seeley covers a variety of topics, from Gandhi's struggle to liberate India to a discussion of women's work for peace. (He quotes poet Karen Lindsay in saying: "Every war is a war against women.") The handbook includes a resource section on peace workers and organizations.

### Share your favorite BOOKS with us!



What books have you most enjoyed lately? The JOURNAL is planning a special books issue for November 15, and we would like to include our readers' opinions of the books they strongly recommend to others. We invite you to send a characterization of no more than three fiction or non-fiction books you have read in the last year that are important to you for their religious or social value. Descriptions should be 20-25 words, in addition to the title, author, publisher, and publication date. Deadline for submission is October 1.—Ed.

### Heart Politics

By Fran Peavey with Myra Levy and Charles Varon. New Society Publishers, 4722 Baltimore Ave., Philadelphia, PA 19143, 1985. 192 pages. \$9.95 (plus \$1.50 shipping)/paperback. *Heart Politics* is the journey of a life motivated by the ability to feel the pain of others. As Fran Peavey works with people threatened with eviction or reads fortunes on a train in India, she expresses her concern by thinking, feeling, and talking in creative ways about our common, overwhelming problems. She describes the price we have paid in expanding our use of nuclear power and weaponry—the cost is fear, physical illness, and death—and the comedy necessary to break down the walls of denial and educate others to the danger.

### Toward a Christian Economic Ethic: Stewardship and Social Power

By Prentiss L. Pemberton and Daniel Rush Finn. Winston Press, 430 Oak Grove, Minneapolis, MN 55403, 1985. 256 pages. \$10.95/paperback. The authors cover the history of economic development from the biblical and medieval periods, through the era of Luther and Calvin, to modern times. They present an ethical assessment of our present economic situation and uphold social justice and economic efficiency as goals toward which we must strive. Nevertheless, they stress that, while an adequate diet, basic medical care, education, and old age insurance may be considered rights, able-bodied persons "have no right to reject decent jobs and live off the community out of sloth."

### Poets and Reviewers

A finance secretary for the American Friends Service Committee who has a master's degree in international relations and political science, **Michael Marchino** has visited Central America several times. **Elspeth Monro Reagan**, a pediatrician with training in child psychiatry, is a member of Lloyd Harbor (N.Y.) Meeting.



# Milestones



## Births

**Doan**—*Jessamyn Jessup Doan* on February 15 in Amman, Jordan, to Peter L. Doan and Rebecca Miles Doan. Both of her parents are members of Westtown (Pa.) Meeting, as are her paternal grandparents, Foster and Elizabeth Doan. Her maternal grandparents are Frank and Pat Miles, members of Hamilton (Ontario, Canada) Meeting.

**Jones**—*Andrew Pownall Jones* on December 4, 1985. His parents, Sallie Beeghly Jones and David Gordon Jones, live in Andrews, Tex., with Andrew's sister, Sarah. The family attends Midland (Tex.) Meeting. Andrew's father is a member of New Garden (Pa.) Meeting, as are his paternal grandparents, G. Pownall and Margaret B. Jones, and his great-grandparents Gordon P. and Katherine Y. Jones. His great-grandparents Mahlon G. and Dorothy N. Brosius are members of London Grove (Pa.) Meeting.

**Stark Bejnar**—*Krystal Lavenne Stark Bejnar* on May 13, underwater, at home, near Hillsboro,

Ohio. Her parents are Susan Stark of Campus (Ohio) Meeting in Wilmington and Tor Bejnar of Stillwater (Ohio) Meeting near Barnesville. Krystal's sister is Satya Grace Stark Bejnar.

## Marriages

**Cockrum-McDermott**—*Dave McDermott and Jeannie Cockrum* on May 3 in Kansas City, Mo., under the care of Penn Valley (Mo.) Meeting, where Dave is a member.

## Deaths

**Franck**—*Rachel Latta Franck*, 93, on April 12 in Flemington, N.J. A member of Solebury (Pa.) Meeting, Rachel's life was spent traveling, embracing all experiences. Physically active until a few years before her death, she is remembered for a ride she took (in her 80s) on the back of a grandnephew's motorcycle, when she asked him, "Do I lean the same way you do when we go around the corner?" At age 83, she received a B.A. from Empire State College, State University of New York. Rachel was born in Chestnut Hill, Pa.; married travel book writer Harry Franck (who died in 1962); and traveled throughout the world with him—Europe, China, Africa, and the West Indies. Children were born along the way—one at sea, one in China, one in England, and two in the United States. The family has lived in New Hope, Pa., since 1932. The day after she died, a Friend spoke of her in meeting: "I try to replace that terrible

picture of her in bed yesterday, by seeing Rachel instead racing down a long cosmic highway in her blue convertible with the top down!" She is survived by three sons, Harry A. Jr., C. William, and Peter W.; two daughters, Katherine F. Huettner and Patricia F. Sheffield; and nine grandchildren.

