

November 1, 1986

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

Celebrating Mother Earth
To Profit the People
Reflections on Meeting With Richard Nixon

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Among Friends: Those Hardest to Love

It often takes me months to sort out all of my thoughts and feelings following my return from the annual Friends General Conference Gathering of Friends. This year was no exception. I am only now getting through all my notes and forms and clippings that have been stuffed in a folder on my desk since July.

As I recently reread some copies of the announcement sheets distributed daily, I came upon a brief report that I had missed the first time. During one of the worship-sharing sessions for the coordinators of the junior gathering the question was asked, "If you could add an 11th commandment, what would it be?" Some of the responses, of course, were focused on the life and events of the gathering, but I am impressed that most have an application to our everyday lives. Here are a few of the responses to the question:

- Expect to be surprised!
- Don't imagine that any of us is separate from or very different from the ones with special needs.
- Don't keep what you don't need.
- The ones who are hardest to love are the ones who need it most.

- If we don't want a violent world, we have to practice using nonviolence all the time, in every setting.
- Taking care of yourself is important and necessary so you have something to give.

As I read Gene Knudsen-Hoffman's account of her meetings with Richard Nixon (see page 10), I thought of one more I would like to add to the list: Try to learn something positive each day from someone you disagree with; look for goodness in unexpected places.

* * *

I have just learned that a videotape was made of last summer's Cadbury Event sponsored by the JOURNAL, a performance of *A Peasant of El Salvador*. Videocassettes may be purchased for \$10 (postage included) from Stephen Morehouse, 3226 Rondelay Dr., Lithonia, GA 30058.

Vinton Deming

November 1, 1986 FRIENDS JOURNAL

CELEBRATING MOTHER EARTH

by Rose Ketterer

I blow bubbles. I sing. I dance. I wear flowers in my hair. I dress in long, bright, flowing skirts. These are the ways I cultivate, celebrate, and express joy in my life. While writing this article, however, I've become aware of just how private my celebrations are. I dance mostly in my own home, blow bubbles only in my house or garden or when I'm with children, sing when alone or in meeting, wear flowers in my hair to meeting, and wear my skirts mostly during the Friends General Conference summer gathering. These are the few settings in which I've felt safe to be free, playful, joyous. My goal is to be so open to the Spirit that every act is natural and spontaneous, like the time I first wore a flower to meeting.

Two years ago, just home from the gathering, full of happy energy, I found yellow lilies blooming in the front yard. On the way to meeting, I pinned a lily in my hair and strode off. (My husband shook his head, saying, "Amazing what one week with feminists does for you.") Arriving only a few minutes late, I would normally have slipped into an end seat on one of the rear benches. On this morning I found myself bouncing up to the facing bench, exhilarated, smiling at those already gathered. Knowing the lily was at the crown of my head made me radiant and bold, kept me conscious of the Source of life. I felt the presence of the Goddess, as though her hand were resting on my hair. For once I wasn't concerned about how I appeared to others. It was a profoundly healing experience. I began wearing flowers to meeting regularly.

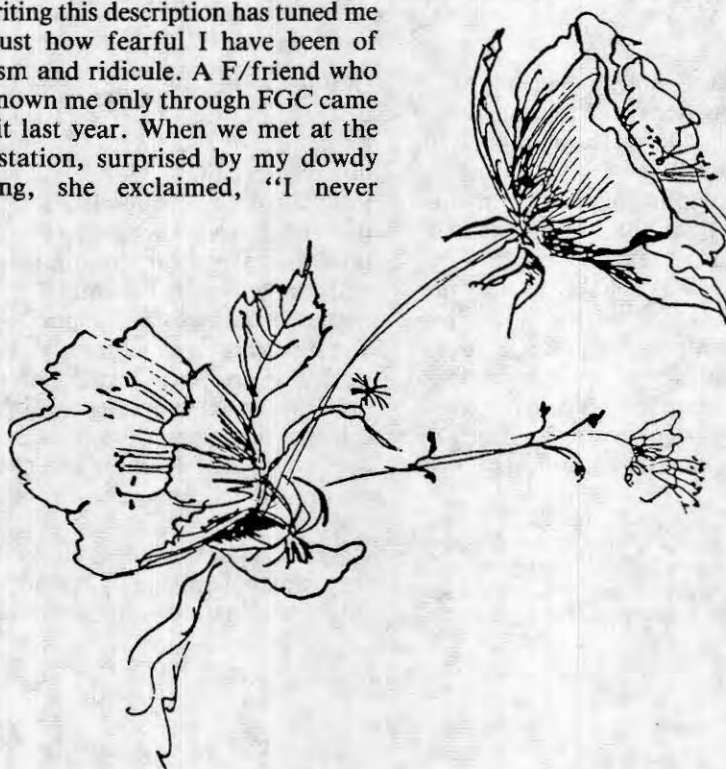
Rose Ketterer describes herself as a "middle-aged, goddess-shaped, left-handed member of Haddonfield (N.J.) Meeting who is happily growing more radical all the time." She is working on a Ph.D. in human development, concentrating on the subject of spiritual friendships. Her article first appeared in Friendly Woman, summer 1986.

When I'm not feeling centered, I carry the flowers to meeting and put them on there. Sometimes I'm self-conscious, able only to pin a flower to my breast. I may take two or three flowers and give them to other women. The effect of the flowers on Friends reinforces my sense that wearing them to worship is significant. Many people comment, the most common theme being, "They make me smile." They make me smile, too. When a flower sits on my head, I feel more tender, sing more easily, am more often empowered to act out of my deep center. I've come to understand that I wear flowers in my hair in thanksgiving for our invincible Mother Earth. The next step, this winter, after the last flowers are gone from my garden, will be to wear holly or yew, to celebrate the Goddess in her austerity.

Wearing flowers has come to have deep spiritual meaning for me. It is the first of my private celebrations that I have been able to practice other than in the supportive FGC gathering community. Writing this description has tuned me into just how fearful I have been of criticism and ridicule. A F/friend who had known me only through FGC came to visit last year. When we met at the train station, surprised by my dowdy clothing, she exclaimed, "I never

thought *you* would be in drab!" Most of my public life has been lived in protective drab coloration. I've kept the wildwoman/clown/hippy/godmother who is my true self carefully hidden. That's changing. Now I'm living for the day when I'll be brave enough, or happy enough, to wear flowers or leaves in my hair at the supermarket or to conferences at my daughter's school.

Recently I read that "meeting for worship is a school for the spirit . . ." Wearing fragile symbols of our Mother on my head is a school for my spirit. I'm learning to celebrate joy and beauty in transience, to praise small miracles of community rather than criticize the lack of permanent unity. I'm learning to trust. I'm learning to search for the Spirit's guidance and do as I'm prompted, even when that seems foolish. I'm learning to be myself. Celebrating Mother Earth in meeting for worship feels like the beginning of a wider and a faithful witness. Who knows where that little yellow lily will yet lead me dancing? □



Narcissa Weatherbee

When George Fox came down from Pendle Hill and began his days of preaching, a unique combination of events and circumstances gave rise to the Society of Friends. So distinctly is the origin of the Quaker movement linked to this man that it's hard to imagine its having come into being without his having been in the right place, at the right time, with the right message.

A state of high cultural ferment was at work in mid-17th-century England. Spiritual exploration and social revolution were in the air. There was a rising dissatisfaction with official theology and

earlier, had set out to recover the essential gospel message. The experience of the indwelling Christ, standing each believer in direct relation to God, was the pivot around which the Reformation swung. (Behind all this, of course, and without which none of it would likely have happened, was Gutenberg's technology of movable type and the mass production of the Bible.)

There is, however, in Fox's recovery of the gospel message, an emphasis that distinguishes it from the Anabaptists and, indeed, from all previous Christian theology. For Fox it was not just a direct relation to God with respect to salvation

who heard Fox preach were overcome with a dramatic sense of enlightenment.

Fox's insistence that a teaching-learning process is fundamental in authentic Christian life seems to me a key to the surge of spiritual vision and motivational power experienced by early Friends. His message implanted a structure of learning as a kind of central nervous system in the Body of Christ. His mode of worship established a method of access, a discipline of learning. Growth replaced security as the dominant metaphor of Christian experience.

It is important to realize that while George Fox opened this new horizon of learning from a biblical base, the process, as such, is not uniquely Christian. This openness to learning is a fundamental potential of human intelligence.

Fox was influential and the Society of Friends flourished not because they got Christianity "right" when everybody else had it "wrong" (even if they may have thought that was the case) but because they moved from a static conception of spiritual life to an open horizon of spiritual learning. And they had the gift to see, later epitomized in John Woolman, that what they were about was universal to the species, the potential of both male and female of every race, culture, or creed.

Behind my speculative meditation on the enlightenment of early Friends hangs a contemporary question: is it appropriate to suggest that if Friends, once again, get Fox's original message correctly phrased, they may expect to have an impact on today's society similar to that which Fox had on his?

There are two major problems with this revivalist orientation. The first is a matter of simply overlooking the particularities of the historical context in which Fox lived and worked. One may argue that his message has timeless validity, but one should not expect immunity from cultural change. (On this point much ink could be spilled.)

The second and, to my mind, more serious problem is this: the revivalist orientation creates the feeling that the God with whom we have to do is patiently scanning our theological formulations, waiting until we "get it right" before pouring out full power. Revivalist imagery seems to turn away from the long experience of Friends with the inward Teacher and from patient waiting in the living silence. It seems to imply

When George Fox Came Down From Pendle Hill

by Keith Helmuth

church structure. For some people Fox's preaching was electric. Whole audiences were suddenly opened to a new horizon.

What was that new horizon? What was that step up in spiritual consciousness and motivational power that Fox and his followers experienced?

George Fox was neither the only one nor even the first in whom the realization arose that true religion was found not in outward forms but in a spiritual communion centered on a living Presence. Flowing from the wake of Luther's Reformation, the Anabaptists, a century

through belief but the immediate experience of direct teaching (continuous revelation) by the inward Christ. His announcement that "Christ has come to teach his people himself" shifted the basis of spiritual life from a preoccupation with salvation to an engagement with the process of learning.

Into a milieu of dogmatic theology and rigid church structure already under siege, Fox projected, through his reinterpretation of Scripture, a new horizon of spiritual life, a new horizon of learning: the prospect of learning directly from the immediate counsel of the indwelling Christ.

This declaration of spiritual democracy was a bombshell. Authorities of church and state saw anarchy. But many

For the past 15 years, Keith Helmuth and his family have operated a market-scale farm, from which they sell vegetables and apple cider. He is treasurer of New Brunswick (Canada) Monthly Meeting.

a God who favors particular groups and particular languages—a tribal God. (The resurgence of this spiritual atavism in our culture is not surprising considering the linguistic security it provides.)

One further consideration on the historical fate of Fox's message: isn't it the case that many people from a variety of religious and cultural backgrounds could be regarded as, more or less, practicing "Friends"? The spiritual openings and social vision pioneered by Fox and early Friends (as well as many others) have today become the common heritage of many seekers.

For example, on my desk is the current brochure from Chinook Learning Center, in Clinton, Washington. They write:

Chinook's central purpose is to participate in personal and cultural transformation through communion with God and by affirming the sacredness of all life. It seeks to inspire, to teach, and to demonstrate a hopeful and compelling vision of human life in harmony with earth—a vision which calls people to pioneer new patterns for personal and community life and to live as an interdependent global family.

The whole program reads like it came down from Pendle Hill—both of them. The founders are a Presbyterian minister and an educational psychologist with a special interest in Celtic mysticism. The staff includes a professional athlete, a former Jesuit priest, a marine biologist, a poet, an adult educator, and a musician. No mention is made of any Quaker influence, but we recognize here, and in many other contexts, an affinity with "friends" which crosses cultural, religious, and organizational lines. We have abundant evidence of the inward Presence alive and teaching in the world.

The genius of Friends is not in winning converts for something called "Quakerism." Quakerism, it seems to me, is alive and well under myriad names.

Consider instead the horizon of learning which, at many levels, has been the Society of Friends' recurrent theme. In Fox's time it was the stuff of revolution. Today the image of faithfulness seems more appropriate: faithfulness to the open heart and tender mind, faithfulness to a universal sympathy of Spirit which, from Fox's day to ours, has been recognized as the mark of divinity and bond of human solidarity. □



London Yearly Meeting/Quaker Reflections to Light the Future

Living
and
Working
in Gaza

An Invitation to Learn

by Marjorie M. Anderson

Why do the soldiers have to be here?" The question, asked by a four-year-old as the taxi in which we rode slowed at the Gaza checkpoint, was one that many people might ponder. In this case, the boy's father gave a logical, unemotional answer, which seemed to satisfy the questioner. But in my mind the question did not have a satisfactory answer, and as I look back on my Gaza experience, I find myself thinking, "Why, indeed?"

"My Gaza experience"—the words look strange as I write them. How does a suburban Philadelphia, just-retired English teacher happen to go to a troubled land, occupied now by Israel and through the centuries by a variety of peoples? The answer is that someone invites her. In my case, the someone was Hatem Abu Ghazaleh, who sat next to me on a plane going from New York to London in June 1984. I was with a group on the way to Grasmere and the Quaker pilgrimage. To my left was a fellow "pilgrim"; to my right, this man, with whom a polite conversation gradually became a serious one. I learned his background: he was a Cambridge University-educated surgeon who had studied at Woodbrooke and who had pooled financial resources with some of his friends to start a school for mentally handicapped children in Gaza—the Sun Day Care Center.

