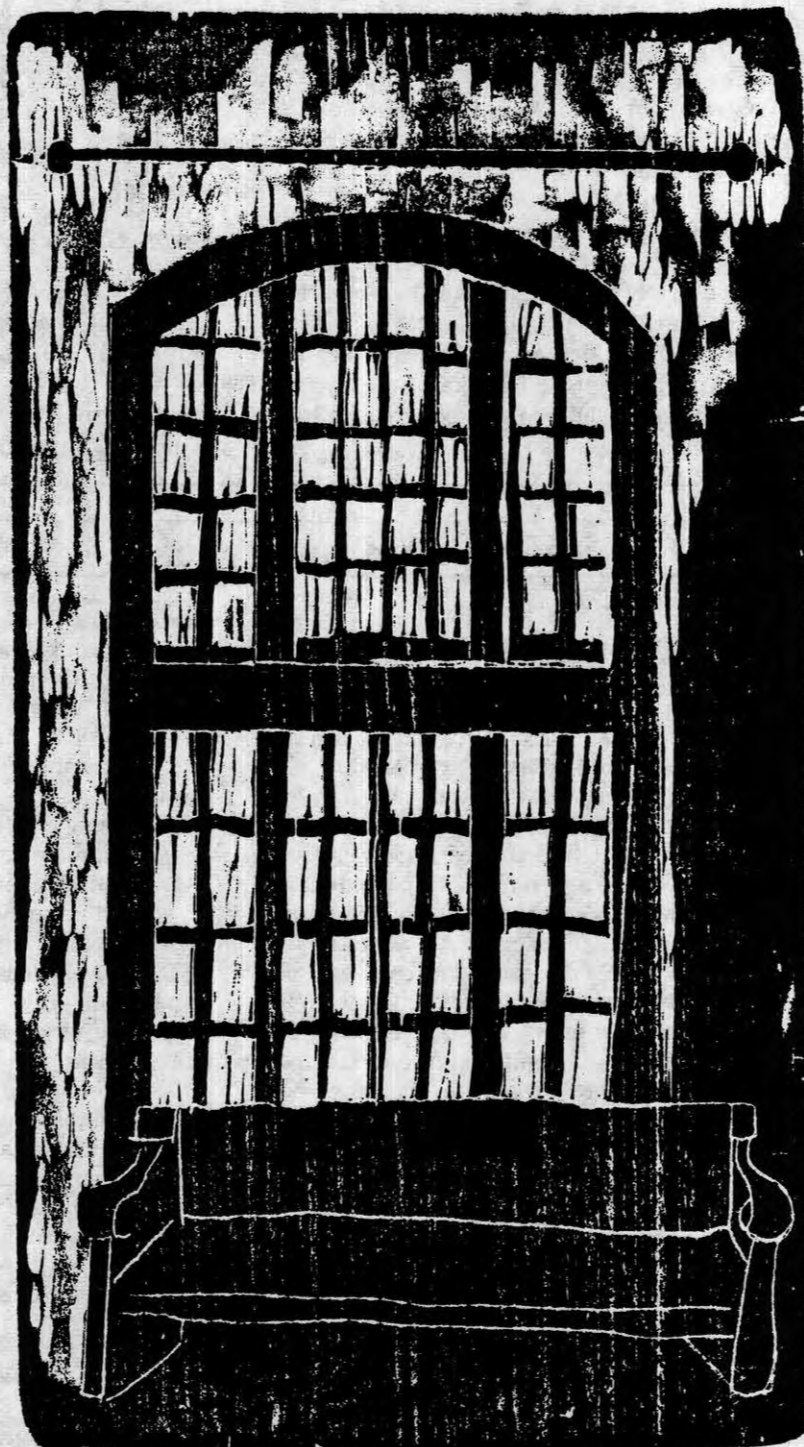


December 1, 1986

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Dimensions
of the
Spirit

The Inner
Loneliness

The Soldier
Game

A Children's
Advent
Calendar

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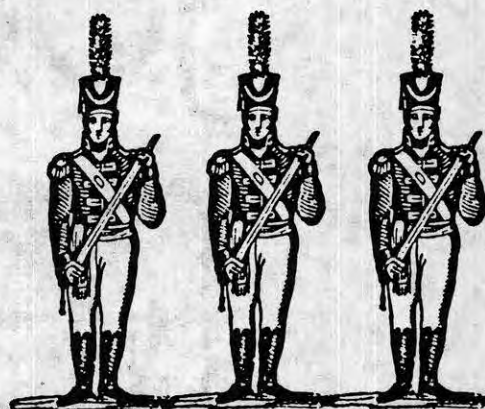


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Woodcut of Beacon Hill (Mass.) Meeting-house on front cover by Lolly Ockerstrom.

Among Friends: Disarmament Notes

Ammon Hennacy once said, "Being a pacifist between wars is as easy as being a vegetarian between meals." I see his point. Yet it's important to realize that the "wars" occur daily in our lives and that on some days there are not that many "cease-fires." Consider, for instance, the concerns raised by Margaret Reynolds and Susan Richman in this issue: how do we maintain our integrity as pacifists as we seek to raise and nurture our children?

Early on in my own life as a parent I realized that certain challenges existed. I remember, for instance, when my daughter at an early age spoke angrily about a girl she "hated" at school. When I asked how she might try to work things out with the girl, Evy thought a minute and then suggested she might "rearrange her face"—this from a sweet, sensitive child who loved to wear lacy dresses, play with Barbie dolls, and have her hair fixed in the latest fashion.

My two preschool-age sons have offered their own variety of surprises. They are fascinated with the variety of war toys that permeate our neighborhood, and they wish their parents would buy them some.

At dinner the other night—during one of those lulls between spaghetti and spilled apple juice and

carrot cake—I played the role of magazine reporter. I took pencil and paper napkin in hand and asked the boys, "Why do you guys like to play with guns anyway?" Andrew (nearly six now, and very fond of squirt guns and playing cops and robbers) thought for a moment and said, "Because they make noise." Three-year-old Simeon giggled and said, "Because I like 'em. If someone takes my toys, I shoot 'em." With a mischievous grin he playfully aimed his fork in my direction before heading off for the living room to play.

Beneath the façade of these two would-be gun-slingers, however, I discern a wonderful softness and sensitivity for all that is living. Andrew befriends every stray cat in the neighborhood and loves to bring me the day's catch of curious bugs to look at and admire. And just after dinner Simeon confided that what he *really* wants for his birthday this month is a little doll carriage and a doll.

Rainer Maria Rilke said it well: "The point is, to live everything. Live the questions now. Perhaps you will then gradually, without noticing it, live along some distant day into the answer."

Vinton Deming

December 1, 1986 FRIENDS JOURNAL

The Soldier Game

by Susan Richman

Jesse and Jacob have never been involved at all with Super Heroes or "He-Man." We have no TV, rarely go to toy stores, and are usually simply blithely unaware of all these commercially pushed fantasies. The boys somehow agree with me that all those muscled toy dolls are hideous and creepy. For me, perhaps, the commercial adult pre-made fantasy aspects are what distress me the most about this sort of play—it is adult made specifically for children, with no referents in the real continuum of human experience. I wonder if this sort of play can go anywhere, evolve into something personally meaningful, help the child to make sense of the real world.

Jesse and Jacob *have* evolved, over four years' time, an elaborate war-play game. As a new mother strange to the ways of little boys' play, I often worried about how I'd handle the *gun question*. I had an older sister, and though I fancied myself something of a tomboy, war play was not one of my interests, ever. In college, I'd seen an alternative preschool refuse to allow gunplay, only to see the little boys push the rule to its limits by trying torpedoes, cannons, bombs. The exasperated but somewhat amused teachers finally felt that perhaps it was just not a rule fully possible to maintain, but that at least they'd put a bit of a damper on violent weapon play. I probably hoped my sons would simply not be at all interested in this type of play. Not so.

Jesse's first war interests came at about age 3½, when we visited Fort Frederica, a National Historical Site in Georgia, where my mother lives. We saw a filmed re-enactment of the fort and town settlement, we walked all about the excavation sites, and Jesse, of

course, climbed on the cannons. It was love at first sight, those cannons. The place had a good story to it, and Jesse was hooked. I'd never found the place at all interesting when my family moved to the area when I was entering college, my "blasé days" when little in the real world held much interest. Now, through Jesse's questioning eyes, the site came alive for us all. It was perhaps a first experience for Jesse in realizing that life was not always the present day, that there indeed was something called history, some dimly perceived continuum. Why, you could even dig it up!

Back at Grandma's house he spent hours delightedly acting out the battle scene, with the Spanish forces from Florida attacking the undermanned English fort. He would sneak into the living room quietly; I would have to be the "lookout" at Fort Frederica and spy him out, and then the battle would ensue. Replayed again and again.

My mother was a bit surprised when, the next year on our vacation visit, we wanted to go to the fort again, for after all we had "done" it the year before and would surely be bored by a repeat. Not so. We sat through the movie several

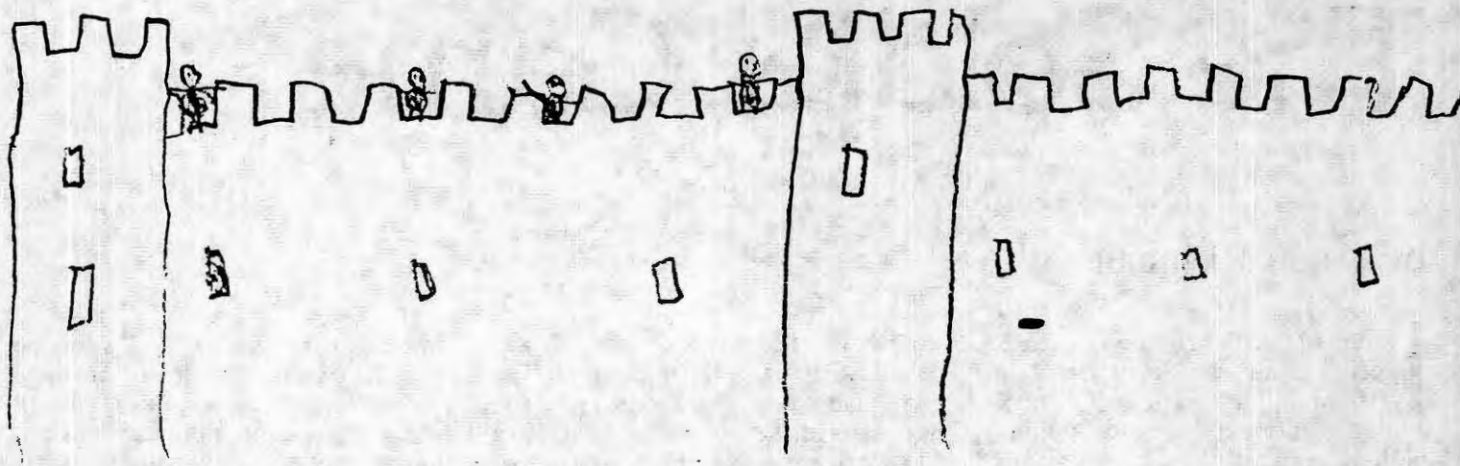
times, remembering parts we'd seen before, putting together more historical pieces. We now read aloud all the exhibit signs, looked more carefully and thoughtfully at the miniature dioramas, felt more keenly the spirit of life in the now utterly gone town. There was more acting out of the battles that year, with closer attention to details we now understood better. Jesse received a huge set of cardboard brick blocks from Grandma, and they were used to build myriad forts and invading fleets of boats. Post cards of old soldiers were bought at the fort, and a miniature cannon (!), and again the play went on for hours. Jesse also worked hard making some collage soldiers for extras, while Jacob at 18 months did his best to take part, probably feeling that this soldier game was the best sort of hide-and-seek and chase game there was.

Each year we returned to the fort, each year we loved it even more. Books extended our understanding, and I even found myself looking into a few adult history books on the area.