**House**—*Geraldine Bunzey House*, 75, on April 23. She was an active member of Orange Grove (Calif.) Meeting. Born in Colorado, Geraldine lost both parents in childhood and was raised in foster homes. While working for a wealthy family in California, she met and married Harvey House. She worked for the American Friends Service Committee and later as a secretary for the University of Southern California Medical School. Despite serious health problems, she maintained an enthusiastic and spiritual attitude toward life. She belonged to the C. G. Jung Institute, the Conference on Religion and Psychology of Pacific Yearly Meeting, and various holistic healing organizations. She is survived by two children and six grandchildren.

**Kinney**—*Jon B. Kinney*, 39, on May 11 in Fresno, Calif. A ranger-naturalist at Yosemite National Park, Jon was returning to the park from Fresno when he rounded a blind curve and struck a vehicle that only moments before had gone out of control and was lying on the road without lights. Jon was a member of Sandy Spring (Md.) Meeting. Although his work locations kept him from being involved in Friends activities, he did indeed "walk cheerfully over the world, answering that of God in every one." A graduate of Antioch College, Jon had worked for the National Park Serv-

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ice since 1972. He had served in many parks—North Cascade, Grand Canyon, Glacier Bay, Denali, Mount Rainier—and also at Banderier and Indiana Dunes national monuments, and in parks in England, Scotland, New Zealand, Australia, and Canada. He and his wife had just purchased their first home in the Skagit River Valley in Washington, and were looking forward joyfully to their new work together in North Cascades National Park. Surviving are Jon's wife, Jeri Andrews; his parents, Betsie and Herb Kinney; a sister, Katie; and a grandmother, Ethel Kinney.

**Laughlin**—*Ruth Edna Laughlin*, 31, in Philadelphia on May 29. Ruth was born in Iowa City, Iowa, attended public schools and Scattergood Friends School in West Branch, Iowa, graduating from high school in 1972. She graduated from Temple University, summa cum laude, in 1984, with a degree in urban studies. Ruth's varied experiences all related to her deep concerns for peace and justice among individuals and nations. Important to her early adult years were apple picking with Young Friends in Ohio, membership on the Iowa City board of Amnesty International, and work in a day-care center and on a fruit ranch in California. In 1978 Ruth was drawn to Philadelphia by the Movement for a New Society, where she began to find persons who shared her concerns for social justice. Ruth had held positions with the city of Philadelphia, one with Neighborhood Housing Services and one with the Coalition on the Energy Crisis, but the bureaucracies became

intolerable for her and she left both positions, returning to work for the FRIENDS JOURNAL as typesetter, which provided enough income for her simple needs and allowed her time to seek understanding and to serve. Recent volunteer activities included writing for a West Philadelphia community newspaper, the Workers' Rights Law Project, the Philadelphia Labor Committee on Central America, and GRIT, a work skills training program for girls. Ruth was not finished with life. In many respects it seemed she was just beginning to recognize and use her intellectual capabilities. She lived an examined life, and her personal growth has been an inspiration to her friends. Ruth is survived by her parents, Don and Lois Laughlin; sisters Martha, Naomi, and Janet Cook; and brothers David and Roger.

**Pancoast**—*Bennett Smedley Pancoast*, 83, on December 18, 1985, in Woodstown, N.J. Bennett was an active member of Woodstown Meeting. His great avocation was genealogy; he was an authority on the genealogy of the Quaker families of West Jersey, and provided local genealogy societies with valuable information. Bennett contributed his expertise to the Historical Committee of Salem Quarterly Meeting and served on the Library Committee and the Library Expansion Committee of the Salem County Historical Society. He recently published a book, *The Pancoast Family in America*. He is survived by his wife, Mary Blencowe; a brother, Leo; and three sisters, Mabel Waddington, Elizabeth Palmer, and Dorothy Layton.

## Calendar



### AUGUST

**4-9**—Pacific Yearly Meeting at LaVerne University, LaVerne, Calif. For information, write Stratton Jaquette, 258 Cherry Ave., Los Altos, CA 94022.

**6-9**—Western Yearly Meeting at Western Yearly Meetinghouse, Plainfield, Ind. For information, write Robert Garris, P.O. Box 235, Plainfield, IN 46168.

**6-10**—Mid-America Yearly Meeting at Friends University, Wichita, Kans. For information, write Maurice A. Roberts, 2018 Maple, Wichita, KS 67213.

