

February 1, 1987

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



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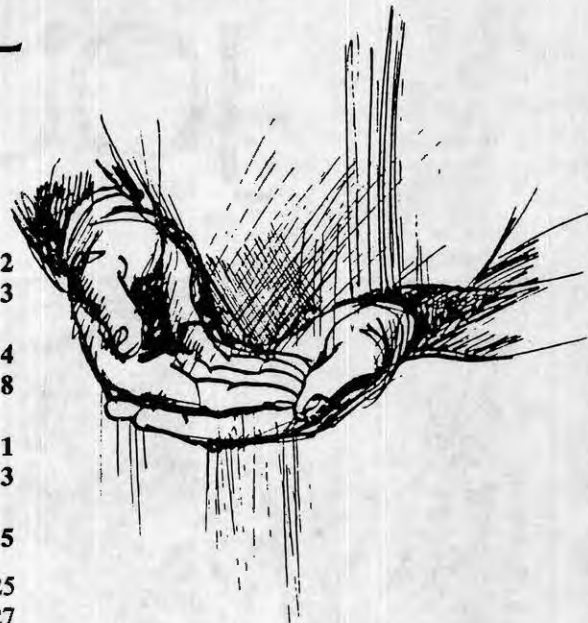
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Narcissa Weatherbee

Among Friends: An Invitation

Since 1983 FRIENDS JOURNAL has published an annual education issue. Our April 15 issue each year has included a variety of articles from Friends on this important theme, and the response from our readers has been good. Plans for this year's issue are well underway. We have written to Friends schools and colleges requesting brief reports, news items, graphic material, and articles. I have several excellent articles set aside for the April 15 issue, and others are expected.

Regularly I receive a certain number of letters from subscribers asking why we do not include more material on the subject of public school education, not just on Friends schools. I think the question is a good one, and I'd like to invite our readers to submit their views on the best form of education for our children.

To give this some focus, I suggest that readers might respond to the following statement: "I am a supporter of a public/Friends (or private)/home school education for my children because . . ." Responses should be brief, no longer than 200 words. We will collect and edit them for a special feature in the education issue. We need to receive responses by February 27, so I

hope you will share your thoughts with us as soon as possible.

Those who read our masthead on this page will note the absence this month of a familiar name—and the appearance of a new one. Eve Homan has left the JOURNAL after a period of about four years. For the past two years she worked first as assistant editor and then, for the past year, as associate editor. We shall miss her as a friend and colleague, and we wish her the very best in her future plans.

Melissa Elliott joins us this month as assistant editor. She is a member of Corvallis (Oreg.) Meeting of North Pacific Yearly Meeting. This past fall she was a student at Pendle Hill. She has a background in journalism and newspaper work, having worked as a copy editor and reporter for a daily paper in Corvallis for a number of years. We welcome her to her new position.

Vinton Deming

February 1, 1987 FRIENDS JOURNAL

THE ONE THAT GOT AWAY

by Alick South

There was a grim intensity about Tom Bentley as one September evening he worked with his typewriter. Around him there were crumpled sheets of paper. He was writing a letter to the *Friend*.

It was a ticklish subject—women always were a ticklish subject—but at last he produced a draft which satisfied him. He reckoned it was about 500 words, which might be rather too long for the *Friend's* correspondence columns. He brought the draft to Sarah, his wife, to vet. Her spelling was far better than his.

"I'll read it in a minute," she said, looking up from the ironing board.

Tom sat impatiently, reading the letter over and over again for possible faults. It was perfect. He looked up expectantly at Sarah after she had read it.

"I've made some good points, haven't I?" he said proudly. "They needed making."

"I'm sorry, Tom." She handed the letter back to him. "I don't like critical letters about the women's group. I don't belong to it myself, but the women in it are saying things which I have often felt. Women are oppressed."

"I don't deny that some women outside the Society of Friends are oppressed, but in the Society women are almost in charge. Why have a special group? We have too many groups inside the Society already."

"As it has so many groups already, why not have another one? There's another thing," Sarah continued. "Are you sure that women in the Society aren't oppressed? All the overseers in our meeting are women, most of the Friends who make coffee after meeting and do the washing up are women, the Friends who prepare monthly meeting teas are women. Oh! the list is endless. The women do the work, and the men do the ministering and bossing around."