Transatlantic flights, for me, have a sort of dreamlike quality. Time zones are crossed; food is served at odd hours; sleep comes fitfully, if at all. Somewhere in this blur of experiences came the words, "I'd like you to come and teach English to my teachers for a year." My surprise was such that I remember

laughing, only to be reassured that he meant it. He wanted someone mature. (At 63, I certainly fulfilled *that* requirement!) What else we said I don't remember. The movie started soon. I slept briefly. When the plane was about to land, Abu Ghazaleh, who had given me his card, said he hoped he would hear from me.

Four months later, after several very long distance phone conversations; many arrangements regarding my house, committees, etc.; some information and advice from the American Friends Service Committee people who know the day-care center; and much soul-searching, I went to Gaza and lived there for nine months.

I'm sure that I'm not alone in thinking that sometimes we make a decision—and then arrange the reasons for it. Among the groups to whom I have spoken since my return was a class in Quakerism at a Friends school. The teacher wanted me to tell the class how I, as a Friend, reached the decision to go to Gaza. That was a difficult assignment. Buoyed by the enthusiastic response of some of my friends, somewhat daunted by the obvious misgivings of others, I had spent a strange summer. On the one hand, it would be hypocrisy to say that I went to Gaza to serve humankind; on the other hand, I did hope to be of some use. As I lay in bed at night, two things kept coming to mind. One was the topic of the talk given by John and Laurama Pixton at the Social Union lunch the previous winter: Never refuse the adventure life offers. The other was the first line of a hymn I had almost forgotten I knew: "This is my Father's world." Whether these two things constitute a religious leading I can't say. In any case, I went. I do believe that one forthright Friend probably echoed the feelings of others when she

bade me good-bye with, "I think you're out of your cotton-pickin' mind, but good luck!"

The Palestinians with whom I had daily contact were, for the most part, the fortunate ones. In an area of discouraging lack of employment opportunities, these people, the teachers, had jobs. It would be presumptuous of me to generalize about their economic situations. Certainly the young single woman teacher whose father is a lawyer is more prosperous than the widowed mother of three, quietly proud of the academic achievements of her children. But the dignity of all of them and the hospitality that seems such a natural part of their existence transcend other considerations. Where but in Gaza would a teacher celebrate the birth of her sister-in-law's first child by inviting everyone—more than 30 teachers, visiting consultants, and volunteers—to lunch at her home, in the El Burij camp? Would a father of ten, in another part of the world, invite nine people for dinner at his home, in the Nuseirat camp, then tell of one of his obligations during Ramadan, giving money to "the poor" so that they will have food for the feast days? Are you accustomed to having shopkeepers smile as you enter their stores and greet you with a "you are welcome"? I wasn't, before I went to Gaza.

The people that I came to know best were, of course, the teachers in my classes. Their schedules were arranged so that they would have English class either from 7:30 to 8:30 a.m. or from 2:00 to 3:00 p.m. The afternoon group was the more advanced one. My job was to prepare them to take the Test of English as a Foreign Language (TOEFL) so that they would qualify for a year's study at Mount Royal College in Calgary, Alberta, Canada. We struggled with vocabulary lists that included

A retired English teacher and member of Abington (Pa.) Meeting, Marjorie M. Anderson serves on several meeting and yearly meeting committees.

idioms of doubtful merit. (Have you ever tried to explain "make ends meet"?) We worked our way through reading-comprehension passages on such topics as bibliotherapy and striking craft unions on New York newspapers. Most of the time we understood each other, but there were moments of mutual bafflement, some of which were resolved by my inexpertly sketching an object on the board. My art efforts always amused the class. Not everyone in the class wanted to take the TOEFL test, but everyone accepted me warmly. They asked my age, and at least one of the men marveled that "an old woman" was still working. They asked my religion. When I answered that question, one teacher, who lives in a refugee camp, smiled broadly and said, "The Quakers were the first to come to us."

In both of the classes, discussions were an important element. We traded information about Moslem customs and Christian ones, about foods, about children's games, about dozens of topics. One memorable morning we talked about freedom, for which they yearn. Even a year later, I hesitate to write those words, fearing that they may mean trouble for some of the people I came to love. To reside, even briefly, in an occupied territory is to know how frustrating life must be for those whose home it is. And home it has been for hundreds of years to Gazans. No Bible reader needs to be reminded of the age of Gaza. Although the refugee camps in the Gaza Strip date from the wars in 1948 and 1967, the Arab city of Gaza, on whose outskirts I lived, is ancient. One Gazan whom I met, a Christian, attends a church that was built in the fifth century. It is not unusual for a man to be able to trace his family line back 700 years or more. Imagine then what it is like to be subjected, for almost 20 years now, to the restrictions and humiliations

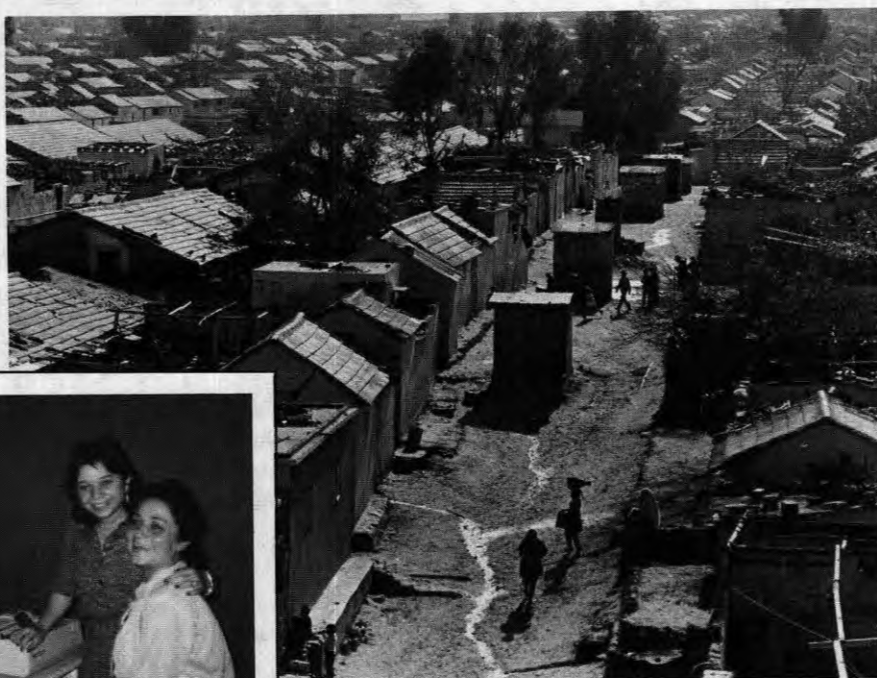
that are a part of daily life.

It was mostly from others, outside the center, while I was there and since I have returned, that I learned of the many restrictions that occupation imposes on the lives of Gazans. Others have written more eloquently than I can of the situation: bulldozing the houses of family members of "troublemakers"; prohibiting travel; making arrests in the middle of the night; forcing men (at gun point) to bray like donkeys or women to belly dance. As a U.S. citizen, I was exempt, but I have sat in a shared cab (destination Jerusalem) with six Gazans who had to hand over their identification cards at the checkpoint and wait long, agonizing minutes for approval to proceed.

Many Israelis are uncomfortable about the situation. Having listened to the radio news in English from Jerusalem every day for nine months gives me the assurance to say that. The country faces a dilemma: to give up the West Bank and Gaza poses many problems but to complete the takeover would necessitate granting voting rights, and that might mean eventually more Arabs than Israelis in the state of Israel. But how much longer must the present intolerable situation continue? We have known for several years of the illegal settlements on the West Bank. Last year I saw the beginning of an Israeli "resort" built

on precious farmland near Khan Yunis, on the Gaza Strip—land taken without payment and immediately surrounded by barbed wire. Now I have learned that an airstrip is being built for the convenience of the vacationers. What of the Bedouin settlements nearby? It doesn't take much imagination to picture their future.

Who speaks for the Palestinians? Any who have known them do. They cannot officially speak for themselves. Their town mayors have been deposed; political gatherings are not permitted. The shrug of resignation, the "what can we do?" reaction is the response of many. The feeling of optimism, the belief that someday things will be better, is the response of some others in this beautiful land of bright sunshine and dazzlingly blue sky. And, of course, deep bitterness and suppressed hatred is the response of others. I wish that some of those in the State Department could have had the experience that I did. Perhaps then they would persist in a determination to work for a just and equitable peace. Perhaps then I would cease to be haunted by a passage from John le Carré's *The Little Drummer Girl*: "She was a blinkered rider, being conveyed through events and emotions too great for her to encompass, into a land where merely to be present was to be part of a monstrous injustice." □



UNRWA photo by Kay Brennan



Far right: View of a Palestinian refugee camp in Gaza
Adjacent: Two Sun Day Care Center employees at the Arabic-English word processor

Photo courtesy of Marjorie Anderson

Some Nights Are Different

by Daphne Blindell

At 3:30 a.m. they came. I knew when I heard the dry whispering of their feet moving on sand, and the low murmur of their *sotto voce* exchanges. I opened an eye. There were two of them making a leisurely pigeon-toed approach—like two middle-aged women toddling to market—their long necks swinging gently. “Don’t be afraid,” the man had said. “They like to lay their eggs here; it is where I used to sleep.” “No,” I said, “I will not be afraid.” But now, here they were, and the eggs—less than two feet from my head.

They stopped, there was the gentlest clucking of uncertainty, their necks stretched forward and I was surveyed very closely indeed. A small dry hiss. Good heavens! I stiffened. “Do not be afraid,” he had said. Very well, I would not be afraid; this is a right and proper

human-animal relationship—coming and going with trust. Do geese peck out eyes? Probably not. All right, I will lie and think beautiful thoughts; I will love the geese; we are one, they and I; they will sense the oneness. “When,” I said to myself, “will you ever experience such a thing again?”

Dare I move? Ought I to close my eyes or keep them open? Watching seemed impertinent; perhaps my one eye, ranging round to see all it could, caused anxiety and alarm to my visitors. No, my decision not to be afraid must be absolute: I closed my eyes.

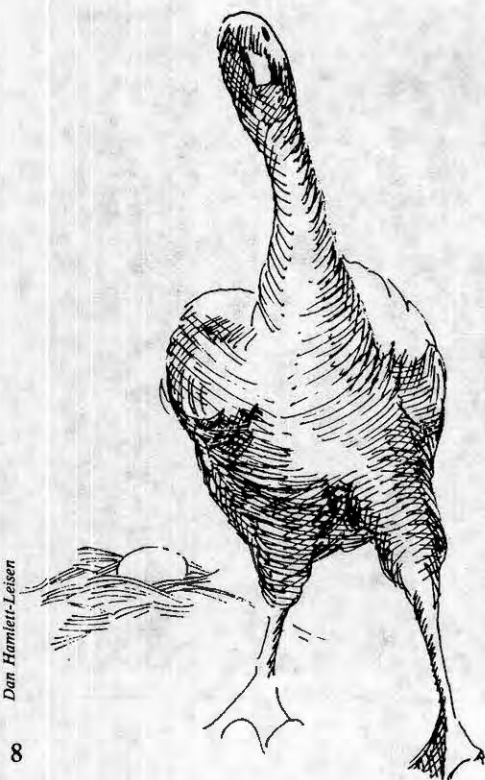
The sudden occurrence of a small hurricane in the environs of my head caused my eye to fly open again: she—the one with the urge to lay—had leapt awkwardly on to the eggs and with much to-do with wings and feathers settled herself down. “Well,” I told myself, “take this in—savor it—it is not the sort of thing that will happen every other week.”

It had been good of them; I had driven a sick colleague to an all-but-invisible airport in the middle of the Negev Desert. After 6½ hours of driving, and feeling 100 kilometers from anywhere, I was tired. “Sleep here,” they said, “in the tent; don’t mind the geese.” And here I was, in the tent and not minding the geese at all.

And so for three hours it continued, the geese and I kept our vigil; the one on the eggs in deep fixity of purpose, only breaking her concentration to push the eggs around a bit, or to peck at my bed; one standing by in motionless and dignified constancy; and a third (never visible but only heard) whose job was clearly both sentry duty at the entrance and also to act as sympathetic vocal support and chorus at the ritually prescribed moments. Those moments rather took me by surprise as the gentle “cronk” by my head did not in any way prepare me for the instant bedlam which broke out from the two ladies of the chorus. My resolve to lie still, meditating and absorbing my strange experience, did waver a little until I realized that this cacophony was not directed at me personally, but was normal goose behavior.

Around 6:30 a.m. the one on the eggs flopped awkwardly on the floor, composed herself, and with nothing but a flick of the tail to acknowledge their silent human companion of the last three hours, all three waddled a slow and dignified departure. □

A member of Luton (England) Meeting, Daphne Blindell worked with Palestinian refugees in Gaza with Quaker Peace and Service for 18 months before this article was published in the January 1, 1986, issue of the Friend.



My acquaintance with Quakerism was first made through books, readings of George Fox, the history of Friends, meetings for worship. But what I most wanted to learn about were Quaker principles of living, the shaping of the person through beliefs.