**6-10**—North Carolina Yearly Meeting at Guilford College, Greensboro, N.C. For information, write Billy M. Britt, 903 New Garden Rd., Greensboro, NC 27410.

**8-13**—Indiana Yearly Meeting at Earlham College, Richmond, Ind. For information, write Horace Smith, P.O. Box 23, Muncie, IN 47305.

**8-17**—Central Yearly Meeting at Central Friends Camp, near Muncie, Ind. For information, write Ollie McCune, Rte. 1, Box 226, Alexandria, IN 46001.

**9-14**—Evangelical Friends Church Annual Meeting at Malone College, Canton, Ohio. For information, write Robert Hess, 1201 30th St. NW, Canton, OH 44709.

**10-17**—Canadian Yearly Meeting at Rothesay College, Rothesay, New Brunswick, Canada. For information, write Frank Miles, 60 Lowther Ave., Toronto, Ontario M5R 1C7, Canada.

**11-16**—Iowa Yearly Meeting (FUM) at William Penn College, Oskaloosa, Iowa. For information, write Stephen Main, Box 703, Oskaloosa, IA 52577.

**12-17**—Baltimore Yearly Meeting at Shenandoah College and Conservatory of Music, Winchester, Va. For information, write Thomas H. Jeavons, 17100 Quaker Lane, Sandy Spring, MD 20860.

**13-17**—Iowa Yearly Meeting (Conservative) at Scattergood Friends School, West Branch, Iowa. For information, write John Griffith, 5745 Charlotte St., Kansas City, MO 64110.

**13-17**—Ohio Yearly Meeting (Conservative) at

## 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**

## 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



Stillwater Meetinghouse, near Barnesville, Ohio. For information, write Richard A. Hall, Olney Friends School, Barnesville, OH 43713.

**16-21**—New England Yearly Meeting at Hampshire College, Amherst, Mass. For information, write Candida Palmer, 901 Pleasant St., Worcester, MA 01602.

**24**—Tenth annual Upper Missouri River Basin Gathering of Friends at Alcester, S.D., Senior Citizen Center, child care provided. The theme is "Sharing Through Sioux Understanding and Literature," with Martin Brokenleg and Norma Wilson. For more information, call (605) 338-5744 or (605) 934-2156.

**29-Sept. 1**—Northern Yearly Meeting at Asbury Acres Camp, Stevens Point, Wis. For information, write Perry O. Liwa, R.R. 2, Box 104, Decorah, IA 52101.

## Classified

### Classified Rates

Minimum charge \$8. \$40 per word.  
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Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.  
Copy deadline: 35 days before publication.

### Accommodations

**English Quaker offers driver-guided car tours** of George Fox/Bronte/Herriot/Yorkshire Dales. Meet at Manchester Airport, drive to reserved accommodation (farm, hotel, own home). 1-4 persons. Sylvia Crookes, 35 Mannings Drive, Bradford, BD9 4JT, 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 Otley, St. Mary's Rectory, P.O. Box 2, Montpelier, St. James, Jamaica. Telephone: (809) 952-4299.

**Elkmoor Guest House and Cottages.** Home-cooked meals. Country living. Garden produce. Irene Harvey, RD #1, Box 168, Forksville, PA 18616. Phone: (717) 924-3655.

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

**Spring House:** 1798 Inn offering friendly hospitality. Rural setting near Lancaster, York. Country breakfast. \$50/couple. 10% discount: five-day stay. Muddy Creek Forks, PA 17302. (717) 927-6906.

### 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.

**Springfield Meeting: The First 300 Years, 1686-1986** by R. W. Tucker about a Delaware County Meeting. 60 pages with photographs. Send \$3 plus \$1 handling to: Tuck Taylor, 525 W. Middletown Rd., Media, PA 19063.

### 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.

**We would like to invite you** to visit our private adult community. A special place for seniors, retired persons, and others who want and need a place to live with peace and dignity. Lakeside Country Inn, Livingston Manor, New York. Phone: (914) 439-5669 or 439-5198 and ask for Tom.

### For Sale

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

**Hollyberries Greeting Cards:** support a friendly cottage card industry! All original thank-you, birthday, baby announcement, etc. Send 50¢ for information. Hollyberries, RD 1, Buffalo Mills, PA 15534. (814) 842-3428.

### Housing Available

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

### Housing Wanted

**Wanted: room, kitchen privileges,** by woman retiree, nonsmoker. Or share apartment. New York City area (commuting distance). S. Watson, 29 Spears Ave., Ashville, NC 28801. Days, evenings: (704) 252-6126.