"Women do any amount of ministering in our meeting," Tom objected.

"Our ministering is simple—straight from the heart and experience. Men's ministry, even yours, is so unctuous."

Tom didn't know what to say in reply. Never before in her life had she challenged the authority of his ministry, and he had never known her so worked up.

"Tear that letter up, Tom," she cried. "It's a foolish misguided letter. If you want to write a letter to the *Friend*, write about peace. You're always at your best about peace."

Tom squared his jaw defiantly. "I feel a call to send the letter. I can't ignore the call."

Sarah sighed. He would send the letter. Whenever he was obstinate or unreasonable, it was because he had received a call or been moved by the Spirit.

Tom went back to his typewriter and typed out a new version of the letter, omitting most of the points to which Sarah had objected. It was now a simplistic innocuous letter, but it still came down against the women's group. Making as much noise as possible, slamming doors, he went out to post the letter. As soon as it had flopped into an almost empty letterbox, Tom felt a change of feeling about it.

Had Sarah been right? Was he a blustering, self-opinionated male chauvinist pig? Once or twice in his life he had wanted to retrieve letters he had posted from letterboxes, and this was another case. He went gloomily back to the house.

Sarah had prepared supper, and they sat without speaking. Michael, the dissident son, returned from the cinema, and began talking about the film. Quickly he sensed the strained situation and then became silent too, watching their faces intently. It always amused him when they were at odds with each other. Of course they would make it up.

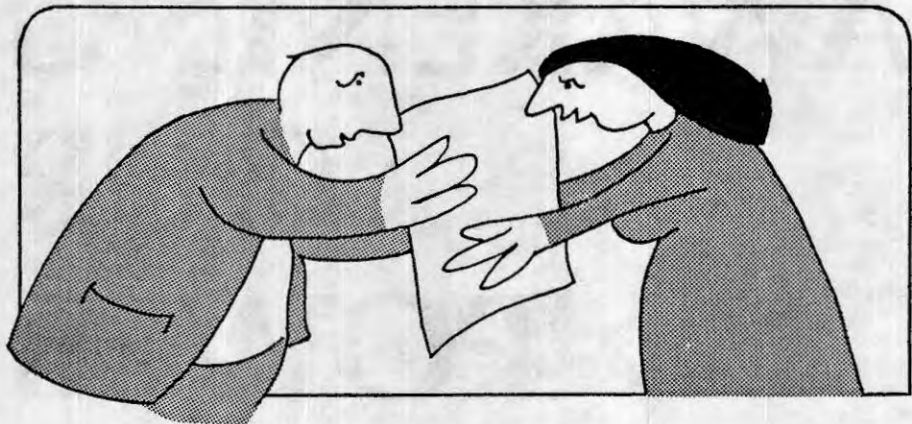
Make it up they did—they were not people who could use silence as a weapon against each other for long—but they made no further mention of the letter.

Tom was in the habit of collecting the *Friend* on a Friday evening on his return from work. He carried it into the car with thudding heart, and turned to the correspondence columns. There was a wide variety of letters about feminism and the women's group and the Swarthmore Lecture, but his letter was not among them. At the foot of the correspondence the editor had put a note to the effect that this correspondence was temporarily closed, and thanked the Friends who had sent letters which for reasons of space could not be printed.

"Thank God," Tom thought. He said the same to Sarah after telling her the news.

"Thank God!" Sarah said too.

Much to the surprise of their dissident son they both burst out laughing. Their arms crossed on the table, and they were truly reconciled. The joke was too complicated to explain to their son, and he concluded once again that he had a pair of peculiar parents. □



Alick South's article appeared in the October 24, 1986, issue of the *Friend*.



Narcissa Weatherbee

AWAKENING OUR POWER

by Carolyn W. Treadway

Where is our power? Of what use in our vast, complicated world is any power I may have, or we may have? Is individual or community power effective anymore, when problems are so interlinked and so complex? How can I find my own power? How can I use it in any way which matters at all? As we realize the nuclear and ecological threats to our world and witness massive social injustice and disequilibrium, we all know that something is very much amiss and that our old concepts of power are not working very well. We need new ways to live powerfully, for the healing of ourselves and our world. At some level, every one of

This article is based on the keynote address that Carolyn W. Treadway gave at Illinois Yearly Meeting in 1985. Carolyn is a pastoral counselor and a member of Bloomington-Normal (Ill.) Meeting.

us knows nuclear reactor disasters in the Ukraine, repression in Central America, and acid rain in Canada are not only "their" problems, but ours. Each newspaper increases our awareness of such problems, and we despair that we can do anything in response.