Other war interests grew over those years, too, and continued broadening our view and the boys' play. Any can-



Susan Richman, her three children, her husband, and assorted goats live on a farm in western Pennsylvania. Susan teaches her children at home, and edits the journal Pennsylvania Homeschoolers. This article first appeared in Growing Without Schooling (#45), a newsletter based in Boston.



non was spotted and visited if at all possible, and we soon found ourselves at the Soldiers and Sailors Civil War Memorial in Pittsburgh, Gettysburg, Fort Pitt, Fort Necessity, the flagship *Niagara*, Fort Ligonier, and another fort site in Georgia. A timeline gradually began forming in our minds: Fort Fred-erica before Fort Necessity, Fort Nec-essity before Fort Pitt, Civil War much later (we always peg it by Drake's dis-covery of oil). Our reading aloud, in among *Peter Pan* and *Heidi* and *The Wizard of Oz*, was full with history. Each fall we always read several biog-raphies of Columbus (a special interest of mine as I was born on Columbus Day), adding one a year, then the same with the Pilgrims in November. We found a book on the history of forts in America, archaeology in Georgia, Pennsylvania history, a Lois Lenski book called *Indian Captive* (based on the real-life story of Mary Jamison, who decided to re-main with the Senecas after her capture during the French and Indian Wars). We read about Jamestown and Pocahontas, we read biographies of many early American leaders (I especially love the D'Aulaires' biographies on Columbus, Franklin, Lincoln, Leif Ericson, and George Washington, and Jean Fritz's simple and wonderful Revolutionary War books—*And Then What Hap-pened*, *Paul Revere?*; *What's the Big Idea*, *Ben Franklin?*; *Why Don't You Get a Horse*, *Sam Adams?*; *Where Was Patrick Henry on the 29th of May?*; *Can't You Make Them Behave*, *King George?*). Forts led into an interest in warships, and we've read extensively about the USS *Constitution* and many others. Connections were forming; a web of interrelated drama was being forged.

To offset war as the sole way of look-ing at history, we've also read all the Lit-tle House books by Laura Ingalls Wilder, and *Caddie Woodlawn* by Carol R. Brink (feeling through it, of course, the underlying pulse of the Civil War taking place far away), and we've read about the history of transportation, especially trains and canals and ships.

Jesse and Jacob gradually added more cannons to their play, made their block forts both more elaborate and more true to the forts they knew about, made fleets of paper and cardboard boats (anyone want to go in on a case-load order of masking tape?). Actual battles were often acted out, with lots of loud "bang-banging" filling the air. This was their "soldier game," and they were always begging Howard to take part. They knew I was rather dull about it and not much into their re-enactments, much as I loved visiting the actual sites and reading to them about these older times. Somehow I just cannot get into being down on hands and knees and "banging" away, and the boys have eventually accepted this. Jesse and Jacob have spent long happy stretches of time cutting out "armies" of men—hundreds of different colored strips of paper bundled together with rubber bands by IOs and IOOs, complete with generals and captains. They lay them out in elaborate battle formations and become enraged if I inadvertently sweep up or try to toss out a crumpled regi-ment. The soldiers are kept in special boxes, stored with aluminum foil care-fully torn into cannon balls.

On occasion I've thought of discour-aging all this play, considering the *gun question*, feeling disheartened that my boys saw wars as such a game, such an

exciting play theme, such an abstraction of paper soldier deaths. I'm glad now I've let it evolve and grow. It is their play, it belongs to them, and further, it is clearly becoming their way of grap-pling with all the real questions of how people have gotten and might get along in this world. Besides banging wildly, they've also worked hard at making peace treaties—Daddy's soldiers will get all of the living room, Jacob's will have the attic, and Jesse's will patrol the con-necting zone of the playroom. They've made compromises, seen what happens when one side secretly doesn't go along with an agreement, and made alliances and promises of future aid.

And, then, just yesterday, I sat in the attic nursing Molly to sleep while Jesse and Jacob continued their new version of the soldier game. Both rebuilt elabo-erate block forts, sturdily reinforced; the paper ship fleets were lovingly repaired with masking tape; all was set. *But the battle didn't come.* Jesse looked up at me after a silence (I was reading a maga-zine) and said very quietly, almost rever-ently, "Look, look at this small building I've made. It is the House of Peace. It has one soldier in it, with *no* weapons allowed, and it is where each side can come, in safety, to talk." His voice was almost choked, full with emo-tion. He took a sculpted wooden head (a leftover from an old tenant who was an artist of sorts) and placed it by the little building. "This is the grim face of Peace, looking grimly at all the war." Another larger, grinning sculpture was placed by the huge fort. "This is the smiling face of War, it looks down glee-fully on all the fighting and destruc-tion." We talked here of how Ares, the war god we'd met in the D'Aulaires'

book of Greek myths, always loved the battle scene. A metal crown (an old bongo drum rim, I think) was placed on the War god's head, as his side was winning over the much smaller god of Peace. Jesse and Jacob were both hushed and serious; this was important drama coming alive before them, universal questions hanging in a delicate balance. I was careful not to intrude. Somehow, over the next half-hour, Jesse and Jacob's armies were secretly meeting at the Peace House, their generals talking quietly and safely, and then—*triumph!* Peace won out! Plans were swiftly made to join the two opposing forts together in one large cooperative complex. Much reshuffling of blocks to bridge the ground between them, much excitement over these new plans. And when the rebuilding was complete, Jesse with solemn ceremony took the crown from the War god's head and placed it upon the head of Peace, who somehow looked happier to us all, not so grim-faced. The whole drama felt like a refreshing cleansing, a

noble setting of the world to right. We all took deep breaths of peace, and went down for supper keenly alive and aware, and *kind*. If I had "banned" their soldier game out of some urge of my own to have my boys be peaceful and peace-loving, this scene could never have happened and they could never have grown to this point. Their growing and play, of course, took place not in a vacuum but against the rich background of our reading and continuing discussions. We just this week completed reading Esther Forbes' Newberry Award-winning book *Johnny Tremain* (1943), set in pre-Revolutionary War Boston, culminating in the battle of Lexington. The book moved Jesse perhaps more than any we have ever read—it's the first book I remember his crying aloud over. It gave an especially close, sensitive look at the realities and ambiguities of war, the mixed and torn feelings involved. Johnny, an active young patriot, has warm feelings for many specific British soldiers—and knowing them personal-

ly, having his life entwined with theirs, it is hard for him to see them as abstract targets of scarlet. Instead of taking us into the actual battle scenes, Forbes has Johnny walk from Boston to Lexington the day after, seeing the crying women and children, the burial carts, the groaning wounded British soldiers, and finally the death of Johnny's beloved friend Rab.

I'm sure the soldier game will continue to grow and change as the years go by. The boys have already talked about having Molly be "Molly Pitcher"—I will be curious to see how Molly perhaps softens the game. I feel comfortable now about it all, rather than exasperated or guilty. I trust that through their play they will be made more ready to deal with the terribly difficult questions of war and peace in the real world. I feel hopeful when Jesse says, as he did today, that maybe a problem with these grown-up real generals is that they still think they're playing with toy soldiers, and not real people. □

Giving Toys That Celebrate Life

by Margaret Reynolds

The winter holidays of Christmas and Hanukkah celebrate light and life. Yet five out of six of the best-selling toys in the United States last holiday season were war toys. According to the National Coalition on Television Violence, sales of these toys had increased 350 percent in the preceding two years, with 60 percent of the money spent on toys going for guns and other toys of aggression. It's probably no coincidence that 60 percent of our national budget is also spent on weapons.

In an effort to stem this tide of violence, peace groups around the world staged alternative toy fairs, leafletted shoppers, and circulated petitions in the pre-holiday season. November 29 and 30, 1985, the biggest shopping days of the year, were proclaimed "International Days Against War Toys."

However, it's not enough to shun toys of violence. Malcolm Watson, a Brandeis University child psychologist, who studies the effects of aggressive play and

Margaret Reynolds is a member of Santa Cruz (Calif.) Meeting and a volunteer at the Resource Center for Nonviolence. Her article first appeared in the November 27, 1985, Santa Cruz Express.

TV violence on children, says research points to three main conclusions:

1. Aggressive play leads to acts of real aggression; it invites more of the same.

2. Aggressive play desensitizes children, changing others into enemies and objects.

3. Aggressive play helps children get rid of pent-up resentment and hostile feelings.

Malcolm Watson finds truth in all three of these statements. Most parents are acutely aware of their children's need to release tension and hostility. Giving them war toys is a quick and easy solution. But as President Reagan said recently, we should avoid the quick fix. Better solutions are available to parents willing to take the time to look for them.

The most obvious guiding principle is to know the child you're buying for, and to remember that children go through different stages. Pressures that make a

child highly competitive at one time may not exist a year later. Imaginative children who want guns will make them out of carrots or by biting the corner off a graham cracker—a teddy bear will not suffice. Parents and teachers have to work hard to provide alternatives and to relieve the intense peer pressure fostered by TV commercials.

A second principle to keep in mind is that toys often teach more than we're aware of. It's obvious that just as dolls teach parenting, so also do tanks and guns teach war. TV cartoons produced to sell specific toys teach that enemies are people who disagree with us. The "Crimson Guard" which the toy G.I. Joe opposes is obviously the Red Communists, faceless and easy to hate. From war games, children learn that deception and lying are correct ways of dealing with problems, that killing is a way to show superiority, and that uniforms

enhance strength.

So what should we buy instead of war toys? Unfortunately, people with peace vocations seldom wear glamorous uniforms or use exotic equipment. Only with films and books can we expose children to such models as Gandhi or Martin Luther King, Eleanor Roosevelt or Dorothy Day. You can buy plastic battlefields, but who wants a replica of the United Nations Security Council chamber? Can a Peace Corps T-shirt stand up to a G.I. Joe uniform? Not likely.

But not to give up! In the beginning was the word. Children must be given words for their actions. By using the word *cooperation* in many different situations, the producers of "Sesame Street" have given it to children. Parents and teachers can use it, too, until even such a long word can become a touchstone for children. So give the gift of words: *love, peace, unity, friend.*

We must remember that when children are not too young to play war, they are not too young to know what it is. They are not too young to understand their aggressive feelings, to learn that they and their playmates are not all good, or all bad, and that there are better ways to settle differences and disputes than through use of violence.

We need to become aware of what war toys and "action" and "fantasy" figures are. Many look innocent enough, until they transform into war machines complete with lasers, bazookas, and other destructive weapons. Action figures such as Rambo, He-Man, and She-Ra portray movie or cartoon characters that provide aggressive and violent role models for children. Violent characters and war themes are found in books, comics, and videos and are depicted on lunch boxes, book bags, clothing, sheets, blankets, and curtains. There is even G.I. Joe cereal and Rambo gum.