### Opportunities

**FWCC Quaker Youth Pilgrimage** announces 1987 Pilgrimage to Europe for five weeks in July-August 1987. For information on being a Pilgrim (16-18 years old) or a leader, write to: FWCC Midwest, P.O. Box 1797, Richmond, IN 47375.

**Women's gathering, "Celebrating Ourselves,"** Sept. 12-14, 1986. \$30-\$60 (sliding scale). Includes: childcare, food, Beth York in concert, workshops, camping, fun! Twin Oaks Women's Gathering, Louisa, VA 23093.

**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.

**Consider a Costa Rican study tour** January 17-28, 1987. Write or telephone: Roy Joe and Ruth Stuckey, 1808 Ashby Rd., St. Louis, MO 63114. (314) 426-3810.

**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.

### 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: \$1. Box 7737-F, Berkeley, CA 94707.

### Positions Vacant

**Family practice physician needed** to join husband/wife team practice in New Mexico rural mountain community. Very active young Friends meeting. Video available showing our practice style and community life. Gila Family Care: Leah or Bruce, 1121 West St., Silver City, NM 88061. (505) 388-3118 days, 388-3911 evenings.



**Medford Leas** is a continuing care retirement community on 220 acres of woods, fields, and stream in southern New Jersey, about 20 miles from Philadelphia.

We are a nonprofit, Friends-sponsored community of approximately 500 residents and about 130 patients in our medical facilities, with 22 limited service apartments in nearby Mount Holly. We are now interviewing candidates for the position of Admissions Coordinator.

This position requires a mature person who understands and is in sympathy with the principles, ideals, and practices of the Religious Society of Friends, and who can convey the philosophy, atmosphere, and way-of-life of Medford Leas to those interested in becoming residents of the community. The duties of the Admissions Coordinator include discussing with those who are considering retirement living the many options available to them, and assisting them in their exploration for a community that would best serve their needs. Interviews are conducted with single persons and couples in our offices, with occasional talks to larger groups. The Admissions Coordinator manages offers of apartments to those on our waiting list, processes applications for admission, maintains correspondence with the waiting list and prospective members, and handles related business and resident matters. Strong human relations and communications skills, typing, and good office management are essential.

Medford Leas offers pleasant working conditions, a cooperative staff, and an outstanding schedule of benefits. Inquiries and resumes should be directed to: Medford Leas, Route 70, Medford, NJ 08055. Attention: James G. Trumbower, Assistant Director.

**Subsistence offered to volunteers** in refugee assistance work with Central Americans in Southwest U.S. The Sanctuary Working Group of Philadelphia Yearly Meeting seeks two Friends for refugee assistance work in U.S. border areas. Subsistence support for one year offered to couple or two individuals in placement with ongoing projects. Philadelphia Yearly Meeting member preferred. Emphasis on reporting to yearly meeting membership. *Qualifications:* Good judgment, ability to work independently, strong grounding in Friends approaches to action, flexibility, cross-cultural sensitivity, driving license, Spanish language. Medical, legal, media skills useful. *Starting date:* September 1986 or as soon as possible. *To apply:* send letter of interest and resume to Sanctuary Working Group, c/o Friends Peace Committee, 1515 Cherry St., Philadelphia, PA 19102. For information, call (215) 241-7233. (Note: additional funds are still welcome to support this project. Contributions may be sent to Philadelphia Yearly Meeting—Sanctuary Fund.)

**FWCC Field Staff Opening.** Friends World Committee for Consultation, Section of the Americas, seeks 1/2 time Field Staff to serve the Western Region (the Continental Divide to the Pacific Coast) beginning January 1, 1987. Duties include visitation, interpretation, program work, fundraising. Inquiries or applications including resume and names and addresses of three references should be addressed to Executive Secretary, FWCC, 1506 Race St., Philadelphia, PA 19102, by October 1, 1986.

**The Meeting School,** a small, alternative Friends boarding school in New Hampshire, is seeking a mature Quaker couple interested in a year of special service, for one-year residence near campus. Duties include outreach, counseling, and possibly some teaching. The position can accommodate many combinations of skills, the main purpose being to provide an experienced, friendly presence at the school. The Meeting School, Rindge, NH 03461. (603) 899-3366.

**Aide, full time,** Philadelphia area. Live-in aide to care for pretty, bright, 20-year-old quadriplegic Radnor high school girl. Car provided. Weekends off. Attractive surroundings, room, board, \$125/week, paid vacations. Call for interview. (215) 964-9496.

**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 retiree/s 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, \$2,500 separation stipend. Public interest activism, research publishing on aggression, developing courses on nonviolence, 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.