I was lucky enough to come upon a pamphlet about Quaker values—honesty, simplicity, integrity. *Integrity*. The word grabbed and intrigued me. It was a word that I had not found in the writings of other religious groups.

I, of course, had integrity. To think I didn't was like saying I was not a good person, that I planned criminal activities as a hobby, that I regularly embezzled funds from my job. But beyond the defensiveness, my mind went slack. Integrity had no clear image like honesty or courage. It was hard to grasp it in my thoughts and say, "Yes, this is it." It began to fill my mind like a Zen koan.

The loss of integrity is easy to spot. We read about it periodically in the headlines—the politician caught taking graft, the company padding government contracts, and so on. We shake our heads, wonder what's wrong with the world, wonder how people can be so dishonest and selfish, and wonder how we could be so deceived. The newspaper editor talks about a lack of integrity, and we know exactly what is meant. A slipperiness, a talking out of both sides of the mouth, a too willing inclination to give up the decent for the opportune, the greedy. In that context integrity stands out nobly. It is down-to-the-line commitment to humanness, a steel-spined holding to your principles and values out of belief in their righteousness rather than out of stubbornness—the stuff of George Fox, Abraham Lincoln, Susan B. Anthony, Martin Luther King, Jr. Its colors surface best under adversity, challenge, testing. After it is all over, after the smoke clears, and you and your principles remain unswayed (and your cause is proven right), people will then say, "Yes, there is a person of integrity."

Lofty stuff. But this, I think, is only

one side of integrity, the commercial side, so to speak. Although integrity may have the battle aura of the best of humanness over impulse and self-centeredness, I've come to believe that integrity can be more homespun, common, and fundamental.

Integrity is by dictionary standards the state of unity, of soundness. Soundness is, to me, the ability to hear sounds, the process of keeping our ears close to our emotional, experiential, and spiritual ground, drawing the sounds together into one voice that becomes our lives. This having our words and deeds be ac-

Integrity

by Bob Taibbi

curate translations of what is within is the forming of pure honesty. How difficult this is for me to do.

Sometimes, I know, there is a wide gap between my inner experience and my ability to shape it into thoughts. The sounds may be only whispers, barely audible, or fragments, hardly understood, or low, brief rumblings, too deep to fathom. At these times I must wait patiently for the sounds to gather boldness or clarity. Sometimes when these half-formed experiences are almost forgotten, perhaps many years later, a thought or idea will suddenly surge up within me, and mentally and emotionally knock me off my feet. I realize that this is what I have been waiting for; now I am ready to bring these messages into my life.

But these experiences are relatively rare. More often I am weakened by fear. As I listen to voices within, I become frightened by their implication. I worry over the reaction of others; I become concerned that the image of myself that

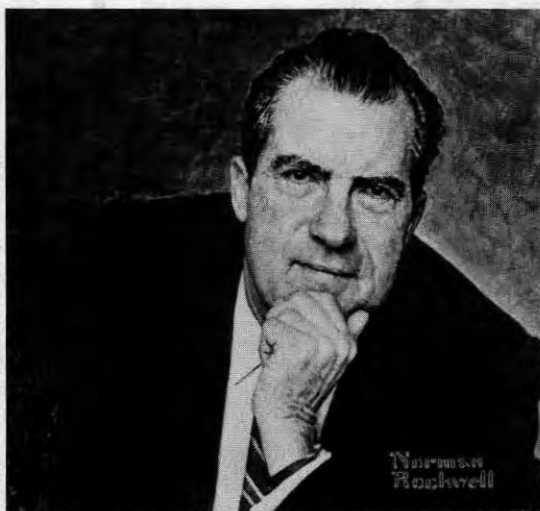
lives within my mind and that I present to others will be disrupted, that I will appear contradictory, that I will be unable to explain adequately or defend my actions to myself or others. I lack courage and lose integrity. I rationalize why it would not be good to act.

For a long time I bypassed this struggle by simply not listening. I borrowed instead the packaged integrity of an established belief system. This is how I used religion in my childhood and early adulthood, shaping myself around an organized, logically correct, well-defended set of beliefs and behaviors. But this acquired integrity was like slipping into a well-made suit that somehow fits all; rather than discovering myself, I only gradually discovered how far I could stretch before the seams began to tear. When they did, I took the short cut of codifying my own values and beliefs into a personal philosophy. This provided me with a comfortable static space, placed an intellectual lid over my internal self, and allowed me to ignore sounds that didn't fit. It didn't take me long to realize that I was trying to fool myself in order to avoid my own fear.

Because I am organic, ever changing and ever being self-discovered, my integrity demands that I check and recheck to see that my words and actions truly are me at this moment, and not the static image created for my personal and social convenience. This, I believe, is the meaning not only of plain speech but also of intimacy—to present my thoughts and self in their rough, vulnerable forms, rather than the safe, well-used ones. My integrity demands that I shape thoughts into behaviors. Like the artist, I must create opportunities to reach down into my depths; I must experiment with mediums that allow me to create the truest expression of myself, because my self and ultimately my integrity rest on my ability to discover and live out my uniqueness, for this is God's gift to me.

Integrity becomes then an honesty, not of Truth, but of witness, vulnerability, self-exposure, completeness. We are fortunate as Friends to have the opportunity and means to stay close to ourselves, to be guided by the Light, to listen and make Friends with our inner voices, to develop the self-trust, the spiritual trust, to lean on ourselves and that of God within and find that our foundations are firm. A wonderful gift, our seeds of integrity. □

A member of Columbia (S.C.) and an attendee at Charlottesville (Va.) meetings, Bob Taibbi has published articles on marriage, the family, communications, and human relations in business. He is a part-time clinical social worker and a part-time marriage and family instructor in a community college.



FINDING AREAS OF TRUST

Reflections on Meeting With Richard Nixon

by Gene Knudsen-Hoffman

It's long been my opinion that we who work for peace should listen carefully and respectfully to those we consider our opponents. I have had a unique opportunity to do just that. Through events too complicated to describe in this brief article, I was appointed a member of Richard Nixon's International Foreign Policy Roundtable in April 1985. My first meeting with him was a private briefing in New York in December 1985 (the original meeting had been canceled). The second was with the entire roundtable in California in March 1986.

I want to share the highlights of these meetings, and I have focused on areas of agreement, some of them surprising.

On December 17, 1985, a black limousine picked me up at my hotel at 9:45 a.m. John, the very friendly driver, snaked his way through dense New York traffic, and we arrived at Federal Plaza in the financial district precisely on time.

I was surprised how at home I felt upon entering the outer office. It could have been the home of any peace center across the nation. On the walls were huge posters of many lands visited by the Nixons. Three people were at desks, busily typing. Strewn about were cardboard boxes of ingoing or outgoing materials, a variety of Christmas decorations, and a welcoming young woman named Dolores, who asked me to wait a few moments.

Gene Knudsen-Hoffman helped to create the Fellowship of Reconciliation's US-USSR Reconciliation Program. She is a member of Santa Barbara (Calif.) Friends Meeting.

The few moments passed and I was taken into a spacious office with wide windows and a huge desk. Presidential mementos and family pictures were scattered around. Two comfortable black leather chairs faced each other. I sat in one of them and waited.

The former president entered. He sat down easily opposite me and asked if I cared for coffee. It was promptly brought to me.

Richard Nixon looked amazingly fit—grayer, of course, than when I had met him in 1959 at the White House on Pat Nixon's 47th birthday. The conversation opened with warm reminiscences about that occasion; about my father, who had contributed to all his campaign funds; and about my mother, who had chaired his campaign for governor of California and had been a deeply involved leader in all his campaigns. We spoke of the high regard in which my parents held him and how I had been present when my father had given the Nixon Chair of Political Science to Whittier College.

We talked about my work as creator of the U S -USSR Reconciliation program for the Fellowship of Reconciliation (FOR), and how I had become a Quaker. We spoke too of my first meeting, Orange Grove in Pasadena, of his affiliation with the East Whittier Friends Church, and of friends we had in common.

I then said I'd brought questions; could I ask them? He agreed I could. Here are some of my questions and his responses:

Gene: How can we of the FOR cooperate with President Reagan's cultural in-

itiatives with the Soviet Union?

Nixon: Commend him for his new stance. Take note that exchanges with the Soviet Union have been sharply curtailed. Last year we had 15,000 students from China, and only 100 from the Soviet Union. This was not only the fault of Americans; the Soviets are very particular whom they permit to visit us. Recommend that he suggest to the Soviets they broaden the age range of people who come here to include college and high school students.

Gene: How can we promote change in our relations with Eastern Europe?

Nixon: You must have contact, not lack of it. We must have peaceful change. The military option is out. Nuclear weapons have made the use of force obsolete. We must seek peace without victory.

Gene: How did the remarkable breakthrough with China come about? What can we do to create a similar one with the USSR?

Nixon: (with a wry smile) Exchange 15,000 students! (then more seriously) It took a long time. Preparations began in 1969. That's when I wrote my first memorandum to Henry Kissinger that a new relationship must begin with the People's Republic of China. We cannot afford to have over one billion people living in angry isolation. We began moving on four fronts—economic, sports, cultural contact, and travel.

Gene: What do you think might be done about terrorists? It is they who might easily spark World War III.

Nixon: We must be more honest about it. We are against terrorism only when terrorists are against the things we like.

Gene: I feel people become terrorists when they feel they aren't heard, will never be heard, and their grievances will not be addressed.

Nixon: I agree. But the real problem is that there must be a whole change. In World War I, 15 million people were killed. In World War II, 55 million people died. That is when we began bombing civilians—the fire bombing of Dresden and Tokyo. Since then, anything goes that will break the morale of people. War is evil. The idea of unconditional surrender, which we insisted on in 1945, was totally wrong, catastrophic.

Gene: Do you believe it is necessary for the superpowers to cooperate to prevent smaller countries from using their nuclear weapons? How?

Nixon: Absolutely! It is to our common interest to have nuclear nonproliferation.

Gene: How do you think that will affect other nations that have nuclear weapons, like Israel and India?

Nixon: We must keep local conflicts from escalating. Some 900 billion dollars are spent on arms each year. One half of that sum comes from the United States and the Soviet Union. It is ridiculous for India and Pakistan to be armed against each other. Duane Andreas has written that if five percent of the expense of world armaments could be cut, we could end world hunger.

My next meeting was with the entire roundtable at Nixon's former home, Casa Pacifica, in San Clemente. It was an exquisite affair. The house is beautiful, low and Spanish, faithfully copied from its original in San Sebastian, Spain.

Before dinner, Richard Nixon gave us the briefing. In reporting on it, I shall focus only on areas of new information, agreement, or just new opinions. Questions came from the group. The briefing was held in the loggia overlooking the pool. Richard Nixon stood in front of

the fireplace while we all sat comfortably facing him. He first spoke about China.

Nixon: There's been a profound change in China, in their agriculture. The Chinese can now feed one billion people and export food as well. The business section is, alas, full of corruption and inflation. The Chinese are open and honest. They urge people to "tell us how we can improve."

Q: Could you describe Gorbachev?

Nixon: Zia of Pakistan says Gorbachev is a thoroughbred Communist. He is vigorous, intelligent, will live through five presidential terms, is dedicated and tough minded. He is moving toward the Chinese; that's why we have a stake in Chinese efforts.

Q: Does Reagan have the right chemistry to work with Gorbachev?

Nixon: That's not the question; the question is: do Gorbachev and Reagan respect each other? We are adversaries; we must have respect. Without respect we're not going to avoid the miscalculations which will lead to war.

Q: What about our going along with Gorbachev's proposed test ban?

Nixon: The test ban is a volatile issue. The Soviets went on a crash testing program. Now we feel that we need one, for accuracy.

Q: What do you think of their offer to get out of Afghanistan?

Nixon: Getting out of Afghanistan is a public ploy. The Soviets are concerned about the preponderance of Moslems in the Soviet Union. They can overtake the revolution. That is the Soviets' fear.

Q: What about the Philippines?

Nixon: That's a hard-to-govern country. There is immense corruption. Aquino must move on several fronts. Ramos is honest, clean, a professional. He will deal with insurgency. But Aquino must not turn to a bigger government. She must break up state monopolies and turn to private enterprise. We must aid Aquino economically and militarily; we must not give a blank check. We must give aid but, for her own good, with strings [attached]. She must be led into right economic policies.

The Catholic church must be credited for the bloodless coup, as well as the militarists who defected. Marcos played a critical part as well. He called an election, invited inspectors to come and observe them. They swarmed in and he didn't repress them or the Catholic church. He did not use force. We can't

intervene without leverage; we don't have leverage now. Now we must let the Philippine people handle their country.

The next part of the briefing was hit or miss and covered a wide range of subjects. Nixon maintained that Nicaragua was a "Soviet client state, and Central America is nothing but an incident on the road to Mexico. Mexico needs a peaceful revolution. The Middle East offers the greatest danger of U.S.-Soviet confrontations, and no nation or individual at the present time is strong enough to make peace. Enemies grow stronger as time goes on." He reiterated that the Moslems are growing in the Soviet Union and the Moslem revolution competes with the Communist revolution and that it is a rebellion against Western culture.

Q: What about the United States?

Nixon: We must get American diplomacy out of the "high posture." We must play a subdued role. America has too many missions; we must practice quiet, tough, economic diplomacy.