Yet in fact, every one of us can contribute toward the healing of our world's many problems, because every one of us has something to say about power and about our interconnectedness with each other. We need to tune in to our own wisdom and our own deep inner knowings! As we listen to and deeply hear ourselves, can we realize and utilize the energy and power we already possess? Can we develop these further, so that our lives and our actions more fully express our empowerment? What is our own personal story, and what have our life experiences taught us? As we realize our *own* wisdom and resources and share these with others, we weave the web of interconnection which sustains our world.

As a pastoral counselor and family therapist, I dwell in the realm of deep human relationships and people's lives and spirits. Like a midwife to persons in labor, I coach giving birth to new selves. Thus to me, the reclaiming of personal power comes through reshaping our own lives and our relationships and therefore our world. I believe personal transformation has everything to do with social change. Each of us has ideas, energy, resources, and power, yet we are very busy and often unconnected with even our own deeper selves, let alone anyone else's. Sharing is vulnerable and hearing one another is scary, yet the power which can arise through sharing and interconnection is truly amazing. It is important to be connected with ourselves and with one another at a depth which makes the living presence and power of God visible through us and among us. How can we keep our energies flowing so that we can experience empowerment ourselves and with each other in our ongoing daily lives?

In reflecting upon old and new concepts of power, I draw heavily on the ideas of Joanna Rogers Macy from her book *Despair and Personal Power in the Nuclear Age* (New Society Publishers, Philadelphia, 1983). Old concepts of power we can call "power over." These ideas have come from our whole way of thinking which has dominated Western

thought for two millennia, in which things are regarded as separate and discrete entities. The entity might be anything from a chair or table to a person or a nation state, but the atoms or people or countries or planets are each considered to be separate, and the interactions happening between them are considered to be less important because they are not observable or measurable scientifically. If something is considered as separate, power can be seen as a property of an entity, and quickly issues of territoriality, dominance, and defense arise. In the name of safety, we have now built up our defenses to the ludicrous extreme of missiles in silos, or armies at war—all based on ideas of power vested in domination and winning or losing as a zero-sum game: I win, you lose, or *vice versa*.

At this time in the late 20th century, ideas from the new physics, cybernetic theory, process theology, and feminism converge all at once to tell us the very same thing: existence is relational. Suddenly, the old view of reality as composed of separate self-existing entities is radically changed, with dramatic consequences for our concepts of power. Nothing is static. We learn increasingly that we are dances of energy interrelating all the time: life is created and sustained through deep interconnections; substances are turned into processes. Separate entities become flows or dynamic patterns; boundaries become arbitrary delineations. For example, who am I? At what point do I define "my" boundary? At the level of my molecules, my cells, my organs, my skin? When Kirlian photography can show us that my energy certainly goes beyond my skin, how do I define my body as myself? Our entire planet has properties of its own which operate as if the planet were an organ or a body. Our planet regulates salinity of its seas just like our human bodies regulate temperature. So we need new images for thinking about the interconnectedness of things. We can conceptualize flows of material, energy, or information creating a constant pattern although the component matter is constantly changing. A flame, a swirl, or whirlpool in a cosmic river, or a nerve cell are good images for this. We are as interconnected as neurons in a neural net. One of Joanna Macy's concepts, a favorite of mine, is: "We are each neurons in the mind of God."

We are as interconnected as neurons in a neural net.

In terms of nerve cells, the old definition of power as invulnerability leads to isolation, dysfunction, atrophy, and death. The power of a neuron system lies not in its invulnerability but in exactly its opposite—its openness. Interaction *between* entities (or more aptly, between patterns or flows of energy) becomes crucial, with life itself depending upon openness to giving and receiving energy and openness to change. Thus, we are led to the whole interconnectedness idea of "power with" instead of "power over." "Power with" is called *synergy*. Instead of "win/lose," we realize we both win or we both lose. The imperative question of our time is how to change our thinking and consequent action so that we all will "win" together, and our planet will survive.