**Administrator—Nursing Home:** Quaker Heights Health Care Center, a 98-bed skilled nursing facility in Waynesville, Ohio, operated by a nonprofit corporation of Ohio Valley Yearly Meeting (FGC), is currently accepting applications for an Ohio licensed nursing home administrator, which includes management of a small retirement community. It is hoped to fill this position before December 1, 1986. For information or to submit an application, write: Friends Home, Inc., Search Committee, c/o Byron M. Branson, 3923 Leyman Dr., Cincinnati, OH 45229-1307. Phone: (513) 221-0868.

**Secretary Wanted for Wider Quaker Fellowship.** Friends World Committee for Consultation, Section of the Americas seeks a 3/5 time secretary to its Wider Quaker Fellowship program to begin work in Philadelphia by October 1, 1986. Broad knowledge of Quaker literature and excellent language skills required. Application letter, including complete resume and names and addresses of at least three references, should be sent before September 1, 1986, to Executive Secretary, FWCC, 1506 Race St., Philadelphia, PA 19102.



## 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.

**Community living opportunity** for idealistic and socially concerned individual willing to be caretaker of meeting property in remote mountain area. No pay, quarters provided. Celso Friends Meeting, 455 Hannah Branch Rd., Burnsville, NC 28714. Jane Zietlow, clerk. (704) 675-5440.

**Pendle Hill Staff Opening:** September 1986. Assistant in the Development Office to work primarily with publicity and recruitment; some fundraising work. Excellent writing, editing, communications skills essential. Good office skills, including typing and computer, ability to organize and handle details needed. Contact: Barbara Parsons, Director of Development, Pendle Hill, Wallingford, PA 19086. (215) 566-4507.

**El Paso Friends Meeting** is considering the possibility of a resident for our meetinghouse after October 1, 1986. Active, interested Friends should send letters expressing interest to El Paso Friends Meeting, P.O. Box 3696, El Paso, TX 79923.

**Live-in volunteers needed** for community with mentally handicapped adults. Houseparenting responsibilities plus working in weavery, woodshop, garden, or bakery. Room/board, medical/dental expenses, \$130/month. One-year commitment. Innisfree Village, Rte. 2, Box 506, Crozet, VA 22932. (804) 823-5400.

**Editorial/coordinators position** available with *Rural Southern Voice for Peace*. Location: Appalachian Land Trust Community. Write: 1901 Hannah Branch, Burnsville, NC 28714.

## Position Wanted

**"Au pair"** position with family to learn English is sought by Mexican student aged 19 in Philadelphia Main Line-Havertown area. Elizabeth successfully completed preparatoria (junior college). She is a delightful young woman who helps her admirable parents take care of our Cuernavaca house and is accustomed to American families and students. We've known Elizabeth since childhood. If interested contact Chula Nicholson, 516 Oakley Rd., Haverford, PA 19041. (215) 642-3595. Dial 011-52-731-20278 during August.

## 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, intercession 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 Rd., 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. Coed, boarding, grades 9-12 and post grad, college prep. Founded in 1957. Rindge, NH 03461. (603) 899-3368.

## 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.

**Would present program on "world peace."** Includes narration, music, visual aids, group participation. Good for fundraiser. Springs from "Priming the Pump." (515) 276-8021.

**General Contractor.** Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Rd., 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. Greta 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 Dr., Greensboro, NC 27410. (919) 294-2095.

**Family Relations Committee's Counseling Service** (PYM) provides confidential professional counseling to individuals, couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are Quakers. All Friends, regular attenders, and employees of Friends organizations are eligible. Sliding fees. Further information or brochure—contact Arlene Kelly, 1501 Cherry St., Philadelphia, PA 19102. (215) 988-0140.

**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

**Cuernavaca, Mexico:** Small seminars, large families, or friends find "Casa Rose" a delightful place for study, reunions, or holidays. Our devoted staff provides friendly Mexican spirit, true concern for guests, excellent meals. Seven double bedrooms with baths and small single; large dining and living rooms with fireplaces; verandah for outdoor dining or entertaining, secluded porch, and upstairs terrace; large garden, 40' x 25' heated pool, mountain views; near central plaza. Good language schools are available in Cuernavaca; interesting and historic day excursions to archaeological sites, colonial conventos, haciendas, attractive villages—especially Taxco, much natural beauty including the great volcanoes, Ixtaccihuatl, and Popocatepetl. Cuernavaca is but an hour or so from Mexico City and is a good base for Mexican travels. Inquiries: Chula Rose Nicholson, 516 Oakley Rd., Haverford, PA 19041. (215) 642-3595. Dial Cuernavaca 011-52-731-20278 during August.