Q: What are you for?

Nixon: I'm for increased contact, increased trade with everyone.

Q: What about the next summit?

Nixon: Summitry reduces miscalculation. There is a possibility of nuclear war when our interests collide. Terrorism is the number one danger. Qadhafi could get the atom bomb; all small nations can build them now. We must do something about terrorism.

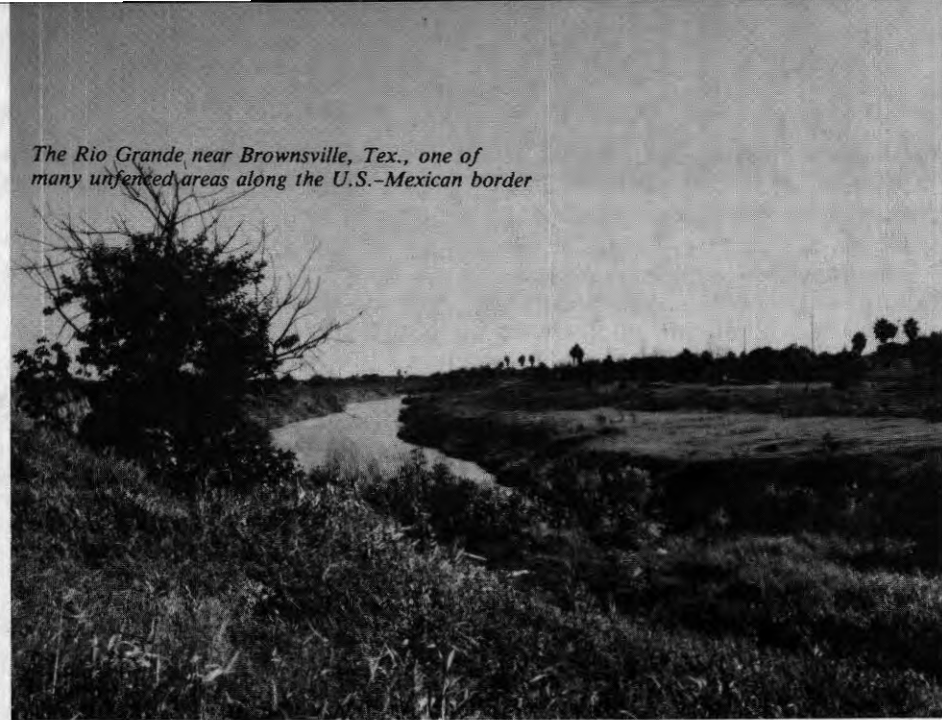
Nixon then made his final statement. He was fervent about it. "In my view," he said, "a signed test ban should be supported by the administration. We don't need affection between leaders. The important thing to have is respect. It is important never to press the president to reaction. The cause is real peace."

I was convinced by these two meetings that it is more important than ever to listen to those we consider to be our adversaries. Reconciliation, it seems to me, is bringing together those who have been set apart. I found wisdom in much of what Richard Nixon said. There was much I disagreed with—and more I did not understand—but there were areas to build upon, corners where small trusts might be established. This, I believe, is the attitude we should carry to all people. □

"We must have peaceful change. The military option is out. We must seek peace without victory."

The Rio Grande near Brownsville, Tex., one of many unfenced areas along the U.S.-Mexican border

Photos courtesy of John and Rachel Hubbard



TO PROFIT THE PEOPLE

by John and Rachel
Hubbard

Quakers are a quixotic lot in the search for peace. Sometimes we enfold the state's enemies with our love and treasure. Sometimes we confront the power of violence with the power of peace. Sometimes, as in public sanctuary, we do both. The final declaration of sanctuary is, however, only a beginning step. As our covenant with refugees unfolds, we blend with base communities and expand our vision in the light of other traditions.

Visits to declared sanctuaries are quiet expressions of solidarity and so are small examples of an expanding witness. We approached our home meeting early in 1985 with a proposal for travel to Quaker sanctuary sites. Community Friends Meeting in Cincinnati, Ohio, approved a minute describing a ministry of inter-visitation that would inquire how the Spirit has led Friends in their response to the plight of Central American refugees, and how the Spirit is now pulling Friends as awareness of injustice deepens. The secondary purposes of our inter-visitation would be to encourage openness and informal networking, and ease feelings of isolation.

From a practical standpoint, it was not possible for us to travel to all 40 declared Quaker sanctuaries. We wrote to 18 meetings and were able to schedule visits to

John Hubbard teaches engineering at Cincinnati Technical College; Rachel Hubbard is a medical social worker. Both have been involved with the Cincinnati Free Store, a social agency which gives food and financial help to those who slip between the cracks of other agencies. John and Rachel are members of Community (Ohio) Meeting.

14 sanctuary sites. Our journey began in early September with Granville Friends in Ohio and ended two months later in Maryland, with Stony Run Friends.

In mid-September, we participated in a retreat with John Yungblut. He caught the astonishing common ground between Quaker mysticism and public sanctuary: "The mystical experience of identification with others is the surest sustained motivation for social action, the only insurance against the besetting temptation of growing weary in well doing." The Micah maxim speaks of walking with God after doing justice and loving mercy (Mic. 6:8). In the case of sanctuary, the process leads from a simple awareness of wrong to a personal identification with refugees. At this point, there is the mystical requirement to confront evil and await clearness before forming the necessary response. It is this response—the doing of sanctuary—that we observed in our travels, and it is in the variety of response that we felt the strength of the Quaker covenant.

Most Central American refugees who make it to the States are destitute, and their options are limited. A few North Americans work with them in halfway houses (casas) or provide legal assistance. But these efforts are frustrated by the great number of refugees who arrive each day, and by a hostile political climate. Some refugees compete successfully for the few available jobs, and a few succeed in moving out of the Rio Grande Valley. Most are eventually picked up by the Immigration and Naturalization Service—the "migra."

Those arrested are bused to an isolated detention center near Bayview, Texas, whose capacity of 700 was reached months ago. But refugees do leave—about a hundred are deported each month. Some refugees are released under their own recognizance but are forbidden to leave the area. The isolated valley area has become a huge jail. There are, however, legal alternatives for a few detainees.

Some refugees are released on bonds posted by church groups. They are granted Provisional Legal Refugee status and await their deportation hearing at a site remote from the valley. Others who have convincing cases for asylum may apply at a Canadian consulate as an émigré. If granted Canadian Refugee Status, they may travel freely to a Cana-

dian port of entry. The overground railroad has given freedom to hundreds.

Refugee migration is a desperate business, yet many escape the "migra" and are absorbed in Latin communities to the north. The number of refugees who accept public sanctuary is a very small percentage of the half-million Central Americans now in the United States. Those who accept the commitment must have a strong claim to asylum, must appear in public, and must speak openly of their personal exodus. Ideally, a sanctuary refugee is screened near the border to insure that he or she can make an effective public witness. The screening process can be lengthy, and is one explanation for the relatively small number of meetings we visited that had refugees in residence. The restrictive actions of the "migra" are another reason.

One recent summary of declared sanctuaries revealed that Friends accounted for 50 of the 307 existing sites. This statement needs amplification. All of the meetings we visited last year work with other denominations in shared witness. The building of coalitions is probably the most significant part of the civil initiative called sanctuary.

Just before we left on the journey, we received startling news. Miguel, Gabriella, and the two girls had been granted political asylum at their deportation hearing! Community Friends Meeting, together with a large sanctuary coalition, had cared for the Salvadorian family for two years. The deportation hearing itself had been delayed for a year from the time of their initial ar-

rest—time enough to build the case that was decided *from the bench*. We shared the good news. The government has appealed, but as of this writing, no date has been set for further argument. It was a very difficult year for all of us, and it was especially traumatic for the family.

The following report summarizes the sanctuary activities of the Friends meetings we visited a year ago. It has been revised and brought up to date.

Granville (Ohio) Meeting is located in a small university town. Their strong interest in Central American affairs has led them to try to build a base community of many faiths around the sanctuary commitment. Like many other meetings, Granville Friends recognize limitations of size, but they are well prepared to welcome a refugee for short periods. They feel somewhat isolated from active sanctuary sites, but keep up to date on sanctuary activities through active participation in regional affairs.

Although the Adelphi (Md.) Meeting is open to accepting refugees into sanctuary, they sense a need for a broader witness in the metropolitan Washington area. They were very active in establishing Casa de Maryland in Takoma Park, an ecumenical social service agency set up to meet the special needs of the large Central American community in the Maryland section of the metropolitan area. Perhaps half of the 80,000 Central Americans there *are* undocumented. The meeting will continue to support the work of the casa and sees this as the focus of their sanctuary work at this

time. Although the establishment of Takoma Park as a sanctuary city was not part of the meeting's work, Adelphi Friends from Takoma Park were very involved in the project.

Charlottesville (Va.) Meeting has addressed the inhumanity of detention centers. They worked through the Mennonites to secure the release on bond of a family of refugees. They have assumed a long-term commitment while the family builds its case for political asylum in the United States. This type of sanctuary is called Provisional Legal Refuge, and refugees do not, as a general rule, make a public witness. But the loving contact with this family has made a difference in the meeting. Four Friends are currently in Nicaragua engaging in construction and reconstruction, as witnesses for themselves and for Charlottesville Meeting's testimony against our government's policies in Central America.

Baton Rouge (La.) Friends are fortunate in being able to share the witness of nonviolence with Common Ground, a faith community that serves victims of domestic and international violence. Their sanctuary refugee, Fernando, arrived speaking very little English. During his one-month stay he spoke in Spanish to 29 groups in 30 days. He studied both public speaking and English with intensity, and was fully capable of speaking publicly in English when he left. Although he made many friends through his speeches, he had to contend with the antagonism of the many conservative Central Americans in the city.

Baton Rouge Friends have now moved



Casa Romero, a halfway house for Central American refugees in San Benito, Tex.

beyond direct refugee support to responding to the plight of refugees locked up at the new national INS Detention Center in Oakdale, a small town about two hours west of Baton Rouge. The facility currently has a capacity of 1,000, but it can be expanded to an emergency capacity of 5,000. On-site court facilities are available, yet the isolated location seriously restricts adequate legal services. For these reasons, Oakdale has become a deportation mill since opening in April 1986. The center has processed about 4,000 human beings thus far this year; the exact number of forced deportations is unknown. Friends have responded by opening a hospitality casa where volunteers offer social and spiritual ministry to refugees. They plan to offer hospitality to religious delegations, to establish a transportation network for refugees out on bond, and to create a nonviolent presence in a complex situation.

Central Texas has always had a Mexican presence. But now the face of the refugee has become commonplace. Austin (Tex.) Friends are acutely aware of the several thousand Central Americans in their city. When we visited the meeting, their sanctuary refugee was a student in high school who had contributed marked skills in "futbol." Willie is now living in Ottawa, Ontario, and has been befriended by members of the Ottawa Friends Meeting. The current guests of the Austin Meeting have asylum requests pending, and so are not "public figures." Friends continue to be very active in support of the Interfaith Task Force, which established Casa Marianella a year ago. The casa is a short-term shelter for refugees which responds to a great need, unfortunately with inadequate resources. The meeting feels that its most important task is to publicize the plight of refugees and the wars in Central America which our government fuels.

We also spent a night in Houston with Friends and discovered that this city has the largest population of Salvadorians (100,000) in the United States. About 50 Salvadorians are said to arrive in the city each day.

Coastal Bend Meeting in Corpus Christi, Texas, is the declared sanctuary closest to the Rio Grande Valley area. The meeting has cared for many refugees since 1982. In the first eight months of 1986, for instance, they provided for



El Corallon, a detention center near Bayview, Tex.

the needs of 35 human beings. The presence of the INS is especially strong in Corpus Christi. They frequently stop buses and ask people with brown skins to produce proper identification. Refugees, therefore, stay for only short periods until they can relocate to safer areas to the north. The meeting's intimate knowledge of border conditions and firsthand experience in El Salvador have proved invaluable to Friends and to the national sanctuary movement. They organized and housed a media center during the 1985 trial of Jack Elder. Their efforts insured that the good news of Jack's acquittal received excellent national coverage.

Atlanta (Ga.) Meeting and Clifton Presbyterian Church declared sanctuary at about the same time and developed the Atlanta sanctuary jointly. Fernando, the Guatemalan in sanctuary there, had previously been cared for in Baton Rouge, and he has continued to speak publicly before many groups in Atlanta. Since our visit, he was approved for immigration to Canada and is now working with Canadian Friends. The joint sanctuary has received expressions of support from many church congregations, and is now moving to expand follow-up and educational efforts in a more systematic way. Friends have responded compassionately to the growing Latin community in the city by continued support of refugees not in public sanctuary. The meeting is active in Southeast regional affairs and has established a dialogue with groups working in sanctuary and the overground rail-

road. They are currently discussing with city officials the declaration of Atlanta as a city of refuge.

We arrived in Ann Arbor, Michigan, for a weekend of nostalgia. The meeting was celebrating its 50th anniversary, and the meetinghouse hummed with recollections of past actions as well as the favorable comments on their current sanctuary family of seven. The family expressed its gratitude by preparing the feature dish at a dinner for the assembled Friends. When we were there, they were beginning to explore ways in which neighboring sanctuary sites could be brought together for more effective communication. Since our visit, the Salvadorian refugees in the three active sanctuary sites in Southern Michigan formed a support group called the Rutilio Grande Committee, named after the Salvadorian priest martyred in 1977. They try to meet monthly to minimize the cultural isolation experienced by Salvadorian refugees and to organize public witness activities.