Yet we deny our interconnectedness! We don't feel it, we can't feel it, and we don't want to feel it. Robert J. Lifton coined the term "psychic numbing" for

this. We don't want to feel how connected we are with our planet—our matrix of life—when the oil slicks and pollution are ruining our oceans. We don't want to feel our connection to our global sisters and brothers when they suffer injustice and anguish. And so on. We are *afraid* to be aware, or to feel the feelings which accompany that awareness: anxiety, sorrow, pain, anguish, guilt, powerlessness. If we really started to be aware and to feel, we could be overwhelmed. Like in quicksand, the more we feel and the more we struggle with those feelings, the more we might be swallowed up. There would be no end to the pain or the demand. Our fear of our feelings could give way to our obsession with them. So we shut out all of this, and we become alienated, fragmented, passive, burned out, and powerless. We shut out our fears and our interconnectedness, and as we do so we shut down our energy and our power as well.

In a thousand ways we deny our power. How many times have we heard or thought: "Well, what can one person do?" That question is built into the fabric of our nation, but the concept of our powerlessness is a debilitating, pernicious lie. Just think of the energy that could be freed if we perceived ourselves

Picturing things as if they were possible helps actualize those possibilities.

as powerful and acted *as if* we had power! Individually and collectively, we need to discover the ways we hold ourselves back from power, and reclaim what we have always been.

The basic idea of empowerment work is to move into our power by going back through the pain into the connectedness we share. In today's world we have much cause for despair. The pivotal psychological reality of our time, as named by Joanna Macy, is that the *certainty* of having a future for our species and our planet is already forever lost. This loss is incalculable, with profound consequences. Due to technology we can never uninvent, our world can end. Even if all bombs were destroyed tomorrow, human beings now possess the ability to build more. All previous human endings have been embedded in the expectation of a larger continuity—for our creations and descendents or at least for our culture and our planet. From now on, we cannot assume this continuity.

Thus our context of meaning is changed. Like a slowly turning kaleidoscope, all the pieces shift and new patterns form. We who now live without the certainty of having a future are now each pilgrims in a new time, charting unmapped territory. We are alive today in a time pregnant with both crisis and opportunity. We live both with the fear that our species will blow up and the excitement that it will grow up, maturing to a new level of cooperatively sharing our planet.

Because current dangers imperil us all, they force us to interconnect. Our despair, our fear for ourselves and our world, is our doorway to interconnect-edness and to a systemic social consciousness. For our interconnectedness is the source of both our pain and our power. I hurt and you hurt because others beyond ourselves are hurting, because our planet is hurting. Realization of our own connection with pain beyond ourselves leads us to the empowering awareness of our connection with vast *resources* beyond ourselves as well. We need not, and cannot, heal the world alone. We each can do our own part, making an impact far greater than the sum of the individual parts. The web of life cradles us and simultaneously calls us forth to weave it further. As we connect with and support one another in the weaving, our energies are released, and we are empowered.

Power is a process, not a thing to possess. Power is a verb; it happens through us. We are its channels, its midwives, and its gardeners. We are shepherds of the power that is already within us just because we are part of the web of life and neurons in the mind of God. Ever since we emerged web-footed and dim-brained from the primordial oceans, we have always known we are a part of this much larger system. We have an intuitive awareness of the oneness of all life. Despite two millennia of Western separatist thought, we have known this because we have experienced its being the direction of evolution. As life forms have become increasingly complex and intelligent, organs for sensing and communicating have become increasingly sensitive and fine tuned. Higher species depend more and more upon interconnection in order to survive. A newly hatched lizard can fend for itself; a newborn baby is entirely dependent upon her abilities to communicate so as to elicit the care she needs from others in order to live and grow. The thrust of evolution tells us we must interconnect to survive.

We also know about interconnectedness and synergy because we experience them in our own lives. When we cook a good meal and share it, raise a child, or play Frisbee, we experience power-as-process. These interactions produce value; they generate something that was not there before which now enhances the capacities and well-being of those involved. Such power-with exchanges add something to our planet. It might be a good game or a new point of view, a field of corn or a symphony, or a group-consensus process, but something is added to our world. Together in process we co-create power. Power can be defined as our capacity to act in ways which increase the sum total of conscious participation in life. Can we open the door to the power within us? Can we connect that which is within us to all of Life? Can we become springs or fountains for power to flow through us?