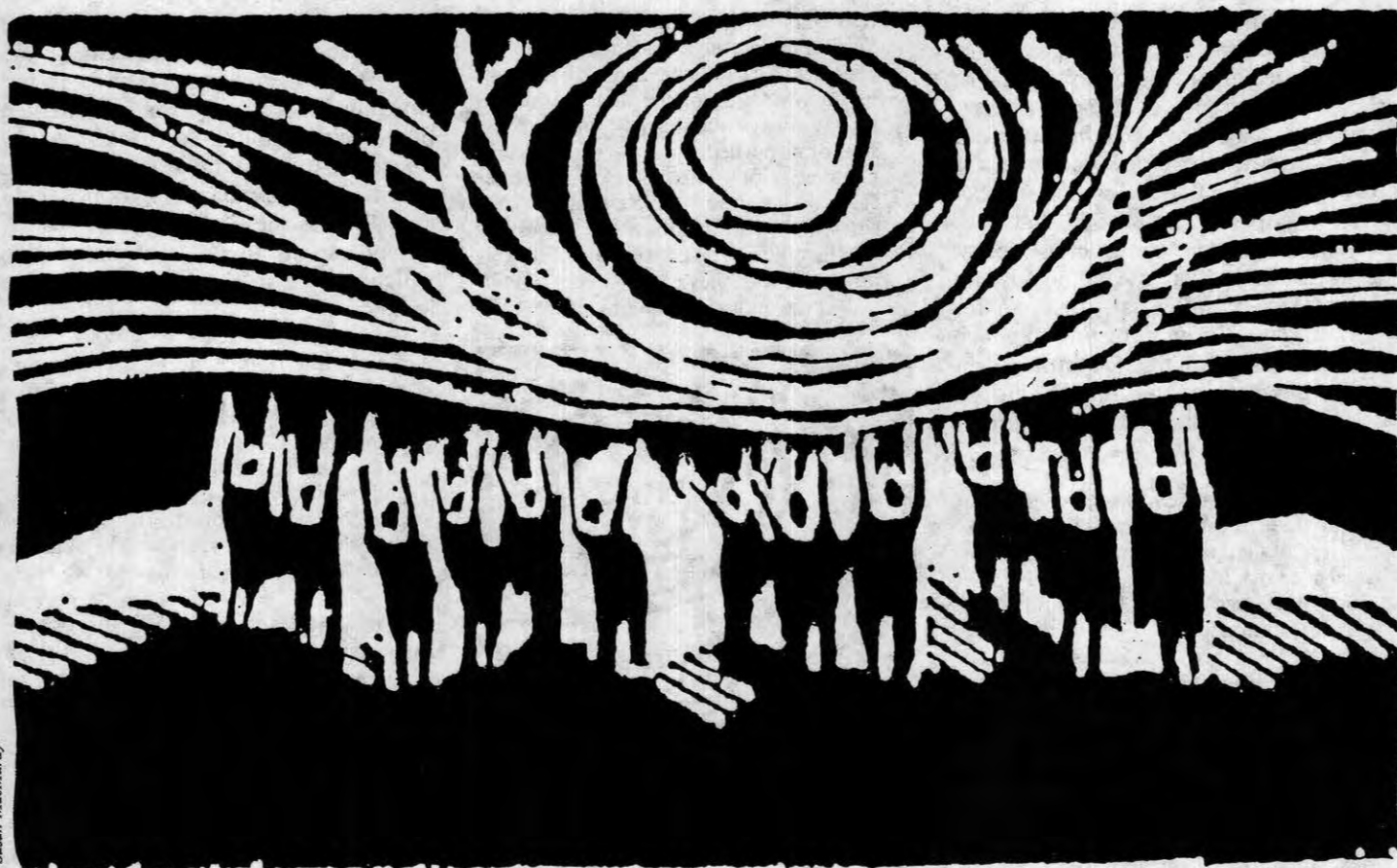
These top-selling war toys are promoted by cartoons that depict a high level of violence. These cartoons are on TV not only on Saturday mornings but also on Sunday and, during the week, before and after school. It is important to see that those who provide for your children's care discourage watching these violent TV programs or playing with violent toys.

And finally, explain to relatives and friends why you do not want your children to use violent toys and suggest creative alternatives. □

Toys often
teach more
than we're
aware of.
Just as
dolls teach
parenting,
so also do
tanks and
guns teach
war.



Kenneth P. Miller



DIMENSIONS OF THE SPIRIT

by Howard W. Bartram

The incredibly diverse ways in which the Spirit manifests itself are to me both inspiring and humbling. What follows are a few thoughts which directly apply this awareness to Quakerism in that troublesome area of Christianity and universalism.

I deeply believe, and have since I was a student at George School, that the spiritual realities which underlie the divisions within the Religious Society of Friends are the same and that if divested of the superstructure the Spirit would be free to unite us. And so I was delighted to read of the perceptive insights of Michael J. Sheeran, the Jesuit priest who, after two years of intensive study of Philadelphia Friends, wrote the excellent book *Beyond Majority Rule*. He said that he sees our differences as based

Howard W. Bartram's Quaker activities span his whole life. He was a teacher at and principal of Friends schools; he was associate executive secretary of the Chicago regional office of the American Friends Service Committee; and he was general secretary of Friends General Conference. This article is adapted from a speech he gave to the March 1986 meeting of the Quaker Universalist Fellowship.

not on our perception of Christ but on whether we experienced the gathered or covered meeting, i.e., the exhilaration of the direct presence of the Spirit. Yet, even here, I am convinced the difference is a matter of where one stands on the path of spiritual development rather than on a particular set of beliefs.

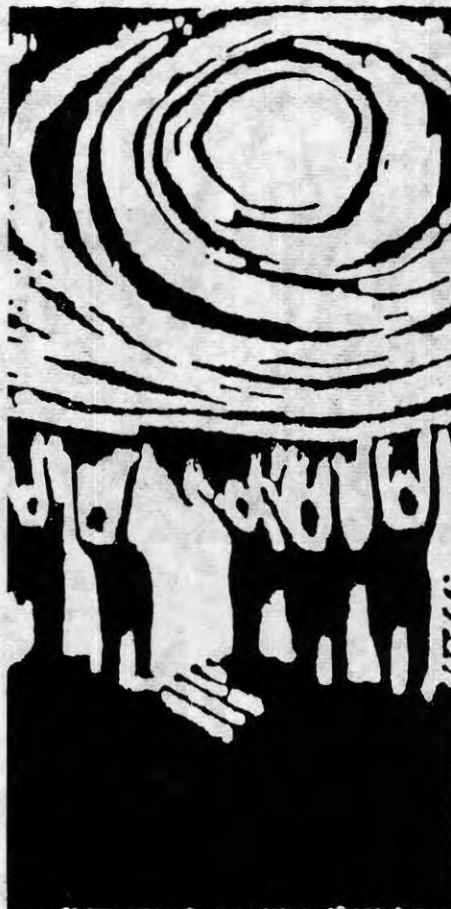
With this introduction, let us look at what Robert Barclay's *Apology* says on the subject of universal grace. In his "Sixth Proposition according to which principle (or hypothesis), all the objections against the universality of Christ's death are easily solved," Robert Barclay says:

There is an evangelical and saving light and grace in everyone, and the love and mercy of God toward mankind were universal, both in the death of his beloved Son, the Lord Jesus Christ, and in the manifestation of the light in the heart. Therefore, Christ has tasted death for everyone—not merely all kinds of men, as some foolishly say, but for every one of every kind. The benefit of his suffering is extended not only to those who have a well-defined outward knowledge of his suffering and death . . . but even to those who by some unavoidable accident were excluded from the benefit of this knowledge. (*Barclay's Apology in Modern English*, edited by Dean Freiday)

This perception was also found among the early Christians. Paul Tillich points out that the early Christians believed that Christian faith was universal, that it was open to all truth (John 1:9, Rom. 5:15-21), and that this attitude prevailed until the Crusades, at which time it became exclusive and stood against Islam and Judaism.

We must, of course, remember that early Friends were very strongly Christ-centered. Indeed, Barclay's *Apology* was written largely as a defense against those who claimed Friends were not true Christians. This clearly Christ-centered quality of the early Friends has led to the conviction that modern Quakers who are Universalist espouse a universalism that is fundamentally different from that of early Friends because they are not Christ-centered but are God-centered, or Spirit-centered, or Light-centered. Let us look at what Robert Barclay says in his "Second Proposition Concerning Immediate Revelation." Notice the emphasis which this gives to the inner Light, though he doesn't use that phrase:

It is only through the testimony of the Spirit that the true knowledge of God has been, is, and can be revealed. . . . It was by the revelation of the same Spirit that he has always manifested himself to the sons of men whether they were patriarchs, prophets, or apostles. . . . Moreover these divine inward revelations are considered by us to be absolutely necessary for the building up of true faith. But this does not mean they can, or ever do, contradict the outward testimony of the scrip-



tures, or proper and sound judgment. . . . These divine revelations and inward illuminations possess their own clarity and serve as their own evidence. They force the well disposed mind to assent and they inevitably move it in that direction in the same way that the common principles of natural truths move and incline the mind toward a natural agreement.

George Fox used terms such as the *Spirit of God*, the *Spirit of Christ*, the *Light*, the *inner Spirit* to make us realize that in his view the Spirit is one regardless of how we speak of it—our challenge is to find it, recognize it, and make it central in our lives.

But what about persons today who know Christian history and are exposed

to Christian literature but still choose not to consider themselves Christian? The clearest statement I have found which includes such persons was written by Francis B. Hall, in his book *Practical Spirituality*. He pointed out that there are modern-day barriers to believing that Jesus is the Christ that are just as potent as was the lack of knowledge which existed in the 17th century. He lists four:

First, the terribly immoral story of persecution and warfare by Christians in history; second, the hypocrisy of so many members of Christian churches; third, the conflict between articles of Christian faith and the discoveries of modern science and psychology; and fourth, the opening of the Western world to the fine qualities found in other great religions.

These, perhaps, take fleshing out to give them substance. Francis Hall goes on to remind us of the tragic warfare in Northern Ireland and of the Christian persecution of the Jews through the centuries. The hypocrisy and failure of the modern church has been given much attention and "the attack of Darwinism and Freudianism on Christian faith is by no means an affair of the past." Also, modern communication has made the world more aware of both the successes and failures not only of Christians but of "Buddha, of Zen, of Ramakrishna, of Gandhi, of the Jewish prophets and Hasidism . . . all these and many more have influenced and appealed to Western civilization powerfully in the last decades and challenge the Christian claim of uniqueness for Jesus Christ."

I remind you of Jesus' admonition that we distinguish between the true and the false prophets by their fruits (Matt. 7:16) and that "Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in Heaven" (Matt. 7:21).

Concluding this point, Francis says,

If [people's] lives are in harmony with the teachings of Christ, even though they do not believe that Jesus is the Christ, are they not acceptable to Christ, and so should be to other Quakers? . . . From an early stream of Quakerism comes their faith in a continuing revelation, a non-creedal openness to truth wherever it may be found. . . . They may call on the best in Quaker history and in the history of all religions to be their standard and may

as a result have a high and loving form of religious life.

Francis Hall then says that there is a place for Universalist Quakers within the fold, but I want to be fair to him; he goes on to say that this vision has power and is not to be denied but that "from a Christian point of view it is lacking. It is in danger of being rootless and so of losing the critical function of the Light."

I simply point out that all religions (including all varieties of Quakerism) have discovered how fragile and tenuous is our hold on the true Spirit. That is why I contend that each one of us must carry our own responsibility for the rightness of our relationship to the Spirit, to Christ, to God, to the inner Light, or whatever phrase, image, or metaphor we may use to speak of that undeniable source which is beyond human understanding. We should be very cautious indeed about criticizing another's position.

Now I would like to approach the matter from quite a different perspective. Some 2½ years ago a brief piece in the *New Foundation Papers* caught my attention. It was entitled "Particularism and Universalism" and was written by Madge T. Seaver. She refers to Propositions V and VI of Robert Barclay's *Apology* and says that "from the first, George Fox echoed the Gospel of John concerning the universality of the Light: Christ . . . had enlightened all men with his divine and saving light" (no. 12, August 1983). This she feels is a universality to which we are all committed. Yet she says that this "classical universalism" is not the same as the contemporary doctrine that all faiths reflect the same Truth. She finds the new Universalists to have the "implicit and explicit" attitude that they have a more advanced, more sophisticated position than do the particularists of other religions, including Christians, whom they feel to be naive. I remind you of the wise words of caution given us by Bob MacDicken in 1984 when he spoke in Baltimore to the annual gathering of the Quaker Universalist Fellowship: "Let's not become Universal Fundamentalists."

Madge Seaver then quotes Jaroslav Pelikan of Yale, who says that the only way to the universal is through the particular. Pelikan makes the point that love—that uniting, cleansing, powerful force of God—can only be dealt with

through intimate personal experience and that we must know the particular before we can find meaning in the universal. We can only perceive love and the power of love through personal, specific experience. For the Christian this particularity is the life, death, and resurrection of Jesus. But, according to Pelikan, "it is not Jesusolatry; it is a window and you look through it, not at it."

My point, of course, is that whatever

**In Fox's view
the Spirit is one
regardless of
how we speak
of it—
our challenge
is to find it,
recognize it,
and make it
central in our
lives.**

our theology may be, the true Spirit is to be found by going beyond to the reality of worship itself. Friends, I am deeply convinced that the *true* fellowship is not to be found *only* within any given religious structure but between those who have found communion with one another in their common search for God. Let me quote further from Madge Seaver:

Worship and speculation are two different motions in religion. In worship one is confronted with the Reality in relationship, one quakes in the power of the Lord, one is both broken and lifted up by the immediacy of the visitation. A person of philosophic bent may later speculate about the nature of God who thus discloses himself. One may even find

similarities in other faiths about which nowadays we know so much without making a commitment. However, the material about which we speculate is always particular.