We were unable to arrange a visit to Kalamazoo Friends, but we understand that in July 1986 they welcomed into sanctuary a Salvadorian family of five.

The sanctuary experience in Duluth, Minnesota, was very favorable. During her one-year stay, Yadira spoke frequently and convincingly to a wide variety of groups. An informal poll of the city showed the effectiveness of her witness: two-thirds of the respondents from all parts of the city approved of sanctuary, and the city council passed a sanctuary city resolution. The Duluth-

Superior Meeting now feels drawn to service to the larger refugee community. The meeting is working with the Duluth Interfaith Sanctuary Committee and people from the Twin Cities to hold a series of joint U.S.-Canadian conferences on the overground railroad. The purposes are to explore ways of facilitating the filing of Canadian Refugee Status, of establishing a trust relationship with the Canadian consulate, and of developing an orientation program for refugees.

Twin Cities (Minn.) Meeting has provided support for an unscreened refugee for about three years. Manuel was very difficult to work with, but Friends persevered despite an experience that proved frustrating to everyone. Formal screening might have averted many of the problems. Manuel's case is unique for another reason: he married a U.S. woman and moved out of the city. Friends continued to help finance the legal and travel costs associated with the endless red tape of establishing legal status. In August, Manuel met with U.S.

officials in Tijuana and then entered this country as a legal resident. The meeting is now reviewing its options for the future. Two possible directions are continued support for the Twin Cities Sanctuary Coalition, and work with the Minnesota Overground Railroad Committee.

Madison (Wis.) Meeting has been active in the sanctuary witness from the earliest days. Although not currently listed as a declared sanctuary, they have cared for refugees in the recent past. Their distinctive contribution, however, has been sustained involvement with workers and programs in the Rio Grande Valley. They are currently searching for alternate ways to respond to the needs of refugees in the border area where the need is greatest. They continue to support the local border committee, Casa Juan Diego in Houston, and St. Francis House. While in Madison, we united with Friends in welcoming a Salvadorian refugee into sanctuary at St. Francis House. He is the 15th refugee to enter the protective covenant in Madison.

The sanctuary experience is always

unprecedented. Fortunate indeed is the meeting that, with strong ecumenical support, has supported a sanctuary family, examined the experience, and has formulated humane guidelines for the arrival of a second family. The sanctuary family at Urbana-Champaign (Ill.) Meeting stayed about a year. Friends soon developed two major concerns: how to handle the feelings of dependency common to refugees and how to keep the refugees' message compelling in an area of relatively small population. They feel that sanctuary should be for a relatively short duration (from six months to a year), and should be evaluated after perhaps four months. Friends have recently broadened their commitment by joining with CUECOS (the local ecumenical group) in a delegation to Oakdale. They will examine the Oakdale detention center and research ways in which interior sanctuaries can aid detainees.

State College (Pa.) Meeting became interested in sanctuary after listening to

(continued on next page)

Suggested Queries on Friends and Hispanics

by Domingo Ricart

1. Do we believe that Quakerism has something specific to offer that can speak to the condition of persons in Latin America and other Hispanics in the United States and Europe?

2. Are we willing to explore with Hispanics their social, political, ethical, religious, and cultural concerns individually or in small groups, free of prejudices and stereotypes, without any intent to convert?

3. Are we willing to explore together what can be done to promote better understanding, and eventually cooperation, among individuals and people of different countries, faiths, brands of Christianity, and even among the diversity of Friends?

4. Since Friends have always believed in small-scale experiments in mutual understanding, would it be advisable to establish a "Quaker International Center" in Latin American, as Friends have frequently done in, or close to, places where feelings run high and friction is likely? This center would be one in which people of different habits, opin-

ions, and backgrounds could meet in a Friendly atmosphere (like the one most recently established in Brussels, sponsored by the Quaker Council for European Affairs).

5. Are there a significant number of Hispanics in your city or town? If so, has your meeting or have you personally established contact with them? Have you ever considered participating in any of their social or religious activities (fiestas)?

6. Would it be appropriate for Friends to promote, in cooperation with Hispanics in local communities, informal round table workshops and training sessions on methods of nonviolence and peaceful resolution of conflict? Have you tried to discover and seek cooperation with local Hispanic professionals, teachers, professors, and leaders?

7. How can we as Friends help such worthy and promising projects in our region such as Centro de Paz, Corona de Paz, refugee support committees, and others? □

A long-standing concern of Domingo Ricart's has been Quaker outreach to the Hispanic community. A member of Boulder (Colo.) Meeting, he proposed these queries to the meeting and to Inter-mountain Yearly Meeting, which minuted his concern.



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*Baton Rouge (La.)
Meetinghouse*

a visiting Guatemalan professor recount his story of military attacks against his Mayan culture, and the flight of his relatives to Mexico. The meeting committed itself to supporting the large family and eventually bringing them to sanctuary. However, after two years in Mexico, the family decided to apply for political asylum in Canada, where they are now resettled. At present, the meeting is planning to host refugees under the Provisional Legal Refuge program.

Our final visit was to Stony Run (Md.) Meeting, which has supported a sanctuary refugee for more than a year now. They share the responsibilities of sanctuary with a Methodist church. Currently, they are addressing problems of the refugee's adjustment to Baltimore. Fortunately, the local Latin community has been generally supportive.

Our journey of faith was extensive, but it touched on only about five percent of all declared sanctuaries. The sampling was small but showed an astonishing variety of Micah responses. Each sanctuary we visited confronted the holocaust in Central America, and each has sought to do justice as it is led by local conditions. We have observed sanctuary that is humanitarian (personal involvement with refugees) with political and religious overtones (seeking to remove the causes of continued violence).

We have drawn the following conclusions from our experience: Friends willingly accept the responsibilities of continued commitment to public sanctuary. It is a positive affirmation that local leadership can and will develop specific initiatives that complement and strengthen the movement as a whole.

Refugees are strangers in a hostile land whose flight from violence is com-

pounded by strange customs and governmental enmity. Some meetings have responded by moving toward direct human services for many Central Americans by becoming involved in casas or the overground railroad. Others focus on individuals who are out of detention centers on bond or have not been a part of the screening process.

Friends have also reacted to increasingly harsh refugee treatment with a more political witness. Some are drawn to direct involvement at the Oakdale detention center, others to live their witness by extended stays in Central America, and still others to increased involvement with workers at the border. In a broader context, Friends have worked to establish sanctuary cities.

Friends have learned from the sanctuary experience and are exploring new ways of keeping the refugees' message compelling. Innovative concepts such as sharing refugees between sites and establishing clusters of neighboring sanctuaries are examples. Friends have also found regional meetings to be important forums for dialogue and networking.

In June, we sojourned briefly at Pendle Hill. While browsing in the extensive library, we came across a book by the 18th-century Friend Samuel Bownas. He is remembered today as one of the major Quaker ministers of the period. His initial experience of traveling in the ministry had been a dismal failure. Referring to that experience, he wrote: "Thou runnest, and God has not sent thee. Thou speakest but God does not speak by thee. Therefore you shalt not profit the people."

Only those we touched so briefly in our travels can speak to the profit of our visit. □

Reports

FAHE Sponsors Human Betterment Research

Involvement and fellowship were feelings expressed by participants in the annual conference of the Friends Association for Higher Education (FAHE), held at Malone College, Canton, Ohio, June 20-24. A somewhat smaller attendance (65) than in previous gatherings permitted a greater proportion of participants to be involved in leadership roles, in discussion, and in planning.

Kenneth Boulding gave the inspiring keynote address, challenging attenders to reflect on their participation in various academic and religious subcultures, and then to apply their insights to their teaching and other educational responsibilities.

We were fortunate that Kenneth Boulding stayed until Sunday and was available for participation in group and individual discussions. He proposed a "Friends Institute for Human Betterment." An informal association of Quaker scholars carrying out research and writing "for human betterment" is being created under the aegis of the FAHE.

Organizational strengthening characterized the past year, under the new leadership

of Harold and Ann Cope. Program expansion and implementation are the promise for 1986-87.

Planning continues for five or more directors of peace studies in Quaker colleges to meet, in connection with the next Council on Peace, Research, Education, and Development conference in Iowa City, Iowa, November 6-9. Collaboration among the various programs will strengthen all programs and funding approaches.

Additional consultations to George Fox and Malone colleges were offered and are being funded by the peace studies task force.

Several opportunities for Quaker intervisitation will be facilitated in the coming academic year. Edwin Bronner, Quaker historian and director of the Quaker Collection at Haverford College, will visit Quaker collections in seven Friends colleges. Other retired scholars with special expertise are being offered to member institutions for brief visits at minimum cost.

Reverend L. William Yolton, executive director of the National Interreligious Service Board for Conscientious Objectors (NISBCO), shared current information on the status of the draft and all of its implications, especially for college students.

Major efforts for 1986-87 include a special campaign to increase active membership on Quaker campuses and in public institutions; strengthening the development committee to augment staff efforts to increase fiscal revenues to carry out new program initiatives; and increased and improved commu-

nication and information services to be developed through the use of modern computer technology.

Next year's conference will be held at Whittier College, June 26-30.

Ron Rembert

YouthQuake '86: Young Friends Get Together

Almost 400 young Friends gathered in Oaxtepec, Mexico, June 19-24 for the first truly international YouthQuake. Coming the farthest were two young Friends from India. Other nations represented included Peru, Bolivia, Canada, Mexico, and Honduras. The majority of attenders were from the United States and represented yearly meetings affiliated with Evangelical Friends Alliance, Friends General Conference, and Friends United Meeting.

The young Friends were stimulated and challenged in talks by Elizabeth Newby and Anthony Campolo. Elizabeth, the morning devotional speaker, related many of her experiences of growing up as the daughter of migrant workers and feeling caught between two cultures. Her words were especially poignant to many young Friends from the United States who felt out of place because of their inability to speak Spanish.

Anthony Campolo, the evening speaker, challenged Friends at many points—



Photo courtesy of Western Yearly Meeting of Friends

especially to stand for Christ and his Spirit working in the world. He admonished the young Friends to be truly "Quaker" in a world that needs a "Friendly" message.

The young Friends also had the opportunity to attend a number of workshops taught by youth leaders from across the world. Topics ranged from self-esteem to missions and to how the media influences our lives.

YouthQuake '86 was a time for young Friends from around the world to meet together, to find themselves challenged to make a difference in a needy world, and to realize that, in the words of the theme song, "We are F(f)riends forever and our work on earth has just begun."

*YouthQuake '86
Planning Committee*

QUIP Holds International Meeting

A group of Friends involved in writing, publishing, and selling Quaker books and pamphlets met at Jordans, England, August 12-15 to discuss common interests and problems. Known as Quakers Uniting in Publications (QUIP), the group serves Friends around the world.

The group developed out of an informal gathering of Quaker publishers and distributors at Pendle Hill in 1983. These Friends felt the need to come together to get to know one another, to facilitate the distribution of one another's materials, and thus to improve Quaker outreach through the written word. At Richmond, Indiana, in 1984, they received their name.

The Jordans gathering was in a sense a regional meeting. It reflected the original inspiration of QUIP, for representatives of Pendle Hill, Friends United Press, Quaker Home Service and the other Friends House departments, and Friends General Conference were there, but perhaps more importantly, it included many Friends whose publishing enterprises, though not on that scale, are in their way just as significant. About 30 Friends came from Ireland, Australia, Norway, the Netherlands, the Federal Republic of Germany, Luxembourg, and France.

The scope of Friends publishing enterprise was clear from the start, and so was its variety. There are the big organizations like Quaker Home Service in London, Friends United Press in Richmond, Indiana, and the Barclay Press in Newberg, Oregon. These institutions cater to the heavy end of the market, notably through books. They are publishers who usually have a bookstore or distribution network backing them up. This provides linkage to the wider religious book market, and membership in specialist trade associations provides additional outlets, contacts, and opportunities.

An interesting perspective on these bodies was provided by the experience of Friends in continental Europe, who are far fewer in number than in Britain or the United States but who also have a need for published material. The Norwegian Quaker Press, over a century old, has a short but excellent hard-back list and is looking for ways of increasing its number of titles, particularly shorter books and pamphlets which do not tie up capital. It is interested in translations, but wants to build up a native Scandinavian tradition of Quaker writing.

In the Netherlands, the emphasis is on magazines and pamphlets in Dutch, and there is a lively literary life among Friends. Yet where the Quaker community is small in any language group there are problems that need to be solved together: to provide suitable translations without imposing English as a cultural norm; to publish magazines and pamphlets of current interest and importance rather than books that sell slowly; and to encourage more Friends to take part in the exploration and development of Quakerism in their own cultural environment.

The purpose of the organization is to help Quaker publications to flourish. A complete catalogue of Quaker books and publications from all traditions will be brought out and kept up to date; additions will be noted in the *Quaker Information Network*; possibilities for joint promotions and publication will be canvassed; information will be shared about ways of increasing sales; and what the demands are among Friends will be investigated. The question of possible affiliation to Friends World Committee for Consultation is under consideration. QUIP is a new baby that looks very healthy indeed.