**Summer house for sale.** Central Maine, beautiful mountain views, close to lake, 3 bedrooms, bath, kitchen, living room, screened porch, central fireplace. Blueberries! Furnished. Garage. Write: Rob Upton, Westtown School, Westtown, PA 19395.

**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.

**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.

## Volunteers Wanted

**FRIENDS JOURNAL needs you.** We're looking for people in the Philadelphia area whose English and writing skills, knowledge of Quakerism, and availability would allow them to work in our office on a regular basis. Volunteers are needed to write short copy (including book reviews), to do research in the yearly meeting library, and to perform many other editorial tasks. Please call Eve Homan, (215) 241-7281.

## Wanted

**Single parents** to fill out lifestyle questionnaire for possible publication. Marian Courtney, Box 3601, Jersey City, NJ 07303.



# 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 (Oct.-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 third 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.

### 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) 837-8327.

#### Alaska

ANCHORAGE—Unprogrammed, First Days, 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. 433-1814 or 955-1878.

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 Elfrand, 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: 663-1439 or 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, 1800 Sacramento. P.O. Box 5085. Unprogrammed worship 10 a.m.

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

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

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

FRESNO—Unprogrammed meeting. Worship 10 a.m. Child care. 1350 M St. 431-0471 or 222-3796.

GRASS VALLEY—Discussion period 9:30 a.m., meeting for worship 10:40 a.m. John Woolman School Campus, 12585 Jones Bar Rd. 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 a.m. Orizaba at Spaulding. 434-1004.

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

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

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

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

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

PASADENA—Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: 792-8223.

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

SAN DIEGO—Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 466-4000.

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) 543-2389.

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. Knolls 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—Whitell 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 and 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: Lynn Johnson, 667 Winthrop Ave., New Haven, CT 06511. (203) 777-4828.

NEW LONDON—Meeting 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 Lanasville Rd. Worship 10 a.m. Phone: (203) 746-6329.

STAMFORD-GREENWICH—Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 325-2834 or 637-4428.

STORRS—Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Rds. 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 Water-town). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

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### Delaware

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

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

HOCKESSIN—First-day school 10 a.m., worship 11 a.m. N.W. from Hockessin-Yorklyn Rd. at first 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 a.m., 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.

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 (north of Dupont Circle Metro, near Conn. Ave.). 483-3310. Unprogrammed meetings for worship are held on First Day at:

FLORIDA AVE. MEETINGHOUSE—Worship at 9 a.m. and 11 a.m. and 7 p.m. on Wed. Discussion at 10 a.m. on First Days. First-day school at 11:20 a.m.

QUAKER HOUSE—2121 Decatur, adjacent meetinghouse. Worship at 10 a.m. with special concern for gay men and lesbians.

WILLIAM PENN HOUSE—515 E. Capitol St. Worship at 11 a.m. 543-5560.

SIDWELL FRIENDS SCHOOL—Worship the second First Day, Sept. through June, at 11 a.m. 3825 Wisc. Ave. NW, in the Arts Center.

SIDWELL FRIENDS SCHOOL—Worship the second First Day, Sept. through June, at 11 a.m. 3825 Wisc. Ave. NW, in the Arts Center.

### 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 586-2008.

**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: Summer Passmore. 371-7845 or 955-9589.

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

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

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

**WINTER PARK**—Meeting 10 a.m. Alumni House, Rollins College. Phone: (305) 629-1358.

## 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 Ave. 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, 383-9801.

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

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

## Illinois

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

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

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

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

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

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

**McNAB**—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: 386-5150.

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

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

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

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

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

## Indiana

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

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

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

**FORT WAYNE**—Maple Grove Meeting, unprogrammed worship. Phone Julie 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. 928-5614.

**MARION**—Unprogrammed 11 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 meeting 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 (Sept.-May). Call 238-8398 or 238-7002.

**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) 643-5839.

## Kansas

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

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

**TOPEKA**—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 233-1698, 233-5455, 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 Sunday a.m. Berea College (606) 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. 548 Bienville St. Clerk: David W. Pitre, (504) 292-9505.

**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. (Rte. 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. Sunday, 8 p.m. Wednesday, First-day school 10:20 a.m. (10 a.m. second Sunday), adult second hour (mo. mtg. second Sunday) 11:30. Nursery. 2303 Metzger Rd., near U. MD. 445-1114.

**ANNAPOLIS**—Worship 11 a.m. Educational Bldg., First Baptist Church of Eastport, 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 and August. 5116 N. Charles St. 435-3773. Home-wood: 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 and 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. 108.