This concept of particularity vs. universality deserves a little more attention. The more I think about the dividing line in the case of Christianity as I look at its vast variety, the more fuzzy the line becomes. Probably no two of us could agree on where the particular ends and the "beyond" begins. But I think the lesson in the concept is sharp and clear. If we are still concerned with the particulars (the window or how we even get to the window), or if we don't yet see that there is a beyond, then I can understand why a close fellowship with others who are in the same particular set of beliefs may give support and nurture which is of real value. We need to understand and support such fellowships.

On the other hand, if we are comfortable about matters on this side of the window so we can focus on understanding that deeper reality on the other side, which, from my position now, we can never fully comprehend, then a fellowship of active seekers can be both stimulating and satisfying. Friends need to understand that fellowship, too.

One final point: Most people seem to need to hold on to the particular and to worship in that mode. Most of us grew up there, and if we were not turned off by it we revere it and understand it—it is precious to us. Perhaps it is a lack of security in our own religious heritage which makes us critical of and closed to those who represent a different tradition. Perhaps this is why some of us are upset by the exclusiveness of those on the other side of the Universalist-Christocentrist line rather than being able to engage in good constructive and, yes, affirming dialogue which may expand the horizons of all involved. Speaking for myself I must return to the Christian fold for my imagery and a lot of my sustenance and inspiration, and I read into conversations with our members with other than Christian backgrounds that they too have the same relationship to their backgrounds. And we certainly grow from their fellowship. Our security may depend on the tried and the familiar; yet, as our spiritual insights grow, the significance of differences in the specifics diminishes. Theologies may divide but the Spirit unites. □

On the night of April 8, 1986, I underwent emergency brain surgery at Anne Arundel Memorial Hospital in Annapolis, Maryland, for a subdural hematoma. Three days later I was taken again into surgery because I was dying. A bone flap was removed from my skull and I went back into the intensive care unit in very critical condition.

I do not remember the second surgery, but at some time I became aware that I was close to death. I remember then fighting to stay conscious and thinking about my life. I was not afraid, but my thoughts were: I am not finished with

me, concerned and caring. And when I left the hospital a dear friend asked me to her home to convalesce. It was lovely, peaceful, serene, and overlooked the Chesapeake Bay. I was able to return to my job with no loss of pay, and my medical insurance should cover the thousands of dollars it took to pull me through.

I was alive and on my way to recovery. I should have been gloriously happy.

It seems, though, that it is not unusual for a physical crisis to precipitate a spiritual crisis, especially a physical crisis that brings one face to face with death. As I began to take up my life in a limited

why hast thou forsaken me?"

Once again I have been thrown back on faith and have seen vividly that there is One and only One who can dispel that loneliness, who can think our thoughts before us and after us, who can know our pain with us, and who can touch us with a true joy.

When I first became a convinced Quaker, I found George Fox's expression "seed of God" puzzling, though I found illuminating "there is that of God in everyone." But it is this "seed of God" implanted in every person that can be fertilized *only* by God. And God can do this work in us only as we are open and receptive, silent and listening.

Today there is a restlessness in a great many people and a busyness that crowds out any possibility of exposing the loneliness of the inner self. I had crowded my life full, and this means that opportunities to go beyond and find solutions were blocked. We must ask the questions, though the questions may be painful. And it has seemed to me that it could be necessary to feel this pain of loneliness and enter the dark night of the soul in order to make that thrust of faith which brings one out into God's Light.

Nothing is more important in life than this. No other relationship can replace this. As we, through experience in living with our Creator day by day, come to know God, we know that God wants us to be free. The question of pain and suffering finds its answer in the freedom that God allows. God makes it possible for us to grow spiritually into our own wholeness.

God was there at the moment of my death, and the restoration of my life exposed in me the terrible aloneness of existing in this universe. I have come face to face with the reality that I cannot truly know life or the meaning of life without God. I cannot understand my mortality, or bear my dependency, without God. In other words, without God I am lost, adrift in an alien world.

This journey I started so many years ago has come to this crucial point. It led me to cut through dogma, rituals, and even theology to experience the Invisible. It led me to seek the God within the center of myself so that I could realize the God beyond the self. And now this exposure of my inner loneliness has broken open in me a life that is undying; it has rooted me in a faith that is all-sustaining. □

THE INNER LONELINESS

by Evelyn D. Hughes

my life; I am needed; I have things I want and need to do. I thought of God and my years of religious commitment. I thought of my mother and her recent death. I thought of being held in the Light by my Quaker friends and began to think of that Light as a healing Light and consciously asking God to penetrate my swollen brain and heal all my injuries.

I felt then, and feel now, that I had an outstanding neurosurgeon. I was surrounded by an incredible team of nurses. Their skilled care was so gentle, tender, and happy. My family was with

way, and after I came through a mild postoperative depression, I experienced a profound inner loneliness such as I had never known. I tried to explain this to myself in many ways. I explored the circumstances of my life and I did not think there was a valid reason for circumstances to plunge me into these intense feelings of loneliness. I had had too much support, too much love and affection from my family and my wonderful friends.

I began to understand that loneliness is a real part of my humanity. I felt then, and I know now, that it was a measure of what St. John of the Cross called the "dark night of the soul." And, in a small way, I had experienced what Jesus experienced on the cross when he cried out, "My God, my God,

A member of Chester River (Md.) Meeting, Evelyn D. Hughes is assistant to the chairman of the Department of Anatomy in the University of Pennsylvania School of Medicine.



Narcissa Weatherbee

Finding "That of God" in the Terrorist

by Nancy C. Alexander

**Walk cheerfully over
the world, answering
that of God in every one.**

—George Fox

A member of Hartford (Conn.) Meeting and attendee at Washington (D.C.) Meeting, Nancy C. Alexander is legislative secretary (dealing with Third World, U.N., and Middle East issues) for the Friends Committee on National Legislation. She was a dispute resolution practitioner in Boston for five years, and she continues to work in this field. Nancy also gives presentations and workshops on feminist theology.

In theory, answering "that of God" in everyone is much easier than the practice of answering that of God in persons with whom we are angry or upset. The extreme case is responding to the terrorist. In my travels among Friends I have found a wide variety of opinion about whether one should respond to terrorists with violence. Certainly many Friends have experienced social pressure to condone violent responses. Social reinforcement for living the Peace Testimony—which renounces any outward weapons—historically has been hard to come by. My thoughts are offered less to persuade Friends to alter deeply held beliefs than to challenge simplistic thinking about the roots of terrorism, particularly in the context of the Israeli-Palestinian conflict.

My central point is that a foreign policy *as if suffering mattered* should displace the current policy of subduing the unrest of suffering people through

the use of force. This viewpoint is often characterized as "soft," "naive," and even "dangerous to national security." To the contrary, it is as pragmatic as it is sensitive. It recognizes that answering terrorism with terrorism only escalates a cycle of violence to a point beyond control. Furthermore, it debunks the prevailing U.S. policy that the roots or fundamental motivations of terrorists are irrelevant.

The way in which violence begets violence is evident in the 1985 incident when the USS *New Jersey* shelled Lebanon, wiping out whole villages in the Shouf Mountains. Many Americans are not aware that this action, which was interpreted as siding with the minority Maronite Christian faction against the balance of the population, alienated Moslems. Subsequently, when Lebanese terrorists hijacked a TWA flight, one of them ran down the aisle of the plane yelling "New Jersey, New Jersey." Many Americans on the plane did not understand the calamitous shelling to which she referred, much less the toll that shelling had inflicted on her family.

The belief that the roots of terrorism or fundamental motivations of terrorists are irrelevant is dangerous. It stems from a common attitude that separates violent effects from potential causes. When I traveled and spoke on the subject of terrorism this summer, one Friend expressed the feeling that an attempt to dig deep and identify potential causes of anti-Americanism (such as terrorism) is anti-American. Nothing could be further from the truth. In a participatory democracy, the prudence and rightness of our actions depend, in part, on understanding how the United States is perceived by other people in the world. When questions arise regarding how the United States should address anti-Americanism and terrorism, we at the Friends Committee on National Legislation try to identify the roots of terrorism, make connections between U.S. policy and anti-Americanism, and work for more constructive U.S. policies when appropriate.

The goal of terrorism is to make others feel powerless and vulnerable. In achieving this goal, language is an indispensable weapon or tool—it defines terrorism as a tactic of the weak, while the violence of the strong is glorified as defending national security and patriotic honor. Why is it that the strong do not define

terrorism as foreign policies based on the threatened use of nuclear weapons or the actual use of violence against such populations as Nicaragua or Angola?

To a large extent, the technology and politics of the First World are based on terrorism, but the use of language obscures this fact, as does the distortion of news. The media create the impression that terrorism is a more fundamental threat than it is. Terrorism has increased, but only 23 U.S. citizens were killed as a result of terrorist incidents in 1985 (Richard Falk, "Thinking About Terrorism," the *Nation*, June 28, 1986). Anti-communism has united the country behind administrations for years. Perhaps it is hoped that magnifying the phenomenon of terrorism will not only unite the country and draw attention away from domestic woes, but also help overcome the "Vietnam syndrome." Overcoming this syndrome, which is seen as a preference for showing national strength through diplomatic rather than military approaches to conflicts, has been a stated goal of the administration since it took office. In some quarters it is felt that public license to bomb Libya or invade Grenada will give the administration a freer hand in pursuing its policies in Central America and elsewhere.

Nations are increasingly prone to using terrorism as a pretext to apply military solutions to political problems. For instance, Israel responded to Palestinian involvement in the 1985 murder of Israeli Jews in Cyprus by bombing the PLO headquarters in Tunis. The United States responded to alleged Libyan complicity in terroristic incidents by bombing Libya. Citing the U.S. example, South Africa claimed that its raids into three neighboring black states were also justified in the name of attacking terrorism. Such terrorist acts demonstrate a lack of commitment to political, negotiated solutions. In addition, they show an ignorance of or disregard for the conditions of real or perceived injustice and suffering that give rise to violence.

Terrorism is reprehensible. But answering violence with violence flies in the face of the Peace Testimony, no matter who the provocateurs or what their actions. In my view, there should be no moral double standard for judging the perpetrators, be they the weak or the strong. The day after the U.S. bombing of Libya, Senator Mark Hatfield (one

of two senators who opposed the bombing) said: "The vast moral gulf which once separated us from the terrorists was narrowed yesterday." In contrast, many people attempt to judge the bombing not on moral grounds but on whether it achieved its stated goal of subduing Libyan terrorism. These people generally point out that Libyan rhetoric and violence has subsided since the bombing. This viewpoint overlooks the fact that some of the "evidence" that Libya was involved in terrorist incidents, such as the German discotheque bombing which triggered the U.S. bombing, has never been produced. While I do not exonerate the Libyans from terrorist activities, the lack of evidence and the "disinformation" campaign of this administration has created the perception that Libyans are more deeply involved in terrorist activity than they are. Thus, when it appears that Libyan violence has subsided, it may not have existed to such a degree. Finally, as a result of a U.S. bombing as punishment for alleged crimes, there is a wave of anti-Americanism sweeping the Arab world that is far more insidious than retaliatory terrorism could be.

How can the United States move toward a foreign policy *as if suffering mattered* in a region such as the Middle East, which is the origin of a great deal of terrorist activity? First, such a policy demands an understanding of the roots of the Israeli-Palestinian conflict in the suffering of these people. Second, it requires a nonviolent, evenhanded diplomatic approach to development of a negotiated solution to the conflict. The following queries may facilitate our taking these steps:

How broadly do we define our community?

Who is our brother or sister? Is there anyone who we feel is "beyond the pale"? Can we summon the humility to understand and accept them even though we may differ with their views? If we develop the will to understand the plight of the Jewish and Palestinian people, it will be impossible to stereotype them and dismiss them from our community of concern.

Palestinians are desperate for their own homeland after being ruled in this

century by the Ottoman Empire, Britain, Jordan, and Israel. Since a majority of the Palestinian population in the occupied territories is under 15 years old, these young people have no memory of life before Israel acquired the West Bank and Gaza in the 1967 war. These youths see that their more moderate elders have failed to secure a homeland through peaceful means. Furthermore, their employment future looks bleak because their economy is stifled and there are fewer jobs for them in the oil-fields of the Gulf countries. In their anger and frustration, they are far more prone to violence than their elders. Those who resort to violence justify it on the basis of the indignity and repression which they have experienced.