John Punshon (from the Friend)



John Punshon shares a light moment at the QUIP gathering.



Friends Ponder Sioux Perspectives

On August 24 the Tenth Upper Missouri Basin Gathering of Friends convened in Alcester, South Dakota, to focus on "Sharing Through Sioux (Lakota) Understanding and Literature." We learned a Lakota perspective of using space in sleeping rooms and in houses, of the balance of nature, of ecological values, of the reciprocity of human relationships, and of the veneration of old people.

We learned of factors most unbalancing to native American family relationships, such as the Indian Boarding School experience, which left more than a generation without parental role models, thereby inducing additional family stress amidst substance abuses.

To hear the native Americans speak through their literature (some in poetry written behind bars) was a poignant way to sharpen Friends' understanding.

The theme was ably spoken to by Martin Brokenleg and Norma Wilson, both faculty at South Dakota universities. Our meeting was graced with a perspective that makes all things new—a deeply spiritual experience for the attenders.

Bob Mabbs

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

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Thomas A. Wood
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World of Friends

The centenary of the Friends mission to Japan will be celebrated at the Mita (Tokyo, Japan) Meetinghouse November 7-9. Commemorating the beginning of the Friends mission by Philadelphia Quakers in 1886, the festival will include a meeting for worship and a Nitobe memorial lecture on Sunday, November 9, and an exhibit of publications and photographs depicting a hundred years of Quaker history in Japan.

The new publisher of *Friendly Woman* is the New Garden Meeting Women's Collective in Greensboro, N.C. The 17 women who form the collective will be supported by New Garden and Friendship meetings, Guilford College, and Friends Homes, a retirement community. Friendly women interested in the publication may write *Friendly Woman*, New Garden Friends Meeting, 810 New Garden Rd., Guilford College, Greensboro, NC 27410.

Good news for researchers! Haverford and Swarthmore colleges recently received a \$20,000 grant from the Pitcairn-Crabbe Foundation to organize and publish information on their historical records of Philadelphia Yearly Meeting. The combined materials of the Quaker Collection at Haverford and the Friends Historical Library at Swarthmore represent the largest collection of Quaker documents in the world. Last year alone, the collections were used by 900 researchers. The records date from William Penn's time, beginning in 1676, to the present, but they have not been easily accessible. The grant will be used to coordinate information from the two collections and to publish a guide, which will eliminate the need to visit both collections just to find out what is available.

"Quakers Associated in Social Action Research" (QUASAR) has been proposed as the name for a new network of Friends engaged in various kinds of research, especially that which may lead to putting Friends' faith into action. An idea that Kenneth Boulding suggested at last summer's Friends Association for Higher Education annual meeting (see page 17) is that members of QUASAR will research various areas of peace studies that have not been adequately studied. Some of Kenneth Boulding's suggestions are an investigation of the history of peace (historical studies of the wars that did not take place); a study of shifts in national character from the aggressive to the peaceable; studies of the military and the peace movement subcultures; an examination of the growth and impact of the peace churches; and a study of

peace in world religions. An organizational meeting has been scheduled for April 18, 1987, in Washington, D.C. Friends interested in this project may write to Irwin Abrams, 913 Xenia Ave., Yellow Springs, OH 45387.

Antioch College awarded Barrett Hollister an honorary degree in 1986 when he attended his 50th class reunion. Barry Hollister also taught at Antioch for more than 35 years. Long active in Quaker service, Barry was clerk of the Friends World Committee for Consultation, clerk of Friends General Conference, and for nine years he and his wife, Kay Hollister, were directors of the Quaker United Nations program in New York City.

A small collection of Quaker books dating from 1722 to 1900 is looking for a new home in Quaker schools, libraries, or in other Quaker collections. The 93 volumes do not have to remain intact as a collection. For more information about what is available, please write Lehigh Valley Friends Meeting, P.O. Box 5065, Bethlehem, PA 18015.

War toy sales are down! Huge nationwide protests—with picketing stores, magazine and newspaper articles, and religious, parenting, health, and peace newsletters on the subject—had a significant impact on the sales of war toys. From May to November 1985, war toys made up six or seven of the top ten toys. Since the campaign last November and December, sales have fallen significantly, and in March 1986 only four war toys were in the top ten.

Concurrently, the efforts of the National Coalition on Television Violence (NCTV) to influence television networks to reduce the amount of violence in their programming may be bearing some small fruit. During last year's season, only one program high in physical violence made the top 20. However, the total number of violent hours on television remained at a record level in 1985—dramatically higher than in 1980.

New staff at the Quaker United Nations Office in New York will be Stephen Collett as Quaker representative, Berit Collett as Quaker House director, Lindsey Cook and Colin McMechan as this year's interns, and Diana Quick as office manager. Barbara Adams will continue as associate representative. The present Quaker representative, Roger Naumann, and the present Quaker House director, Anuk Naumann, will complete their term at the end of 1986 and will return to England.

Forum

Lost Quakers

Publication of my article "What Happened to the Russian Quakers?" in the January 1/15 issue of *FRIENDS JOURNAL* and in the April issue of the *Friend* produced several new leads in the search for Soviet Friends. Actually, I think I may have found the group that we've been running into. But since this has not been established definitely, it's prudent to withhold that information at present. Right now I'm making informal contact with them here and in the Soviet Union.

One lead, though, concerns a Russian couple named Gregory and Anna Prokochenko, who emigrated from the USSR in 1974. They were supposed to be on their way to Israel with a group of Soviet Jews. When they stopped off in Rome, however, they said they weren't Jews, they were Quakers and they wanted to go to Philadelphia. They ended up in Brooklyn and were last heard of at 881 Washington Ave.

I've been in contact with Brooklyn Friends, but unfortunately they haven't been able to help me. I'm requesting anyone with knowledge of their whereabouts to contact me.

Gary Sandman
717 Irving Ave., Apt. 205
Woodstock, IL 60098

Thank You

The thoughtfulness, insight, and inspiration of Lloyd B. Swift's "On the Meaning of Membership in the Society of Friends" (*FJ* 7/1-15) was much appreciated.

S. Clair Kirsch
Philadelphia, Pa.

Sex, Truth, and God

Kate Buckley's article "Sex and Truth: A New Old Revelation" (*FJ* 8/1-15) was thoughtful and well written. Society would certainly be happier if everyone held to the ideal of truthfulness in relationships which she describes. "Illicit" sexual expression has undoubtedly received more than its fair share of moral censure in Western society, to the damage of many lives and the neglect of far deeper evils.

But the article disturbs me as one more example of modern Quaker ease in substituting rationalization for revelation. Although it concludes with a routine generalization about "seeking the Spirit," the discussion is conducted entirely from

the human perspective. The question we should be facing in all moral issues is, what does God want? This has been the primary, urgent consideration for Friends throughout most of their history, and for sincere people of faith in all times.

Early Friends did not develop their distinctive testimonies and willingly suffer for them just because they perceived truthfulness and logic in them (although they did see that and could argue brilliantly for them on those grounds). No, they upheld their testimonies because they felt they had encountered the will of their Lord and must obey, even though the first steps were often very painful. They bore witness to Christ's righteousness and rule in their lives. Why do we implicitly deny that the testimony on sexual expression which Friends shared with other Christians came from the same living experience that we grant for, say, the Peace Testimony or the right of everyone to participate in ministry? Supposing their experience was genuine, do we believe God's message to us has changed in 300 years? Maybe our ears are not fully unstopped? Upholding a traditional position "because I said so" is wrong—unless the "I" is God!

Ann Myles
Chicago, Ill.

Since Kate Buckley's article is in part a response to my February 1 article, "Our 300-Year-Old Testimony on Sexual Expression," I thought it appropriate to respond in hopes that we can sustain a dialogue on this and other important issues of personal morality that face us as Friends.

The teaching that she wishes to lay before Friends, as I understand it, is that we should be guided by the Light or Spirit in seeking "truthful" relationships that are honest, respectful, and committed. If we focus on these qualities, sex will occur or not occur according to the truthfulness of the relationship, not according to traditional rules that forbid it outside of marriage. I can't quibble with her argument, but I can disagree with her starting point.

I came to sexual maturity when the sexual revolution hit the colleges in the late '60s. The teaching that Kate Buckley articulates was exactly the teaching that we embraced to free our selves from the tyranny of Puritan Christian culture. When I felt sexually attracted to a young woman, a not infrequent occurrence, I would consult my Light to see if I were being honest, respectful, and committed. Much to my delight my Light almost always answered yes, especially if I asked these questions when the hormones were already pumping.

Kate describes the Light as if it were some psychological principle of wholeness unique to each individual. She urges us to "speak to the other's light." Traditionally Quakers have understood



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the Light as dwelling in the individual but emanating from an external source—God.

Ultimately, I am concerned that Kate's position reflects a psychological theology that cuts us off from our religious heritage and encourages us to see the goal of our lives as achieving personal autonomy free from the obligations due our neighbor and our God. As a parent and teacher, it is the quasi-religious philosophy of individual autonomy mediated by priestly therapists that I see preparing our children to be manipulated by our economy's desire to promote greed, power, and sexual lust for profit.

Herb Lape
Locust Valley, N.Y.

Often I sense that there are only two cultures in the world, female and male, both based on erroneous assumptions that our complementary expressions of gender represent our real needs, when in reality those needs are really much the same—affection, nurture, and sharing at a human level rather than the animal level perpetuated by tradition.

Kate Buckley's clear perception of the centrality of truth in relationships, sexual or not, admirably recaptures the spirit of the teaching of Jesus of Nazareth, against the clamor of voices which have always sought to create us in their own images.

Frank Shutts
Hermosillo, Sonora, Mexico

Kate Buckley's article was helpful in focusing on what is most important in a sexual relationship, that it be truthful, involving mutual respect. This excludes, per se, the usual traditional assumption that the crucial factor is whether a woman's sexual activity is under male control.

Friend Buckley mentions also that a truthful sexual relationship will involve commitment. I am not sure that this follows, at least not in the usual sense of commitment. She describes it as "trying to maintain that awareness of the Light even in the face of disappointment, separation, and hardship." Does she mean that the relationship must be permanent and exclusive? Her description would seem to exclude a sexual relationship such as that between surrogate and client, which is a healing one in part just because it involves no promises of permanent obligation. Yet such a sexual involvement can be truthful, caring, and life-transforming. According to a surrogate with whom I am acquainted, it can also be compatible with a permanent sexual relationship of her own.

Gracia Fay Ellwood
Pasadena, Calif.

Sharing Experience

Meetings with any experience in handling membership requests and membership clearness committees for people with mental illness are asked to communicate with the Ministry and Oversight Committee of Eugene Monthly Meeting, 2274 Onyx St., Eugene, OR 97403. If you have had members who suffer from mental illness, how has this affected your meeting for worship? committee activities? care and counseling resources of your oversight committee? Has the special attention required by members with mental illness ever been a divisive element in your Friends community? We are facing this situation for the second time in our meeting and feel the need to reach out to the larger community of Friends for guidance as we undertake this clearness process.

Helen Park
clerk, Ministry and Oversight
Eugene Monthly Meeting
Eugene, Oreg.

Caring for Caregivers

In the article "Many Roads, One Journey" (FJ 8/1-15), which reviews this year's FGC gathering, there is a mention of the talk by Muriel Bishop, "Who Cares for the Caregivers?" Although I did not hear the talk, I believe that it is high time that this important subject is aired among Friends. In their zeal to serve publicly and privately and to inspire others to do so, Quakers tend to minimize or ignore the physical and emotional toll that such service often exacts.

Groups of early Friends lived in close proximity, and drew strength for their witness and sufferings from their faith and from each other. Today we tend to live so far apart and be so busy with our own affairs that we forget one another from First Day to First Day or between committee meetings. Important as regular committee meetings are to keeping the meeting functioning, we also need to be aware of the personal struggles of individuals in our midst, especially of those who, because of widowhood, divorce, and/or the dispersal of grown children, no longer have the nurture of a complete nuclear family. Among those that come to mind in my meeting are the young single parents, mostly mothers, who must combine parenting with earning a living; those of middle years and beyond who are in a similar position but have the reverse parenting of an elderly parent; those in the "helping" professions such as medical or social work—all situations in which the giving is fairly constant and one-sided. Although sometimes the caregiving role is sought, it is often thrust upon one to an inordinate degree and cannot be shirked.

Caring, expressed by peers in simple, overt, and, hopefully, reciprocal acts going beyond the perfunctory handshake after meeting, is what caregivers need in order to find meaning and joy in their task and a feeling of belonging to a community. For most caregivers, waiting to get their reward in heaven is too long to wait!

*Violet K. Devlin
Levittown, Pa.*

Muriel Bishop's address, "Who Cares for the Caregivers?" is available on tape for \$5 plus \$2 postage and handling from Friends General Conference, 1520-B Race St., Philadelphia, PA 19102; (215) 241-7276.

Much in Common

I am a Catholic who enjoys living in a Quaker retirement community. I am constantly amazed at how far apart the Catholics and Quakers are when they have so much in common.