**UNION BRIDGE**—Pipe Creek Meeting. Worship 11 a.m. Margaret Stambaugh, clerk, (301) 271-2789.

## Massachusetts

**ACTON**—Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts., West Concord. (During summer in homes.) Clerk: Peter Keenan, 263 Great Rd., Maynard. 897-8027.

**AMESBURY**—Worship 10 a.m. Summer: Meetinghouse. Winter: Windmill School. Call 948-2265, 388-3293.

**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 Aug., Sundays, 10 a.m. 5 Longfellow Pk. (near Harvard Sq., off Brattle St.). Phone: 878-6883.

**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**—Unprogrammed. Will meet alternately at homes of members, 10 a.m. Call 758-4270 for information.

**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 St. Phone: 237-0268.

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

**WESTPORT**—Meeting, Sundays, 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 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.

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

**NORTHFIELD-SOIGN-CANNON FALLS TWP.**—Cannon Valley Friends Meeting, second and fourth 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 Ave. 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. 3300 Skyline Blvd., Apt #326. 747-4623.

## New Hampshire

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

**DOVER**—Unprogrammed worship 10:30 a.m., sharing at noon. 141 Central Ave. Clerk: Lydia S. Willits. (603) 868-2629, or write P.O. Box 98, Dover, NH 03820.

**GONIC**—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, 48 Concord St. Worship 9:45 a.m. Singing may precede meeting. (603) 924-7844 or 924-6150.

**WEST EPPING**—Worship 1st and 3rd Sundays, 10:30 a.m. Friends St. 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 Rte. 9.

**BURLINGTON**—Meeting for worship 10:30 a.m. Sept.-May. High St. near Broad.

**CAPE MAY**—Beach meeting mid-June through Sept., 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 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 Aug. 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 Sts. 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 Aug., 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 Aug. worship 10 a.m. East Broadway.

**SEAVILLE**—Meeting for worship 11 a.m. (July/Aug. 10 a.m.) Main Shore Rd., Rte. 9, Seaville. (609) 624-1165.

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

**SOMERSET HILLS**—Meeting for worship 10 a.m. Sept.-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, Aug., 10 a.m.). 158 Southern Blvd., Chatham Township. Visitors welcome.

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

**TUCKERTON**—Little Egg Harbor Meeting. Left side of Rte. 9 traveling north. Worship 10:30 a.m.

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

**WOODSTOWN**—First-day school 9:45 a.m., worship 11 a.m. July and Aug., 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, first, third, fifth Sundays, 10 a.m. Call 835-0013 or 835-0277.

## New York

**ALBANY**—Worship and First-day school 11 a.m. 727 Madison Ave. Phone: 485-9084.

**ALFRED**—Meeting for worship 9:15 a.m. in The Parish House, West University St.

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

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

**BULLS HEAD RD.**—Worship 10:30 a.m. Sundays. 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, Oct.-May, phone: 256-4214. June-Sept. 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 and Piping Rock Rds. (July-Aug., 10 a.m.)

MANHASSET—Northern Blvd. at Shelte Rd. Adult class 10 a.m.

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

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

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

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

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

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

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 first Sunday, 11 Ford Ave., third 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 (516) 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, second Sunday in Sept. through June, 11 a.m.; July through first Sunday in Sept. 10 a.m. First-day school, third Sunday in Sept. through second 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. 875-5936.

**CHAPEL HILL**—Meeting for worship 11 a.m. Clerk: Martha Gwyn. Phone: (919) 929-3458.

**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 Kreager, 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. Betsay Mills Club Parlor, 4th and Putnam Sts. Gerald Vance, clerk. (614) 373-2466.

**OVERLIN**—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 and FGC), College Kelly Center. Unprogrammed worship 10:15 a.m. Barbara Olmsted, clerk, (513) 382-4118.

**WOOSTER**—Unprogrammed meeting and First-day school 10:30 a.m. S.W. corner College and Pine Sts. (216) 282-8533 or 345-7650.

**YELLOW SPRINGS**—Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (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 (918) 372-4230.

**TULSA**—Friends church 10:45 a.m., 6 p.m. 13322 E. 31. Larry and Glenna Mardock, (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.

**PORTLAND**—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 a.m. 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 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, Rtes. 202-263.

**CARLISLE**—First-day school (Sept.-May) and worship 10 a.m. second floor, 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 Oct. Rte. 154 between Forksville and Canton, Pa.

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

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

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

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

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

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

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

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

**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.

**LANDSOWNE**—First-day school 9:45 a.m., worship 11 a.m. (10 a.m. July and Aug.). Landsowne 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. Sundays. 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-Aug.) except first Sunday each month, worship 10 a.m., bus. 11:15 a.m. 125 W. 3rd St.