On the basis of historical, religious, and strategic claims, the Israeli government has resorted to violence and repression to have "security," including control over the West bank and Gaza territories. Israeli Jews view themselves as under siege, surrounded by an ocean of hostile and armed Arab nations. They feel that Arabs, in general—and Palestinians, in particular—have never been reconciled to their right and their need to exist as a nation and a people. Furthermore, there is the feeling that any territorial compromise would be used as leverage to gain more territory and sabotage the country.

Do we define problems in terms of the needs of some parties to a conflict, or in terms of the needs of all parties to a conflict?

If we recognize the needs of the Israeli and Palestinian people, do we give them equal weight? Some people see the needs of Palestinians to the exclusion of the needs of Jews, and vice versa. Jews and Palestinians who live under the shadow of continual threats from the other become fixated on the political acts and positions of the other. They live in nearly total isolation from each other. Dehumanizing stereotypes that are mirror images of the other replace reality. Each culture views the other as violent, powerful, and cruel. Contrary to these images, most Jews and Palestinians have similar

needs for a nonviolent solution to their conflict, and a peaceful homeland for their children.

Do we separate the *people* from the *problem* we have with them? The sin from the sinner?

When we don't separate people from the problem, there are at least two consequences. We tend to blame one party to the conflict for the entire problem. Some people have lost empathy with the aspirations of the Jewish people due to certain actions of the Israeli government (for instance, the invasion of Lebanon, the bombing of PLO headquarters in Tunis, or the nationalization of more than half of the occupied territories for Israeli settlements or security purposes). Similarly, due to widespread Palestinian violence—mainly in the form of hijackings and bombings—many people consider Palestinian aspirations to be illegitimate.

The second consequence of not separating people from the problem is to dissociate one party from any responsibility for the conflict. For instance, while the Israeli occupation is hotly debated in Israel, questioning it in the United States is often labeled anti-Semitic. That is, in the U.S. perception, Israeli Jews are often dissociated from responsibility for the conflict. The Arabs, who are also Semites, feel that it is anti-Semitic to support Israel financially *without* encouraging Israeli leaders to cease acquisition of the territories and without making the peace process a top priority.

Are we willing to confront the "other" directly, or do we try to remain safe by talking only to those who are like-minded?

Do we seek out and create situations where our understanding will be enriched by the views of Israelis, Palestinians, and other Arabs? In the case of the United States, would confronting the "other" mean recognizing the PLO as the chosen, legitimate leadership organization of the Palestinian people? Where-

as the United States does not recognize or negotiate with the PLO due to its terrorist activity, official U.S. policy urges the South African government to negotiate a settlement with the African National Congress and other black organizations which South Africa has branded "terrorist." Public outcry has not been sufficient against the administration's double standard toward terrorist organizations, so it prevails. Since peace can't only be made with one's enemies, U.S. and Israeli refusal to deal with the PLO precludes the possibility for successful peace negotiations. The unwillingness to deal with the "other" stems from the lack of political will on the part of the superpowers, the Palestinians, and the Israelis to work for mutual and simultaneous recognition of the right to self-determination.

Will we share political power with others?

If not, we will feel called to exert power *over* others in order to protect ourselves. The massive amounts of military-security assistance and arms flowing into the Middle East, primarily from the superpowers, is evidence of the need to have power *over* others. Since 1979, Egypt and Israel have received approximately \$38 billion in military and security aid from the United States. In 1987, these two countries will receive a third of all U.S. foreign aid. At the same time, the Soviet Union has been arming its client states such as Syria. By fueling the Middle East arms race, the United States and the Soviet Union (among other countries) have contributed to explosive situations, such as the war that is currently brewing between Israel and Syria. Tragically, the Middle East has been taken off the agenda of most peace organizations in Washington, D.C. As a result of this and other factors, the public seems as oblivious to the U.S. role in exacerbating the Middle East conflict as they are aware of the potential consequences of U.S. intervention in Central America.

Are we willing to seek out third parties to help resolve problems, or are we too proud for that?

The United Nations is a third party that could potentially play a useful role in addressing the Middle East conflict. Recently, the United States scuttled a proposal developed by parties to the conflict to conduct direct negotiations in an international framework provided, in all likelihood, by the U.N. The United States took the position that any process that involved the Soviet Union would be counterproductive. Unfortunately, the United States has not taken a lead in developing consensus on any alternative proposal. At the same time, the lack of evenhandedness in U.S. Middle East policy is disqualifying us as a credible third party to the conflict.

Friends need to apply their testimonies to the "terrorist threat," which is being used as a pretext for subduing the unrest of suffering people abroad and for eroding civil rights at home. The Peace Testimony, which has traditionally been articulated so compellingly, is often used to focus on the need for reconciliation between East and West. It is time to have an explicit justice testimony to help us focus on the extreme social and economic disparities between North and South. These disparities cause suffering and frustration among the people of the South, or Southern Hemisphere. These disparities contribute to terrorism and to vulnerability to military and political exploitation by the superpowers.

As with the roots of war, the roots of terrorism cannot die until we are prepared to deal with the suffering that gives rise to terrorism and until we can affirm and uphold the sacredness of all lives, even those that seem to stand in antithesis to all we hold dear. Accepting this paradox is difficult and exacts a toll too heavy for many of us who resist the notion that our lives might be no more sacred than another's.

To uphold the sacredness of life, we must do more than work for peace; we must also work for justice. This entails making the connections between terrorism and U.S. policy, as well as helping our friends, neighbors, and elected officials do the same. It also means working to get the Middle East peace process to the top of the U.S. political agenda. When we can clearly communicate a vision for a foreign policy *as if suffering mattered*, we can help avert a future increasingly laden with violence, repression, and the seeds of war.

□

The Woman Behind the Nobel Peace Prize

by Annemargret L. Osterkamp

Each year, many Friends look with special interest for the recipient of the Nobel Peace Prize.

Whether the winner is a group, such as the International Physicians for the Prevention of Nuclear War, which won in 1985, or an individual, such as South African Bishop Desmond Tutu, who won the year before, the prize can be a powerful tool in furthering the winner's goals and specific path toward peace. And the cash award can aid the cause as well.

In 1947 the American Friends Service Committee and the Friends Service Council, the AFSC's British counterpart, won the prize. (Clarence Pickett gives an excellent account of the work of the AFSC in *For More Than Bread*; he also notes the receipt of the prize by Henry J. Cadbury in a secondhand tuxedo borrowed from the Quaker used clothing warehouse in Philadelphia). A year earlier, Emily Greene Balch, the Quaker pacifist from New England, shared the peace prize. Over the years the peace prize, which has been won by people as diverse as Woodrow Wilson, Albert Schweitzer, Theodore Roosevelt, and Martin Luther King, Jr., has created great interest.

And it would not exist except for an almost unknown Austrian woman who persuaded Alfred Nobel, the inventor of dynamite, to add to his list of honors the person or persons who made the greatest achievement for peace. Her name was Bertha von Suttner.

Who was Baroness Bertha von Sutt-

Annemargret L. Osterkamp is a retired psychiatric social worker and counselor. She is a member of Gwynedd (Pa.) Meeting and serves on its Ministry and Worship Committee. A portion of her article appeared in the Foulkeways Bulletin Supplement, April 1985.

Memoiren von Bertha von Suttner/courtesy of Annemargret L. Osterkamp



Bertha v. Suttner

ner? Her picture appears on the Austrian 50,000 shilling note; some streets and small places are named after her; Austria issued a stamp in her honor, one in a series on the benefactors of humankind, but no book of consequence has been written about her, and very few articles. Nobody seems to remember her name.

I became interested in her when, in sorting old papers, I found pictures of her and letters she had written to my grandfather. She and my grandfather, George Arnhold, attended the First International Peace Congress in Boston in 1904. She was a delegate from Austria and founder and head of the Austrian Peace Movement. He was a delegate from Germany and the person to whom the *Handbook of the German Peace Movement* was dedicated. They were received together in a private meeting by Theodore Roosevelt, with whom they



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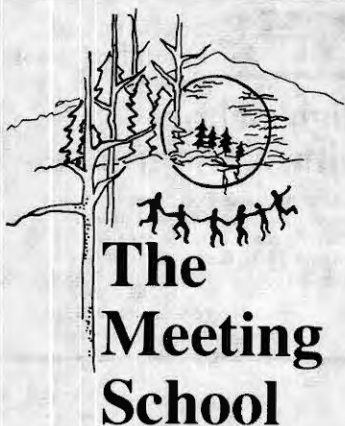
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discussed the World Court of Arbitration, which later was established in The Hague in the Netherlands.

Was Bertha von Suttner a liberated woman ahead of her time? The beginnings of her life would not seem to indicate this. She was born into a poor family of somewhat faded nobility on June 9, 1843. Her father, Count Kinsky, died shortly after her birth, and her widowed mother, Wilhelmine von Koerner, had difficulties living within her income. Bertha had a very sheltered upbringing, learned the social graces, and thanks to private tutors, she became an accomplished linguist and musician.

After being engaged to three men but not marrying any of them, Bertha found herself penniless at age 30, with few prospects for the future. She could not resign herself to the life of a poor aristocratic spinster and decided to seek employment. The only position open to a woman of her background was that of governess, so she became governess to the four daughters of Freiherr von Suttner and his wife. She got along fabulously with the girls, but during the three years she stayed at the von Suttners' she fell in love with their son Arthur and he with her. She was seven years his senior and neither of them had money. In the face of his parents' disapproval they decided to separate.

In 1873, as Bertha was trying to decide what to do next, she saw a notice in the local paper that "a very wealthy, cultured, elderly gentleman living in Paris" was looking for a "mature, educated lady" who knew languages and could serve as secretary and manager of his household. She responded and received a letter signed by Alfred Nobel, a name completely unknown to her. She discovered that the writer (in the words of her autobiography) "was the well-known, famous, and respected discoverer of dynamite." Bertha answered immediately and thus started a friendship which lasted until Nobel's death on December 10, 1896.

Bertha was Nobel's secretary only for a very short time. Arthur von Suttner wrote that he could not live without her, and they decided to marry, still against his family's wishes. They moved to the town of Kutaisi in the Caucasus, where they had friends. They supported themselves by writing and teaching, and were there when the Russian-Turkish war broke out in April 1877.

Firsthand exposure to the brutality and suffering of war only strengthened their pacifist views. They began writing anti-war articles. During this period von Suttner and Nobel carried on a regular correspondence.

After producing six books and many articles, and becoming recognized authors, the von Suttners returned to Vienna, where they were now warmly welcomed. They also went to Paris to see Nobel. It was there that they first heard of the London-based International Peace and Arbitration Association. Bertha became the leading spokesperson for this organization. Nobel praised her work and sent her a substantial donation. Bertha urged him to prove his support of her goals by establishing a prize for peace.

In 1889 Bertha von Suttner published her most widely read book, *Lay Down Your Arms*. Its graphic descriptions of war shocked her contemporaries but brought her worldwide fame. Among the thousands of letters of approval was one from Leo Tolstoy, who wrote, "The abolition of slavery was preceded by the famous book of a woman, Mrs. Harriet Beecher Stowe. May the good Lord help your book to accomplish the abolition of war."

Bertha von Suttner also received a moving letter from Nobel, who sent his greetings to "the Amazon who made war on war." Other peace leaders called her "our commander in chief."

It was not until after Nobel's death that Bertha von Suttner and the world learned about the creation of the annual Nobel Peace Prize for "the person who shall have done the most or the best work for the fraternization of peoples and the abolition or reduction of standing armies, as well as the establishment and promotion of peace congresses."