The philosophy of Henry V. Cobb, in his article "By Light! Light!" (FJ 8/1-15) on the first chapter of Genesis is substantially the same as that expressed by St. Ambrose and St. Augustine. Modern theories of evolution have never worried the Catholic church. Why doesn't he mention this? Why don't Catholic leaders mention it once in a while? My experience is that many people who were born Protestant believe that science has proven the Bible wrong, and for this reason they rarely read the Bible and have given up a belief in the divinity of Christ.

*Josephine S. Kruger
Sandy Spring, Md.*

Missed Chance for Unity

Within the current changing atmosphere of social attitudes toward homosexuality it is right and appropriate that the support of homosexual members of the meeting be a point of serious consideration.

In the discussions in business meetings referred to by Nancy Gideon Clark (Forum, FJ 9/1-15) a statement was put forward by the Ministry and Worship Committee which affirmed the meeting's commitment to all people who wished to worship as Friends and to encourage them as active participants in the business of the meeting. But this was rejected as insufficient, and therefore unacceptable, by the supporters of the same-sex ceremony of commitment. I heard no concern about the statement from members who did not see the way open to acceptance of the same-sex ceremony of commitment. A chance for unity and at least partial movement was missed. I think that John Woolman's statement

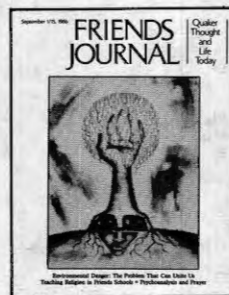
when, at yearly meeting, people did not go as far as he wished is appropriate for consideration: "... this query being admitted will be one step further than they have hitherto gone, and I did not see it my duty to press for an alteration, but felt easy to leave it all to him who alone is able to turn the hearts of the mighty and make way for the spreading of truth on the earth, by means agreeable to his infinite wisdom."

Has our commitment to social change led us on occasion to the hubris of accepting responsibility for the success of God's work and from this to display an impatience with others inconsistent with the true love that comes from holding all people in the Light?

*David J. Peerless
Sandy, Utah*

Get the Picture?

I have long been irritated by your printing of pictures without a title or other indication of their connection with the subjects discussed on the same page. Your September 1/15 issue illustrates this problem. The picture on page 11 shows a cute bare-bottomed child and a pile of trash. How on earth does this have any



Peter Fingesten's Ecological Fantasy #2, Voice of the Earth, on cover of September 1/15 FRIENDS JOURNAL

relationship with the very good article on the page? But this problem pales in view of the picture on the cover. All this tells me is that you think the Society of Friends is composed of lunatics who have lost all connection with reality. If this is modern art I want no part of it. You could at least have printed a title to tell what it means to some more appreciative reader. I will not cancel my subscription to the magazine because it contains many valuable articles, but your policy regarding pictures just makes me mad.

*Arthur J. Vail
Fallbrook, Calif.*

Titles (when they exist) and credits for front-cover artwork are included in the Table of Contents.—Ed.

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Films



Chicom International Films

I attended a special screening of the Haskell Wexler film *Latino*. This dramatic, feature-length film is based on the realities of the U.S.-backed war against Nicaragua. I found this film deeply disturbing and thought-provoking, despite the fact that I had previously considered myself among the "convinced" about the evil of the U.S. involvement in Central America.

Cinematographer Haskell Wexler is well known as a brilliant, forceful witness to the power of film as social commentary. His credits include directing *Medium Cool* (1969), a film important for its portrayal of changing consciousness of race relations in U.S. society; *Interviews with My Lai Witnesses* (1970), which received an Oscar for best documentary; *Paul Jacobs and the Nuclear Gang* (1970); and *Target Nicaragua: Inside a Secret War* (1983), the film experience which compelled Wexler to use his talents to bring the horrible reality of U.S. involvement in Central America to the attention of the U.S. public. As Wexler explained in a recent interview, "I think the ability of the American people to make a dispassionate judgment about Nicaragua is becoming more difficult. I'm hoping that *Latino* won't be just a statement about Nicaragua and Central America, but a film against violence, against war. You might call *Latino* pacifist . . ."

Latino opens in modern-day Los Angeles, focusing on two Hispanic-American professional soldiers as they slowly become drawn deeper into the secret war in Central America. Early in the film, a third and then a fourth major character are introduced. The U.S. war against Nicaragua is seen through the eyes of a young Sandinista boy who is kidnapped by the contras, and through the eyes of a beautiful, expatriate Nicaraguan botanist who decides to return to her homeland to join the revolution. At the same time

An avid and knowledgeable filmgoer, Dennis Hartzell is clerk of the Peace Committee of Friends Meeting of Washington, D.C. His review is reprinted from the January 1986 issue of his meeting's newsletter.

she falls in love with one of the Hispanic-American soldiers aiding the contras.

The film portrays the contra border raids into Nicaragua and shows the struggles of the Nicaraguan peasants to build their lives in post-revolution Nicaragua. The film skillfully depicts the awakening conscience of Hispanic-Americans coopted by the U.S. military system, and by a false sense of anti-Communist patriotism, into killing their cultural and ethnic brethren. At the most simple level, the film shows the love developing between two people caught in the escalating military involvement of U.S. forces. There are some scenes in this film that are too graphic in their portrayal of the terrorism and suffering which seem commonplace in Central America. I would not recommend this film for younger Friends and those unused to cinematic violence. In a scene near the end of the film, the contras rape and then viciously murder a young girl who has hidden in a church to protect a beloved Christian icon. I found this scene very upsetting in its realistic cinematic depiction of gratuitous violence.

Although the characters and situations portrayed in *Latino* are fictional, there is no doubt in my mind that they are grounded in fact that can be documented. Unfortunately, the important message that *Latino* carries will probably not be heard by most Americans. All the major motion picture distributors in the United States have refused to distribute this film, calling it "too controversial." At a time when I am unable to peruse a page of movie ads or pass a movie theater without seeing promotions for films such as *Rambo*, this attitude strikes me as hypocritical and censorious. If Friends and others with a concern for our brothers and sisters in Central America would contact their local theaters or write to local distributors (the addresses can be obtained from theater managers), some pressure might be placed to get this film released in wider distribution. The message of *Latino* is too important to ignore.

Dennis Hartzell

Resources

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

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

• **Tactics and Strategies of the Peace Movement: Where Do We Go From Here?** contains the responses of 36 peace organizers to ten crucial questions about the movement's future direction. It is available for \$3 from the A. J. Muste Memorial Institute, 339 Lafayette St., New York, NY 10012. (\$1 for 10 or more.)

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

Calendar

NOVEMBER

10—Friends Historical Association annual meeting, Fourth and Arch Streets, Philadelphia, beginning with dinner at 6 p.m. The speaker is Jean R. Soderlund; the topic is "Quakers and the Death of Slavery in 18th-Century Pennsylvania." For information and dinner reservations, write E. Morris Potter, Box 62, 475 Bancroft Rd., Moylan, PA 19065.

15—"The Nonviolent Strategist," a conference organized by the Nevada Desert Experience, will focus on strategic principles of successful non-violent actions. The keynote address will be given by George Lakey, a member of Central Philadelphia (Pa.) Meeting. The conference will be held in Los Angeles, Calif., at Mount St. Mary's College, from 9 a.m. to 3 p.m. Registration is \$20. For more information, write Nevada Desert Experience, P.O. Box 4487, Las Vegas, NV 89127, or call (702) 646-4814.

17—Friends Coordinating Committee on Peace annual meeting at William Penn House in Washington, D.C., from 9 a.m. to 4 p.m. Send advance materials for exhibits on the peace work of your Quaker agency or yearly meeting to Bob Cory, William Penn House, 515 E. Capitol, Washington, DC 20003. For overnight accommodations, write William Penn House or call (202) 543-5560.

Friends are encouraged to send their announcements of Quaker or related activities to the JOURNAL for inclusion in the Calendar. There is no charge for this listing, but please submit items at least five weeks in advance.

Classified

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Minimum charge \$8. \$40 per word. Classified/display ads are also available—\$25 for 1", \$45 for 2". Please send payment with order. (A FRIENDS JOURNAL box number counts as three words.) Add 10% if boxed. 10% discount for three consecutive insertions, 25% for six.

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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 Mariners 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.

Casa Heberto Sein Friends Center. Reasonable dormitory accommodations. Reservations. Asociacion Sonorense de los Amigos, Felipe Salido 32, Hermosillo, Sonora, Mexico. Friends meeting, Sundays 11 a.m. Phone: 7-01-42.

Baltimore, Maryland. Shirley Guest House. Surround yourself with the elegance of a bygone era. Located in Baltimore's historic Mt. Vernon neighborhood. A short walk to Inner Harbor, the financial district, and the city's cultural corridor. For brochure: 205 West Madison St., Baltimore, MD 21201. (301) 728-6550.

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

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

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

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

Wimbledon. Rent comfortable two-bedroom apartment. Easy subway central London. \$80/week winter; \$100 summer; \$150 tennis time. Write Dana, 666 Sturges Highway, Westport, CT 06880.

Washington, D.C. Kalamora Guest House. Relish the charm of our European-style Bed and Breakfast. Victorian townhouse offering downtown convenience and old-fashioned hospitality. Unique and inexpensive. For brochure: 1854 Mintwood Pl. NW, 20009. (202) 667-6369.

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

For Christmas: law (including international law) primer. Betty Stone's *In Praise of Law*. "Delightful!" 348 pp. index. \$7.95 ppd. Waterway, R2, Supply, NC 28462.

Faith and Practice of the Friends of Truth (A Christian Community). \$1 from Friends of Truth, 1509 Bruce Rd., Oreland, PA 19075.

Choose Love by Teddy Milne. One Quaker's vision of how to ensure global survival and a brighter future. 203 pp. \$10.95 plus \$1.25 handling. Pittenbrauch Press, P.O. Box 553, Northampton, MA 01060.

Do You Read A Friendly Letter Every Month?

If not, maybe you should. Few Quaker publications have caused as much talk and controversy per page as *A Friendly Letter* since it first appeared in 1981. That's because it has brought a growing number of readers a unique series of searching, crisply written reports on today's key Quaker issues and events, in a convenient newsletter format. Many of these reports have been the first and some the only coverage of these important topics. A year's subscription (12 issues) is \$13.95; sample copies free from *A Friendly Letter*, P.O. Box 1361, Dept. FJ1, Falls Church, VA 22041.

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.

New Language Bible at the frontier of Bible translation for children. Inclusive language, accuracy, readability. *Word of Mouth* quarterly newsletter includes translations and related articles. Yearly subscription \$15. RES, 1824 Catherine, Bismarck, ND 58501.

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

Communities

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.

Woodbrooke—England. An adult residential Quaker Study Center with a lively international community set in the heart of England. A place for learning and spiritual refreshment. Your study program can be based on over 60 courses in a complex of colleges and on our excellent Quaker library. Inclusive cost £1,020 a term. Contact June Ellis, Woodbrooke, 1046 Bristol Rd., Birmingham B29 6LJ, U.K. (0114421) 472-5171.

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.

Conferences

"Employers & Employees: Responding to Conscience," a conference for Quaker employers sponsored by the Friends Committee on War Tax Concerns, will be held at Pendle Hill, December 2-4, 1986. Participants will examine the dilemma of a Quaker employer who is caught between the role of a tax collector and an employee's concern for the military use of income taxes. Keynote speaker will be Kara Cole of Friends United Meeting; resource people will include tax lawyers. Attendance is limited. For more information, write: FCWTC, P.O. Box 6441, Washington, DC 20009.

For Sale

Raise funds and awareness—over 300 progressive buttons, bumper stickers, labels. Immediate delivery. Also posters, T-shirts, postcards, balloons, Nicaraguan coffee. Wholesale prices. We can also custom print your message at wholesale. Union made. Specify in-stock or custom printing catalog. Donnelly/Colt, Box 188-FJ, Hampton, CT 06247; (203) 455-9621.

Acreage for sale in a Friends community at Monteverde, Costa Rica. Includes modern 3 bedroom house, 30 fruit trees, 1 acre bananas, 5 acres woodland, 5 acres pasture; 4,500 ft. elevation, with beautiful view of the Gulf of Nicoya. Contact Eston Rockwell, A.P.D.O. 10165, San José, Costa Rica, or Arnold S. Hoge, Rte. 1, Box 66, Earlham, IA 50072. Telephone: (515) 758-2490.

Limited edition of glowing reproduction of Edward Hicks's famous *Peaceable Kingdom*. Handsome 20-by-24-inch print for your home, school, public library, or meetinghouse. \$15 postpaid. Send check to: Planned Parenthood Auxiliary, Box 342, Newtown, PA 18940.

Guatemalan traditional patterns for craftspeople. Accurately graphed classic Mayan folklore textile designs for reproduction in weaving, needlepoint, cross-stitch and counted stitch embroidery, basketry, beadwork. . . Each series approximately 40 square feet: 1) Nahualá Village, 2) Baby Caps and Religious Cloths, 3) San Martín Sacatepéquez. Send \$7 each to: CHINCHAPERÍAS, 306 Mellifont, Santa Barbara, CA 93103.

Handsome new log home, comfortable, well built—magnificent views. 52-acre mountain cove 20 miles from Asheville, N.C. \$167,000. Call Miriam or Ellen Hearne, brokers. (704) 683-2764.