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

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

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

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



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

**NEWTOWN (Bucks Co.)**—Worship 11 a.m., First-day school 9:45 a.m. Summer worship only. 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 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 and Aug. 10:30 a.m.

**CHESTNUT HILL**—100 E. Mermaid Lane. **FOURTH AND ARCH STS.**—First and Fifth Days.

**FRANKFORD**—Penn and Orthodox Sts., 11 a.m. **FRANKFORD**—Unity and Waln Sts., 11 a.m.

**GERMANTOWN MEETING**—Coulter St. and German-town Ave.

**GREEN STREET MEETING**—45 W. School House Lane.

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

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

**PLYMOUTH MEETING**—Worship, First-day school 11:15 a.m. Germantown Pike and 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 N.W. of New Hope. 297-5054.

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

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

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

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

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

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

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

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

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

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

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

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

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

## Rhode Island

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

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

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

## South Carolina

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

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

## South Dakota

**SIOUX FALLS**—Unprogrammed meeting 11 a.m. 2307 S. Clark, 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) 542-2740.

**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: Melvin H. Boeger, (713) 664-8467.

**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., second and fourth Sundays. Off Rte. 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) 785-6404 or 455-0194.

**CHARLOTTESVILLE**—First Day worship with child care, 10 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 Rd., 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, 685-4723.

**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.

# An invitation

to all those who believe that the spirit of a person is of ultimate importance ☞ to all those who believe that the spirit, like the body and mind, is open to education, training, and growth ☞ to all those who believe that spirituality and social justice cannot be separated ☞ to all those who recognize that the spiritual life leads to the heart of the world, and that there is no issue in life that is without spiritual significance. ☞

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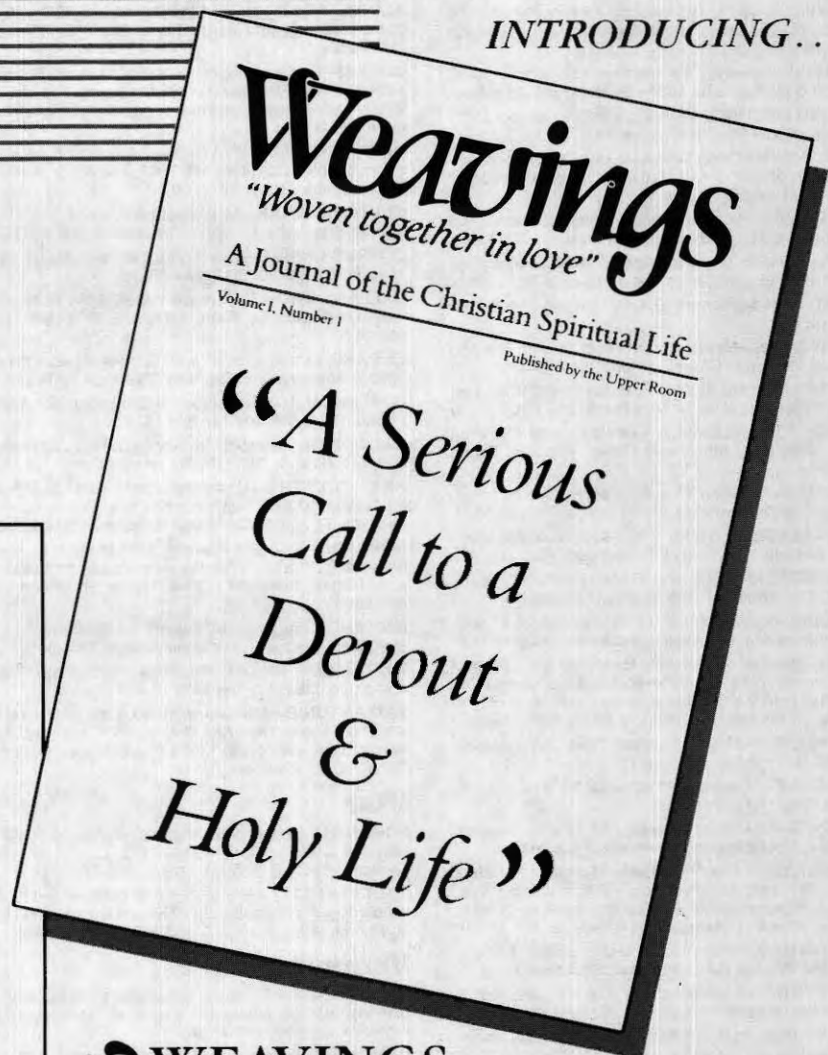
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