Bertha von Suttner rose from the minor status of governess to become an internationally recognized author, political journalist, and crusader for peace. She had the courage to marry the man she loved in spite of poverty and parental opposition. The term was unknown in her lifetime, but I think that today she could well be called a liberated woman. In 1905, Bertha von Suttner was the first woman to receive a Nobel Prize. She died in June 1914 just a few months before the outbreak of World War I, which she had worked so hard to prevent. □

DECEMBER 1986

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	
<p>Directions: Complete the activity for the day, then cross out or cover with a sticker.</p>	<p>1 Read a children's version of the Christmas story.</p> 	<p>2 Sing Christmas songs together. Write a letter to Grandma or Santa.</p> 	<p>3 Use pine cones, nuts, or other natural things to make decorations.</p> 	<p>4 Start an ABC book. Cut one picture for each letter from old cards or magazines.</p> <p>A</p> 	<p>5 Choose one of your toys or books to give to a needy child.</p> 	<p>6 Tie red bows all around the house. Give surprise hugs all day.</p> 	
<p>7 Make Christmas cards for family and friends with glitter, old cards, or stickers.</p> 	<p>8 Learn a new Christmas song or poem.</p> 	<p>9 Listen to "A Visit From St. Nicholas" ("Twas the night before Christmas...").</p> 	<p>10 Take a bag of food to the local food bank or Salvation Army.</p> 	<p>11 Invite a new friend for supper.</p> 	<p>12 Make a decoration to take to a nursing home. Stay for a visit.</p> 	<p>13 Cut paper snowflakes and tape on windows.</p> 	
<p>14 Decorate a door or wall with pictures or with cards you receive.</p> 	<p>15 Do something nice for a neighbor.</p> 	<p>16 Read a Christmas story. Tell one in your own words.</p> 	<p>17 Make a popcorn chain for the birds.</p> 	<p>18 Decorate an empty can as a gift. Make other recycled gifts.</p> 	<p>19 Read a children's Christmas story after supper as a family.</p> 	<p>20 Use your dolls or nativity figures to act out the Christmas story for your family.</p> 	
<p>21 Help make Christmas cookies to share.</p> 	<p>22 Make home-made cards for your neighborhood helpers.</p> 	<p>23 Make place cards for Christmas dinner.</p> 	<p>24 Listen to the Christmas story from the Bible with your family.</p> 	<p>25 Think of the real meaning of Christmas. Remember to be helpful and kind all day.</p> <p>Christmas</p> 	<p>26 Call a faraway friend or relative to say you love and miss them.</p> 	<p>27 Go to your public library. Find a story to read to a younger sibling or friend.</p> <p>Hanukkah</p> 	
<p>28 Invite a friend over to play.</p> 	<p>29 Write and illustrate thank-you notes.</p> 	<p>30 Help clean up and put away the Christmas decorations.</p> 	<p>31 Plan some helpful things you will do for others in 1987.</p> 	<p>Written by Abigail Sebastian Illustrated by Charlotte White ©1986</p>			

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Reports

Renaming the World at Missouri Valley

Missouri Valley Friends Conference met October 3-5 at Chihowa Retreat Center near Lawrence, Kansas. Friends welcomed Elizabeth and George Watson as resource persons and were challenged on Friday evening to begin the process of renaming and redefining ourselves and our world, breaking through assumptions which trap us in patterns of thinking that have been invalidated by our experience of Truth.

We were drawn together as Elizabeth Watson shared her thoughts on deepening our spiritual lives. She emphasized the importance of wholeness in our approach to ourselves: maturity as a function of acceptance of conflict and ambiguity; true humility as a willingness to be teachable; and trust in life itself as a vital approach to the risks of each day. We used small groups to explore and share on a very personal level the richness of our spiritual lives. An afternoon of discussion groups focused on the work of Friends' organizations and endeavors, relationships, diet, and poetry.

George Watson spoke on deepening the life of our meetings. He stressed the importance of meeting for worship as a time for getting in touch with our spiritual foundation and meeting for business as an extension of worship as we deal with the world around us. He reminded us that we gather in a loving community of Friends, built on interdependence and caring.

We welcome the regeneration afforded by our time together and hope to spread this gift as we again return to our homes and communities.

Reva Griffith

New York Yearly Meeting: Being Who We Are

At New York Yearly Meeting sessions in Silver Bay, New York, July 27-August 2, we labored and shared love, as Friends continued to seek a basis for unity; offered insights from our roots and our experiences; and sought to answer a need and a spirit both contemporary and timeless.

The words that might capture and convey such a basis for unity continued to escape us. Our differences remain: does being a Friend imply a distinctively Christian testimony? In what ways should our beliefs and practices be those commonly understood as Christian?

While it was observed that we are seeking a basis of unity from which no Friends are excluded, it was also said that each of us must be able to find personal affirmation in that unity.

So we resolved to listen, to worship, and to work as if to acknowledge that these differences are temporal. Throughout the week, we came close to a reaffirmation that we are not a rent garment.

Tom Mullen, dean of the Earlham School of Religion, spoke to the theme "On Getting Where We Want to Go by Being Who We Are." Our responses to concerns and leadings, he conveyed, should consider the presence of three characteristics if they are to be genuinely effective. First, our identification of and with the concern should be imaginative and creative, and should be in the particular, not in the abstract. That is, the concern must be concrete—something about which we can take action. Second, our response to a concern should be an extension of ourselves, something in which we have an interest, and something with which we feel comfortable and competent. Finally, the measure of a calling is our experience of joy in contemplating a response and carrying it out. An urge to respond through duty may be well motivated, but we are free to consider that this may not be a calling for us.

Howard Macy's Bible study focused on the heritage given to us by the prophets: the prophetic calling, tradition, vision, stance, and message. With many thoughts planted throughout this week-long series, a key lesson was evident: we are most prone to losing contact with the sense of prophecy and the example and message of the prophets if we make the mistake of viewing them as persons apart from the human community. By saying that certain kinds of work or certain callings are prophetic, saintly, or heroic, we may distance ourselves from these and deny our ability to do likewise. We may also thereby be excusing ourselves from work that is meant to be ours.

Andrés Carranza, secretary of the Organizing Committee of Latin American Friends, conveyed the very down-to-earth emphasis of C.O.A.L.'s concerns for literacy, employment, and overcoming alcoholism in their communities; he also noted that Latin American Friends frequently find occasion for music and humor in their worship. Marty Walton, general secretary of Friends General Conference, reminded us gently of the importance of nurture throughout our worship and our work.

We shared a spot of nostalgia by commemorating Powell House's 25th anniversary, and we also had fun, fellowship, a fair, our favorite clown, a fire alarm prompted by midnight lightning, and a lot to talk and think about on the way home.

Steven W. Ross

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World of Friends

The children of Albany (N.Y.) Meeting have been raising money for school supplies for the children of Nicaragua as part of the American Friends Service Committee Nicaragua School Supplies campaign. The children did their lessons with sparse materials to get a feel for what it would be like for Nicaraguan children. The First-day school children also wrote to the *Albany Times Union*: "We are Quakers. Every Sunday we go to First-day school. We've been raising money to send school supplies to children in Nicaragua. We made pancakes to make money. Some supplies we're sending are crayons, rulers, papers, wall maps, and pencils. We think these things are more important than guns."

A Quaker tapestry is being created by Friends around the world. When completed in 1990, the tapestry will consist of 67 panels that depict the history of Quakerism. The idea for the tapestry first occurred to English Friend Ann Wynn-Wilson in 1981, as a co-operative activity for children's meetings, and has now spread to at least six countries.

The tapestry, similar to the Bayeux Tapestry, consists of three sections: a title in the upper part, the story in the center, and small designs relating to the subject along the bottom. Many of these lower designs have been researched, designed, and embroidered by children.

Groups adopting a panel must research the subject and provide material for the panel, both in words and design. Once the design has been created, the task of learning the six basic stitches begins. These stitches are Bayeux point, stem stitch, split stitch, chain stitch, pekin knot, and Quaker stitch (used especially for the lettering). All embroidery is done on woolen material handwoven in England.

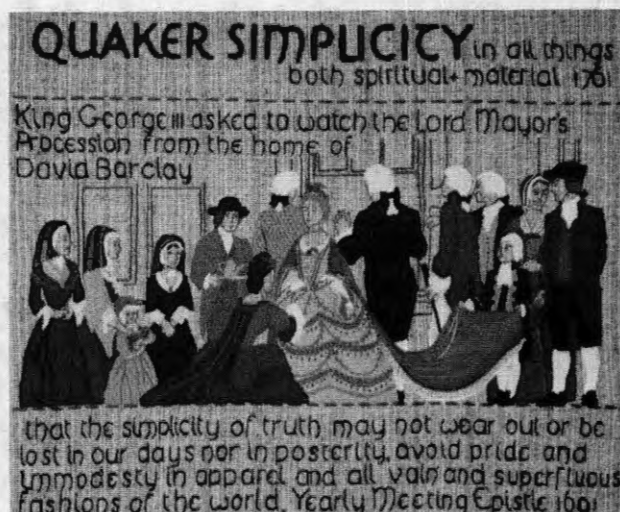
Funding for the project is being provided by Quaker Home Service, individuals, meetings, grants, and the sale of notes and calendars. The calendars, which depict completed panels, will be published yearly until completion of the entire Quaker tapestry. Calendars are available for \$4.50 each from the Friends Book Store, 156 N. 15th St., Philadelphia, PA 19102.

For more information about the tapestry, write Margaret H. Simpson, 36 Nutgrove Ave., Bristol BS3 4QF, England.

"Religion, Spirituality, and Aging," a one-day workshop on January 14 in conjunction with the American Society on Aging's Winter Conference, January 11-13 in Atlanta, Ga., will examine the importance of religion and spirituality in old age, including the challenges that an aging population presents to the religious community, and the ways that the religious and aging communities can cooperate in being advocates for the elderly. For more information and registration, write the American Society on Aging, 833 Market St., Suite 516, San Francisco, CA 94103, or call (415) 543-2617.

Friends gathered at Ring Lake Ranch near Dubois, Wyo., over the weekend of August 30 to draw together the widely dispersed Friends, and friends of Friends, in Wyoming. Represented were the Wyoming worship groups at Casper, Gillette, and Laramie; and Friends from Boulder (Colo.), Fort Collins (Colo.), and Logan (Utah) meetings. Friends discussed procedures by which individual Friends and groups in Wyoming could join the Society or form preparative meetings. There is a growing Quaker community—and Quaker activity—in Wyoming, including the opening of an American Friends Service Committee office in Laramie.

A panel
from the
Quaker tapestry



A consumer boycott of General Electric has been called by the Brandywine Peace Community and other peace and religious organizations. Why a boycott? G.E. is the fourth largest U.S. military contractor and is involved in almost every area of military contracting, including the production of neutron triggers for H-bombs, propulsion systems for Trident nuclear submarines, and various space technology and weapons projects. As part of the consumer boycott, the Brandywine Peace Community is asking for signatures which will be presented to General Electric as a sign of the extent of the boycott. For sign-up sheets, write to the Brandywine Peace office. It is hoped to have as many signatures as possible by the beginning of January 1987.

The Brandywine Peace Community, which has held many vigils at the King of Prussia, Pa., G.E. plant, has recently published a booklet on G.E.'s involvement in the war industry, *Bulbs to Bombs: GE and the Permanent War Economy*, available for \$2.50 plus \$.80 handling from the Brandywine Peace Community Office, P.O. Box 81, Swarthmore, PA 19081.

The New England War Resisters League held a protest at the annual stockholders' meeting of Coleco Industries, one of the makers of Rambo toys for children. These toys, adapted from the movie *Rambo*, in which the character of the same name uses violence to solve all problems, advocate and perhaps generate violence. To counter all war- and violence-advocating toys for children, the New England WRL's anti-war toy campaign is in full swing and gaining momentum; even actor Sylvester Stallone, who portrayed Rambo in the movie, is appalled by the toys and has stated that he wouldn't let his own children play with them. For more information on the anti-war toy campaign, or to buy an anti-war toy packet for \$4, write the New England War Resisters League, Box 1093, Norwich, CT 06360.

The World Instant of Cooperation, a planetary healing meditation, will be held throughout the world on December 31, at noon Greenwich time (7 a.m. Eastern). Actually an hour long, "Instant" planners have asked the world's spiritual leaders to assemble their believers to pray, meditate, and contemplate global peace and harmony, and to suspend all thoughts of separation, conflict, and fear. They believe that "a sufficient mass of people focusing for a sufficient period of time on an image of global peace and harmony can change the consciousness of our planet for the benefit of all living things." All persons are urged to participate in whatever way is appropriate for them. More information is available from World Instant of Cooperation, 1107 Cedar Ave., Boulder, CO 80302.