Traditional knitters love our quality 100-percent wool yarn from American flocks, including our own. Also wool batting, knitting accessories. New catalogue, \$1; or with yarn samples, \$2. Refundable. Yarn Shop on the Farm, RD 2, Box 291-F, Stevens, PA 17578.

All seasons comfort in passive solar house in desert highlands. Low-cost maintenance. Solar-heated water and greenhouse. High-quality materials and workmanship. Welcoming Quaker community with land trust asks get-acquainted stay. \$55,000, low interest. Pictures and description on request. Campuzano, Friends SW Center, McNeal, AZ 85617.

Housing Available

Snowbird rentals in Quaker community, southeastern Arizona. Two houses available: mobile home, \$125, "Quality Hill" house, \$200, both plus utilities and heat. Also trailer hookups. In wide mountain valley, area rich in birds, hiking trails, sunshine. Snowbird, Friends SW Center, McNeal, AZ 85617.

Rent furnished, 3 bedrooms, 1½ bath, living/dining room, kitchen for December, January, and March by month. No smoking or pets. Stuart, FL. (305) 692-9514.

Housing Wanted

Young professional couple seeking housing in exchange for nursing or babysitting. Prefer apartment or other separate living area, will consider less. Philadelphia area: Frankford, Northeast, or northeast suburbs. Phone: (215) 775-8523 anytime.

Instruction

Voice instruction: Healthy vocal technique for all singing styles; optional study in ear training, sight-singing, and theory. Sharon Sigal, (215) 387-4942.

Opportunities

Consider a Costa Rican study tour February 19–March 2, 1987. Write or telephone: Roy Joe and Ruth Stuckey, 1808 Ashby Rd., St. Louis, MO 63114. (314) 426-3810.

Personal

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

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

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

Positions Vacant

Mother's helper/foster grandmother to help Landsdowne, Pa., family of three, soon to be four. Need someone steadily for a few months, then one or two days thereafter. Requirements: loving energy. (215) 622-0022.

Executive Secretary, Fellowship of Reconciliation, a 72-year-old religious pacifist organization. Responsible for general leadership, business and personnel management, and program activities in Nyack, New York. Past experience with board/membership organization and multiple staff necessary. Salary negotiable, fringe benefits. Minorities and women encouraged to apply. Apply by: December 1, 1986. Send resumes to Scott Kennedy, FOR Personnel Committee, Box 2324, Santa Cruz, CA 95063.

Our rapid growth means we always need your skills in our self-help housing ministry. Basic needs provided for volunteers. Three month U.S./three-year international commitment. Contact Habitat for Humanity, Dept. V4, Habitat & Church, Americus, GA 31709. (912) 924-6935.



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.

Program Director for Friends for a Nonviolent World, a Twin Cities peace and justice organization, formerly AFSC area office. Start February 1. Application deadline December 1. Write FNVW, 2025 Nicollet #203, Minneapolis, MN 55404.

Haverford College is currently seeking candidates for tenure-track faculty positions, beginning in the 1987–88 academic year, in the following departments:

Economics A regular tenure-track appointment at the rank of assistant professor in development economics, with preferred interests in Soviet Union, Latin America, and/or Asia. It is desirable that the candidate have a secondary expertise in macroeconomics. Chairperson of the Department: Michael Weinstein.

English A regular tenure-track appointment at the rank of assistant professor in American literature from the 18th to the 19th century. Chairperson of the Department: Hortense Spillers.

Psychology A regular tenure-track appointment at the rank of assistant professor in the area of cognitive psychology, with research interests in areas such as cognitive development, cognitive science, or psycholinguistics. Apply by November 7, 1986. Chairperson of the Department: Douglas Davis.

Religion A regular tenure-track appointment at the rank of assistant professor in modern religious thought, with primary competence in critical theological and philosophical thought since the Enlightenment. Additional competencies in areas such as American religion (of North or South America) or interdisciplinary studies will be desirable. Such competencies might include ethics, religion and literary theory, religion and science, women's studies, or Christian-Jewish-Muslim dialogue. Apply by December 1, 1986. Chairperson of the Search Committee: Richard Bernstein.

Interested candidates should submit a letter, resume, and three letters of reference to the chairperson listed above, Haverford College, Haverford, PA 19041. Haverford is an Equal Opportunity/Affirmative Action employer.

Fellowship of Reconciliation, a 72-year-old religious pacifist organization, seeks applicants for: Program Coordinator to supervise Nyack, N.Y. program staff and field secretaries. The program focuses on racial and economic justice, peace and disarmament issues. Minorities and women encouraged to apply. Apply by January 1, 1987. Send resumes to Scott Kennedy, FOR Personnel Committee, Box 2324, Santa Cruz, CA 95063.

Schools

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.

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.

From manuscripts to finished books: Celo Press, publisher of Quaker books, also produces books for individuals. If you have a manuscript that you want edited, designed, typeset, printed, and/or bound in a professional and economic way, write to Celo Press, Attn: D. Donovan, 1901 Hannah Branch Rd., Burnsville, NC 28714.

Our professional, confidential service will expedite moving, unclutter attics, appraise and liquidate estates. References upon request. Our 17th year—greater Philadelphia area. Evenings, (215) 765-8288.

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.

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.

Friends Insurance Group—The Friends Insurance Group was founded in 1975 to provide a medium through which qualified Friends organizations can obtain individualized insurance coverage with the security and purchasing advantages of the Group. One hundred and one meetings, churches, schools, colleges, boarding homes, and other organizations from coast-to-coast are members. Write or call Richard P. Bansen, Secretary, Friends Insurance Group, 1515 Cherry St., Philadelphia, PA 19102, for information. Telephone (215) 241-7202.

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.

Nursing/babysitting. See advertisement under Housing Wanted.

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Vacation Opportunities

If you would like help arranging vacation home exchanges with British families, please contact ASAP, James Bradshaw (FJ), 15, Beryon Gardens, Culford, IP28 6EA, England. Phone: (from USA) 01144-284-84-315.

Wanted

FRIENDS JOURNAL is looking for someone to donate (or sell at low cost) a new or used personal computer. The computer will be used primarily for word processing and should be compatible with AT&T or IBM pc's (MS-DOS operating system, dual ds/dd disk drives, and at least 128K of RAM with room to expand). Donations are tax deductible. Please call Eve Homan at (215) 241-7281.

Meetings

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

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

CANADA

EDMONTON—Unprogrammed worship 11 a.m. YWCA, Soroptimist room, 10305 100 Ave. 423-9922.
OTTAWA—Worship and First-day school 10:30 a.m. 9½ Fourth Ave. (613) 232-9923.
TORONTO, ONTARIO—Worship and First-day school 11 a.m. 60 Lowther Ave. (North from cor. Bloor and Bedford).

COSTA RICA

MONTEVERDE—Phone 61-09-53.
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 Wolckenhauer 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.

JORDAN

AMMAN—Bi-weekly, Thurs. eve. Call 629677.

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) 837-6327.

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

Arkansas

LITTLE ROCK—Unprogrammed meeting, First-day school 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 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, 1600 Sacramento. P.O. Box 5065. Unprogrammed worship 10 a.m.
CHICO—10 a.m. singing, 10:30 a.m. meeting for worship, classes for children. 345-3429 or 342-1741.
CLAREMONT—Worship 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.
DAVIS—Meeting for worship, First 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 458-9800 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: 792-6223.
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. Knoles Way, at Pacific, (209) 477-6314. Jackson, first Sunday (209) 223-0843, Modesto, first Sunday (209) 524-8762.

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

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

YUCCA VALLEY—Worship 2 p.m. Church of Religious Science, 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 and First-day school, 10-11 a.m. Wheelchair accessible. 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.

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) 777-4628.
NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meeting House, Oswegatchie Rd., off the Niantic River Rd., Waterford, Conn. 536-7245 or 889-1924.
NEW MILFORD—Housatonic Meeting. Rte. 7 at Lanesville 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 Watertown). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

Delaware

CAMDEN—Worship 11 a.m., First-day school 10 a.m. 2 mi. S. of Dover. 122 Camden-Wyo Ave. (Rte. 10). 284-4745, 697-7725.
CENTRE—Meeting for worship 11 a.m. 1 mile east of Centreville on the Centre Meeting Rd. at Adams Dam Rd.
HOCKESSIN—First-day school 10 a.m., worship 11 a.m. 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.

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.

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.

MELBOURNE—10:30 a.m. FIT campus (Oct.—May). (305) 676-5077 or 777-1221. Summers call.

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.

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

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

Indiana

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

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

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

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

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

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

MARION—Unprogrammed 11 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, Earham 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—Duneland Friends Meeting. Singing 10:15 a.m., unprogrammed worship 10:30 a.m. First United Methodist Church, Wesley Hall, 103 N. Franklin St., 46383. Information: (219) 462-5081 or 462-9997.

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 236-8398 or 236-7002.

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

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

Kansas

INDEPENDENCE (Bolton Friends Church)—Meeting 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. 546 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.

COBSCOOK—Unprogrammed worship 11 a.m. Rte. 189, Whiting. Contact: 733-2062. (Children enjoyed.)

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.C. 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 Metzertott, 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. Call Gene Hillman, clerk, 268-5369, or Chris Connell, 263-8651.

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, Chestertown, 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.

FREDERICK—Worship and First-day school 10 a.m. 22 S. Market St., Frederick. 293-1151.

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 10 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: 876-8883.

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. (10 a.m. summer) W. 44th St. and York Ave. S. Phone: 926-6159.

MOORHEAD—Red River Friends Meeting, UCM House, 1313 9th Ave. S. Unprogrammed worship 10 a.m. 236-1662.

NORTHFIELD-SOGN-CANNON FALLS TWP.—Cannon Valley Friends Meeting, first, 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 10:30 a.m. On Soest Rd. opposite Rolla Jr. High School. Phone: (314) 341-2464 or 265-3725.

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) 656-2183 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. Willis, (603) 868-2629, or write P.O. Box 98, Dover, NH 03820.

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

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

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

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

PETERBOROUGH—Monadnock Monthly Meeting, 46 Concord St. Worship 9:45 a.m. Singing may precede meeting. (603) 924-7844 or 924-6150.

WEST EPPING—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.

CROWELL—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 CROWELL.

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 535-5687 or 536-9934 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: 465-9084.

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—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) 266-3223.

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.

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

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

STUART—Worship group. (305) 692-9514.

TAMPA—Meeting 10 a.m. Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 985-5689.

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. (404) 738-8036 or (803) 279-5733.

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

BIG ISLAND—Worship in homes, 10 a.m. 325-7323 or 962-6222.

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 Daniells, 572-8007, 150 Kawalo Rd., Haiku, HI 96708, or John Dart, 878-2190, 107-D Kamnui Place, Kula, HI 96790.

Idaho

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

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

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

Illinois

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

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

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

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

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

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For location call Jim Oberholtzer, 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: 988-8861 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.

MENABE—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.

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 (518) 895-8169.

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

ROCKLAND—Meeting for worship and First-day school 11 a.m. 80 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.

BURLINGTON—Unprogrammed. Phone 584-9419.

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

CHAPEL HILL—Meeting for worship 9:30 and 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. Call (919) 294-2095 or 854-1644.

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, Unprogrammed meeting for worship 5 p.m. each Sunday. 4 Park Blvd. 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.

GRANVILLE—Unprogrammed meeting, 10 a.m. 131 Shephardson Ct. Joe Taylor, clerk, 587-2542.

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

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

MARIETTA—Unprogrammed worship, first and third First Days at 10:30. Betsey Mills Club Parlor, 4th and Putnam Sts. Gerald Vance, clerk. (614) 373-2466.

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) 262-8533 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.

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

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

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

SALEM—Friends meeting for worship 10 a.m. Forum 11 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—Meeting for worship 11 a.m.-12. First-day school 11:15 a.m.-12. 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 11 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 Sassafraz 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. Summerytown 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.

LANSWOWNE—First-day school 9:45 a.m., worship 11 a.m. (10 a.m. July and Aug.). Lansdowne and Stewart Aves.

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

LEWISBURG—Worship 10:30 a.m. 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 Wain 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 juncture of Whitehorse Rd. and Rte. 23. Worship 10 a.m., forum 11:15.

PITTSBURGH—Meeting for worship and school 10:30 a.m., adult class 9:30 a.m. 4836 Ellsworth Ave., (412) 683-2669.

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. Center, 57105. Phone: (605) 338-5744.

Tennessee

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

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

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

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

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

Texas

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

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

BRYAN/COLLEGE STATION—Unprogrammed worship. 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 10 a.m. 1015 N. Chaparral. (512) 884-6699 or 854-2195.

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. 2515 West Ohio. Clerk, John Savage, Phone: 682-9355.

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) 765-6404 or 455-0194.

CHARLOTTESVILLE—First-day school and adult forum 10 a.m. and worship 11 a.m. Worship 7:30 p.m. Wednesdays. 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, 665-4723.

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

PULLMAN—See Moscow, Idaho.

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

SPOKANE—Unprogrammed worship, 11:15 a.m. S. 1018 Perry. For summer schedule call 535-4736.

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 Meeting. Every Sunday 11 a.m. Phone: Lurline Squire (304) 599-3109.

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., Menomonee, 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.

LARAMIE—Unprogrammed worship group meeting, Sundays 9 a.m. University Common Ministry House, 1115 Grand. Call 742-5808 or 745-7610.



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AUGUST 1987

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
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