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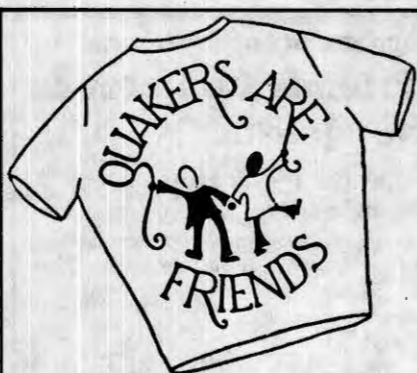
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Forum

The Four Rs

In "The Question of Teaching Religion in Friends Schools" (FJ 9/1-15), Max Carter writes, "Even if my window is a Christian one, a Jewish one, or an agnostic one, there are still panes of glass through which I see darkly. Often those are the very ones that insights from another religious tradition may illumine." This speaks to my condition, and I defer to Max Carter's background as to "how" religion is taught, but there should be no question as to whether religion should be taught in Friends schools.

Because a Friends school is under the care of a monthly meeting and therefore is a parochial school, courses in religion, including Quakerism, should be part of the curriculum. Such courses, as well as midweek worship, should be an expected and accepted requirement of any student attending a Friends school. Friends sometimes try too hard to prove that they do not evangelize and in doing so hide the light of their beliefs.

Pat Patterson
Los Angeles, Calif.

Kindred Spirit

I was very much moved by the letter "Child Abuse Hits Home" (Forum, FJ 9/1-15).

My highly respected Quaker mother was every bit as destructive but in a different way, and the denials that went on continue to this day—denials exactly as worded in your correspondent's letter.

My mother never recognized that she had any problems at all; others did, but she held absolutely steadfast that she did not.

Please let "Name withheld" know that I know something of the tremendous difficulties encountered.

Name withheld

Quaker Women Still Cool

Quaker women continue to be cool face to face with the unexpected ("A Quaker Woman's Coolness," FJ 9/1-15): My husband's mother, Mary Edna Carson Crauder, descended from a long line of Quakers, was in her New Castle, Ind., home one hot summer day. She had just brought in some of the tomatoes her recently deceased husband had planted, and had gone to the front porch to await the paper. In her early 80s, she was a bit

deaf. The paper arrived, and Mary Edna went back to the kitchen. She saw a man rifling through the drawers. Entering the kitchen, she saw him pick up some kitchen silver and one of the tomatoes. "Put that tomato down this instant, young man!" she commanded with all the forcefulness of her third-grade schoolmarm's voice. The man, startled, put down tomato, kitchen silver, and beat a hasty retreat. Mary Edna then locked the screen door.

Renee Crauder
Wayne, Pa.

Alcohol and Friends

Thank you for sharing the letter "A Sober Friend" (Forum, FJ 10/1). As a long-time, regular attendee of a Friends meeting and a member of AA, I found the letter encouraging and helpful.

G.R.

Three years ago our meeting held two workshops to heighten our members' awareness about alcohol. The workshops were entitled "How Is Alcohol Affecting Your Life?" The workshops attracted many persons from our own meeting as well as from other meetings. Persons attending shared about their own alcoholism, their parents' alcoholism, and their spouses' alcoholism.

Our meeting then sponsored an AA meeting at our meetinghouse and has literature available on the visitors table.

I attended all of the workshops and read all of the literature. Our own family and friends have altered our social drinking habits. We intentionally have alcohol-free parties and celebrations. When serving alcohol, our friends offer interesting and attractive alternative beverages.

I was sure I understood the disease of alcoholism. I found that I really didn't. When it became apparent that one of our immediate family was in trouble with alcohol, we didn't know what to do. Unless the local meeting has a nurturing, personalized communication system in place, Friends will not be able to share this pain and ask for help. There is a definite feeling of aloneness on this issue.

Fortunately, a friend of mine who is an alcoholic said, "You need a family intervention counselor." We all went to counseling—even my daughter's boyfriend, whose presence turned out to be critically important. We learned how to confront the alcoholic with love, with facts, with strength. We role-played, we cried, we shook, we doubted it would work.

Then the big moment came to confront the alcoholic. We had his bags packed, the reservation was made at the hospital for alcoholic rehabilitation, and his insurance was confirmed. We all met at our house on the supposition that we were to discuss summer plans.

We started by directly stating that we

were all there because we were worried and concerned about his drinking, that we loved him, that we were all going to take a turn discussing his drinking, and that no one was angry.

After everyone spoke, we told him that we had a reservation for him in the hospital in one hour. At first he said no. We continued to talk—no arguing. Then my daughter's boyfriend asked him to look him in the eye. Then he said, "Come on buddy, it's time to go."

He stayed for the entire 28-day program. He received much support from friends and family who sent cards and visited him. He is now back in the family, and he has control over his life for the first time in years. He continues in AA.

We now know that this may not be the end, but it is a beginning. We also feel in control of our lives again.

If you have someone in your life who is in trouble with alcohol, don't talk and argue with them about it. Go to a family intervention counselor. Get help for them and yourself. It was the most painful emotional experience our family ever went through, but it was definitely worth it.

As our counselor said when I called to tell her he had gone to the hospital, "I love it, I love it, it works every time."

Nancy

Prison Writings Wanted

I am making a collection of "prison writings" by men and women who were imprisoned for reasons of conscience. I hope you will agree that such a collection would give inspiration to others and allow them to identify with the sufferings of those who gave up their freedom for freedom's sake. Perhaps it would also allow those imprisoned to impart to a wider audience some of the vision which impelled them to make their sacrifice.

I would be most grateful if Friends would be willing to let me have on loan any such "writings" you have, or can obtain; refer me to other sources; or tell me of a published passage of the above nature which you think should be included (from earliest times to today).

The "writings" could include letters, diaries, or testimonies written during or after detention, or statements to the court. They should be open to confirmation, though anonymity will be strictly preserved if requested.

The circumstances which caused the loss of freedom may be political or religious, but should not be connected with the advocacy of violence.

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Gray Cox, leader

January 30-
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SERIOUS CRIMINAL OFFENSES: CREATING A
QUAKER RESPONSE Fay Honey Knopp, leader

February 13-15

COMPANIONS ON THE PATH: SPIRITUAL GUIDANCE
AND SPIRITUAL FRIENDSHIP Marilyn Neyer Bradford,
Hannah Gosling, Margery Larrabee, and Dorothy
Reichardt, leaders

February 27-
March 1

GOSPEL ORDER AND MINISTRY Brian Drayton,
William Taber, and Lucy Talley, leaders

March 6-8

A RETREAT Douglas and Dorothy Steere, leaders

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• **Journey Through the Days 1987** is a daily calendar/journal designed for personal reflection and is filled with inspirational quotes and photographs of nature. The calendar is available for \$10.95 plus \$1.50 shipping and handling from the Upper Room, 1908 Grand Ave., P.O. Box 189, Nashville, TN 37202.

• **The New Underground Railroad**, a documentary which presents a dramatic and personal look at the sanctuary movement, can be rented for \$30 (video: ¾" U-matic CC3203, VU, or ½" VHS CC3203, VH) from Indiana University, Audio-Visual Center, Bloomington, IN 47405.

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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.

• **Revolution and Constitution**, an "interactive text" computer program for grades five through eight designed by Quakers Sam and Linda Howe, is part of the American History Explorer Series. The disk, guide, and backup disk are available for \$39.95 from Mindescape, 344 Dundee Rd., Northbrook, IL 60062.

• **State of the World 1986**, a Worldwatch Institute report on progress toward a sustainable society, is available for \$8.95 (bulk rates in paperback) from the Worldwatch Institute, 1776 Massachusetts Ave. NW, Washington, DC 20036.

• **The Global Assembly Line**, a one-hour documentary that examines U.S. manufacturing industries that shut down their labor-intensive operations in the United States to operate in lower wage countries is available from New Day Films, 22 Riverview Dr., Wayne, NJ 07470-3191.

• **Pesticides: A Community Action Guide**, a full introduction to the pesticide issue, is available for \$3 from Concern, Inc., 1794 Columbia Rd. NW, Washington, DC 20009.

Calendar



DECEMBER

6—10 a.m.—4 p.m., Children's Creative Response to Conflict workshop at the Fellowship of Reconciliation, Nyack, N.Y. Cost is \$40, which includes lunch. Limited to 30. Reading *The Friendly Classroom for a Small Planet* before the conference is helpful. For registration and travel directions, write CCRC, P.O. Box 271, Nyack, NY 10960, or call (914) 358-4601.

13—Christmas Peace Pilgrimage, 1-8 p.m. The ten-mile pilgrimage, now in its 27th year, begins in Nazareth and ends in Bethlehem, Pa. Rest stops and simple food are provided. Elizabeth Dickinson will speak on "Breaking Down Barriers: East-West, North-South." For more information, write Joseph C. Osborn at 1408 Cottage Ave., Bethlehem, PA 18018, or call (215) 866-3127.

31—at noon Greenwich time, the "World Instant of Cooperation," a planetary healing meditation, will be held throughout the world. People are asked to gather in their places of worship and, for one hour, to suspend all thoughts of separation, conflict, and fear, and focus instead on an image of global peace and harmony.

31—7 a.m.—8 p.m. at Chester River (Md.) Meeting: prayer, song, and heart-felt activities to celebrate humanity and create global peace, under the aegis of the "World Instant of Cooperation." At 7 p.m. participants at Chester River Meeting will join billions of people around the world in lighting candles. For more information, call Betsy Bartels at (301) 778-1695.

JANUARY

10—Friends Social Union's 63rd annual luncheon, 11:30 a.m., Arch Street Meetinghouse, Philadelphia, Pa. Margaret Hope Bacon will speak about her new book, *Mothers of Feminism*. Send \$10 to Daniel C. Frysinger, treasurer, R.D. 1, 1634 E. Street Rd., Glen Mills, PA 19342, or call (215) 399-0395.

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. Kalorama 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.

Old Jordans, Buckinghamshire, England. The farmhouse kitchen, which in the mid-17th century served William Penn and other Friends as a meeting place, continues to serve Friends and many others as part of Old Jordans Quaker Guest House and conference center. Simple, comfortable accommodation in a rural setting, but only 12 miles from Heathrow, half an hour from Central London. Why not visit us? Old Jordans, Jordans Lane, Jordans, Beaconsfield, Bucks. Tel: 02407 4586. Telex: 21352 Att. 0J366.

Books and Publications

Anthony, adventures of an orphan boy looking for a family to live with, for ages 10-15, by Teddy Milne (Quaker writer). \$9.95 plus \$1.25 handling. Pittenbrauch Press, P.O. Box 553, Northampton, MA 01060.

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.

The Objector, journal of draft and military counseling, \$15/year. CCCO-West, P.O. Box 42249, San Francisco, CA 94142.

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.

The Friendly Vegetarian is the quarterly newsletter of the Friends Vegetarian Society of North America. \$10 membership includes a subscription. Or write for a free sample copy: FVSNA, Box 53168, Washington, DC 20009.

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.

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.

A Great Gift: Autographed hardback, *Sensing the Enemy* by Lady Borton, \$5/copy. Lady Borton, Box 225, Millfield, OH 45761.

Communities

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

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Community emphasizing Friends' concerns, ecology, living simply, spiritual values, Blue Ridge Mountain area (near D.C.). Persons needed with horticultural/orchard/farming or housebuilding skills. Oak Grove, Rte. 1, Box 455, Round Hill, VA 22141.

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Test ban stickers available from Atlanta Friends Committee for a Comprehensive Test Ban, Quaker House, 1384 Fairview

Rd. NE, Atlanta, GA 30306. Cost is 12¢ each. Actual size 7-by-4 inches.

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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, Earham, IA 50072. Telephone: (515) 758-2490.

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.

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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.

House for sale: 2-3 bedrooms, 1 bath, full basement, full attic, gas furnace, aluminum siding, fenced back yard, 1-car garage. Two blocks from Earham. \$35,000. Available in June. (317) 966-6773. S. Phenix, 329 S.W. 4th, Richmond, IN 47374.

House for sale: 5-6 bedroom, 1½ bath, partial basement, gas furnace, 1-car garage with carport. Two blocks from Earham. Currently used as a rental for students. Income \$400/month. \$35,000. Available in June. (317) 966-6773. S. Phenix, 329 S.W. 4th, Richmond, IN 47374.

Housing Wanted

Wanted: Room with kitchen privileges by a mature student from upstate Quaker meeting. References if needed. Write: Mary Edmonds, 7½ Parish Ave., Oneonta, NY 13820. (607) 433-1617.

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

Director, Peace Studies Program, University of Missouri-Columbia, August 1987. Teaching, research, administration, and outreach education with regard to peace concerns on and off campus. Ph.D. preferred. Renewable, three-year contract. Letter, resume, and three letters of recommendation to Marvin Rogers, Department of Political Science, University of Missouri, Columbia, MO 65211. Equal opportunity employer. Review of applications will begin on January 15, 1987.

Administrative Assistant for New York Yearly Meeting with major responsibilities for production and management function of publications, general correspondence, and answering of inquiries. Some committee support and routine office work. **Finance/Membership** person for New York Yearly Meeting with major responsibility for bookkeeping, maintenance of mailing lists, registration for YM sessions and routine office work. Both positions are full time and require experience in use of computers or a willingness to learn. For job descriptions, write: Search Committee, NYYM, 15 Rutherford Pl., New York, NY 10003.

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.

Conflict Response Specialist Sought: Philadelphia Yearly Meeting's Section for Testimonies and Concerns is considering employing a "conflict response specialist" with Friends Mediation Service (the successor program to Friends Suburban Project, now located in Friends Center). Creation of the position depends upon funding and suitable candidate being available. We have in mind a seasoned Quaker with experience in many aspects of conflict resolution, one who can provide leadership in developing a Quaker response to local conflicts and crises, and who can offer training, such as marshals for demonstrations. This position would be full time, or near to it. The salary range for a full-time position would be \$13,304-24,640. We would like to know if there is anyone who would be interested in such a position. If you are, or if you know of someone who might be, please write to Robert Dockhorn at Philadelphia Yearly Meeting, 1515 Cherry St., Philadelphia, PA 19102, or call (215) 241-7238.

Wardens are required for Friends House, Melbourne, Australia. The position would be suitable for a married couple, one of whom had other employment. There is no remuneration but free accommodation, heating, and lighting. The work offers opportunities for concerned Friends. The term is for 1-2 years by arrangement. For further information write to Lorraine Flack, 171 Lawrence Rd., Mount Waverly, 3149, Victoria, Australia.

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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.

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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.

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

Vacation Opportunities

If you would like help arranging vacation home exchanges with British families, please contact ASAP, James Bradshaw (FJ), 15, Benyon Gardens, Cullford, 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 Wolckenhaar 822481.

GUATEMALA

GUATEMALA—Bi-weekly. Call 67922 or 37-49-52 evenings.

HONDURAS

TEGUCIGALPA—Second Sunday 9:30 a.m. and when possible. Calle Cedro Real No. 2727 Colonia Los Costanos. Contact Nancy Cady 32-8047 or evenings 32-2191.

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.

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. Unprogrammed meeting 10 a.m. Information phones: 888-2889 or 327-8973.

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 222-3798.

GRASS VALLEY—Singing 9:30 a.m., meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12585 Jones Bar Road. Phone 273-6485 or 432-0951.

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

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

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

LONG BEACH—10 a.m. Orizaba at Spaulding. 434-1004.

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

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

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

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

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

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

REDLANDS-RIVERSIDE-SAN BERNARDINO—Inland Valley Friends Meeting, 114 W. Vine, Redlands. Worship 10 a.m. For information, phone (714) 682-5364 or 792-7766.

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—Marymount School (above the Mission), 10 a.m. Children's program and child care. Phone: 969-7318.

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. Joan B. Forest, clerk.

SANTA ROSA—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1571 for location.

STOCKTON—10:30 singing, 10:45 worship and First-day school. Anderson Y, 265 W. Knoles Way, at Pacific, (209) 477-6314. Jackson, first Sunday (209) 223-0843, Modesto, first Sunday (209) 524-8762.

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

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

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

Colorado

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

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

DENVER—Mountain View Friends Meeting, 2280 South Columbine St. Worship 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: 232-3831.

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 Cenaan Rd. M. Walton, clerk, 27 Cornwall Rd., Norwalk. 847-4069.

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

Delaware

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

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

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

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

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

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

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

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 third 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.

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 Kawelo 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) 457-8542.

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

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

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

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

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

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

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

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

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

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

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

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

OAK PARK—Worship 10:30 a.m. Hephzibah House, 946 North Blvd. Phone: 386-5150.

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

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

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

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

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

Indiana

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

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

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

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

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

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

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

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

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

SOUTH BEND—Worship 10:30 a.m. Badin Hall, Notre Dame. (219) 232-5729, 256-0635.

VALPARAISO—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 186, Lexington, KY 40584. Phone: (606) 273-6299.

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.O. 866-2198.

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

WATERBORO—Unprogrammed worship. First-day school 9 a.m. Conant Chapel, Alfred. (207) 324-4134, 625-8034.

Maryland

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

ANNAPOLIS—Worship 11 a.m. Educational Bldg., First Baptist Church of Eastport, 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. 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 C. Hawk, clerk, (301) 820-7695. Irene S. Williams, assoc., (301) 745-3166.

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

ACTION—Worship and First-day school 10 a.m. Harve 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: 876-6883.

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

GREAT BARRINGTON—South Berkshire Meeting, Blodgett House, Simon's Rock College, Alfred 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-SOHN-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) 656-2163 or 252-5065.

MISSOULA—Unprogrammed 10:30 a.m. Sundays. 432 E. Pine. 542-2310.

Nebraska

LINCOLN—Discussion 10 a.m., worship 11 a.m. 3319 S. 46th. Phone: 488-4178.

OMAHA—Unprogrammed worship. 453-7918.

Nevada

RENO-SPARKS—Unprogrammed worship 10:30 a.m. 3300 Skyline Blvd., Apt #326. 747-4623.

New Hampshire

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

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

GNONIC—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.

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

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

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

GREENWICH—8 miles west of Bridgeton. First-day school 10:30 a.m., meeting 11:15 a.m. Phone: (609) 451-4316.

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

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

MARLTON—See CROPWELL.

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

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

MONTCLAIR—Meeting and First-day school 11 a.m., except July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (201) 746-0940. Visitors welcome.

MOORESTOWN—First-day school 9:45 a.m. Oct. through May. Meeting for worship 9 a.m. and 11 a.m. Main St. at Chester Ave. Visitors welcome.

MOUNT HOLLY—Meeting for worship 10:30 a.m. High and Garden Sts. Visitors welcome.

MULLICA HILL—Main St. Sept.-May FDS 9:45, meeting for worship 11 a.m. Meeting only, June, July, Aug., 10 a.m.

NEW BRUNSWICK—Meeting and First-day school 10:30 a.m. Meeting only July and Aug., 9:30 a.m. 109 Nichol Ave. (201) 846-8969.

PLAINFIELD—Meeting for worship and First-day school 10:30 a.m. Watchung Ave. at E. Third St. 757-5736.

PRINCETON—Worship 9 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Rd. near Mercer St. (609) 924-7034.

QUAKERTOWN—Worship and First-day school 10:30 a.m. Box 502, Quakertown, 08868. (201) 782-0953.

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

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

SALEM—Meeting for worship 11 a.m., First-day school 9:45 a.m. July and Aug. worship 10 a.m. East Broadway.

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

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

SOMERSET HILLS—Meeting for worship 10 a.m. Sept.-May, Community Club, East Main St., Brookside. Contact: (201) 543-4429 or 234-1812.

SUMMIT—Meeting for worship and First-day school 11 a.m. (July, Aug., 10 a.m.). 158 Southern Blvd., Chatham Township. Visitors welcome.

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

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

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

WOODSTOWN—First-day school 9:45 a.m., worship 11 a.m. July and Aug., worship 10 a.m. N. Main St. Phone 769-1591.

New Mexico

ALBUQUERQUE—Meeting, First-day school 10:30 a.m. 815 Girard Blvd. NE. Mary Dudley, clerk. 873-0376.

LAS CRUCES—10 a.m. Sunday, worship, First-day school. 2610 S. Solano. 522-0672.

SANTA FE—Meeting for worship, Sundays, 9 and 11 a.m. Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.

SILVER CITY AREA—Gila Friends Meeting. 10:30 a.m. Call 535-5687 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: 258-4214. June-Sept. summer schedule.

LONG ISLAND (QUEENS, NASSAU, SUFFOLK COUNTIES)—Unprogrammed meetings for worship, 11 a.m. First-days, unless otherwise noted.

Farmingdale-BETHPAGE—Quaker Mtg. Hse. Rd., op. Bethpage State Park. (516) 249-0006.

FLUSHING—Discussion 10 a.m., First-day school 11 a.m. 137-16 Northern Blvd. (718) 358-9636.

Huntington-LLOYD HARBOR—Friends World College, Plover Ln. (516) 261-4924 (eves.).

JERICHO—Old Jericho Tpke., off Rte. 25, just east of intersection with Rtes. 106 and 107.

Locust Valley-MATINECOCK—Duck Pond and Piping Rock Rds. (July-Aug., 10 a.m.)

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

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

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

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

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

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

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

NEW PALTZ—Unprogrammed meeting 10:30 a.m. Sundays. Plutarch Church; First-day school, second and fourth Sundays 10:15 a.m. (914) 255-5678 or 6179.

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

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

ONEONTA—10:30 a.m. worship first Sunday, 11 Ford Ave., third Sunday in members' homes. Call (607) 746-2844 for location.

ORCHARD PARK—Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. 662-3105.

POPLAR RIDGE—Worship 10 a.m. (315) 364-7244.

POTSDAM—Worship and First-day school followed by potluck. 41 Main St. (315) 265-5749.

POUGHKEEPSIE—Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12603. (914) 454-2870.

PURCHASE—Meeting for worship and First-day school 11 a.m. Purchase St. (Rte. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, (914) 666-3524, and Fred Feucht, 88 Mountain Rd., Pleasantville, 10570. (914) 769-1720.

QUAKER STREET—Worship 11 a.m. Rte. 7 Quaker Street, New York 12141. Phone (518) 895-8169.

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

ROCKLAND—Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 359-2730.

SCARSDALE—Meeting for worship, 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 752-0877.

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 a.m. 1516 Salem Ave., Rm. 236. Phone: (513) 278-4015.

GRANVILLE—Unprogrammed meeting, 10 a.m. 131 Shepardson 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 meeting 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. 1/4 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, 1/2 mile east of town). 269-2899.

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

ELKLAND—Meeting for worship 11 a.m. May through Oct. Rte. 154 between Forkville and Canton, Pa.

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

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

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

GYWNEDD—First-day school 10 a.m., except summer. Worship 11:15 a.m. Sunnyside 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 Faya Glass, clerk, (215) 444-0788.

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

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

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

LEWISBURG—Worship 10:30 a.m. 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 Gilton, (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., 539-3161.

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. YWCA, 220 E. Union, except first Sunday each month in homes. 943-3818 or 357-3855. Address: P.O. Box 334, Olympia, WA 98507.

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., Menomonie, 54751. Call 235-5892 or 832-0094.

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

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

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

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

Wyoming

CASPER—Unprogrammed worship, second and fourth Sundays. Call Margot E. Glendenning, (307) 265-7732.

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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*Choose a gift in the spirit
of the holiday season that can
change a piece of the world*



- ☐ \$10 can buy school lunches
for 20 children for one day
in Mali



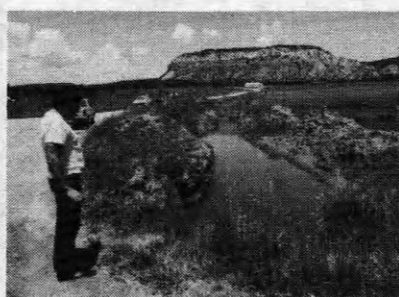
- ☐ \$35 will buy powder paints
for Palestinian refugee
children in kindergartens
in the Gaza Strip



- ☐ \$85 will provide educational
materials on nutrition for
Indian reservations in
South Dakota



- ☐ \$100 will ship \$5,000 worth
of medicines and medical
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- ☐ \$150 will help purchase
pipe to bring much-needed
water to five subsistence
farm families in New Mexico



- ☐ \$250 will buy a water
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Philippines

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This holiday, in the spirit of the season, please see that the enclosed contribution of
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