Quakerism was founded on the belief that this can and does in fact happen. We name life's power flowing through us as manifestation of the Inner Light, our key concept. When we are in touch with this power, we are "centered"; when this happens for our group, we call it a "gathered meeting." Think of all the ways Quakerism emphasizes intercon-

nection. It is crucial to both our faith and our practice! In neither faith nor practice are we alone or isolated. In faith, we are connected with God and with our own Inner Light; our meeting community helps keep us faithful. Our practice, our presence in our outward world, is based on and reflects the fruits of our inner life nourished by our community with God and with our meetings. Thomas Kelly describes so well the link between inner and outer life in his *Testament of Devotion*. We can also consider this Quaker classic a testament of interconnection. Quakerism has long been grounded in the knowledge of our interconnectedness and our synergistic power, because we know as we experience it that God is present in us and through us. We also know experientially that our inner and outer lives are strengthened through the empowerment of our corporate worship and community life.

Our planetary survival now depends upon persons reclaiming and utilizing what we have known all along about our interconnection. It also depends upon giving up our primitive win/lose notions of power. Survival and healing and flowering of life depend upon renaming our territorial battles as shared pain in another's pain, and joy in another's joy, because we are all one people—one web—and together we will live or die. Together we can do much; alone or in isolation we can do little, and we become exhausted and terrified.

New visions and new namings are essential for these times. Envisioning calls us forth, beckons us toward new possibilities and helps us discover and create them. Group envisioning or brainstorming can be a powerful tool lifting us beyond our individual ideas and abilities. Picturing things as if they *were* possible helps actualize those possibilities. For example, at the Friends General Conference gathering in 1985, Sonia Johnson helped Friends envision a new paradigm for humanity based on nonviolence, cooperation, nurture, and tender loving care of life. Through this naming, she called us forth to live in a manner reflecting these values.

In times of either personal or planetary apocalypse, to have no fear is madness. We *should* be afraid for our lives and for our very planet. But power comes from utilizing the energy of our fear, instead of being afraid to be afraid. In such times, to live with hope is not

an act of insanity but an act of empowered faith. The threat of apocalypse does not mean we should give up, prepare for doom, or leave all change up to God. It *does* call us to live as deeply, profoundly, and lovingly as possible while there is still time. As in the room of death, we can be present with deepened awareness and capacity to love because we are acutely aware of the preciousness and finiteness of all that exists. Thus, the bomb taking us to the edge of apocalypse becomes the gift teaching us to love instead of to die, helping us make the quantum jump to personal lovingness and nonviolence and to a world beyond war. The threat itself stirs us to act, day by day, knowing that the more apocalyptic the times, the more love matters. Power, in such times, is having the willingness and resolution and courage just to keep going and keep trying, daring to live deeply and fully even when the outcome is uncertain. Power is living with love and gentleness and courage and hope, even under the shadow, and doing whatever we can do, however we are called to do it, to build peace and weave the interconnected web of love.

Our planetary crises impel us toward a shift in consciousness, toward a quantum jump in the way we think and act and interrelate. Such visionary teachers as Elizabeth Watson, Elise Boulding, Joanna Macy, Virginia Satir, and Elizabeth Kübler-Ross indicate to us that this societal transformation is already occurring, from the bottom upward. It is exhilarating to be around these teachers because their clear vision engenders so much hope and energy! They point out that we *are*, as a species, beginning to wake up. Despite the anguish of our current world situation and the ineptitude of governmental policies, I resonate with this idea of the emergence of awakening. So many more persons than even a decade ago are now deeply concerned about peace.

But what can one person do? We can each pay loving attention to the things in ourselves, our families, our workplaces, our communities, and our world which need our loving care. We can change our own lives and the lives of others. It matters not what we do exactly, for any and every act of positive energy will help with healing of our world.

Empowerment comes in changing our

The threat of apocalypse calls us to live as deeply, profoundly, and lovingly as possible while there is still time.

self-perceptions from that of victim to that of co-creator or co-weaver of the web of life. Power is finding the courage to grow up and take responsibility, instead of blaming or wishing others would do it all. Power is a process, and peacemaking a way of being. We need to *live* truth in the power of the Light, letting our lives model healing ways of being in the world, being generative and transformative through small actions.

What better place than our meetings or our yearly meetings, to teach us and help us live out this same maxim? In these communities, let us create together that loving environment which frees our power and our inner knowings, and let us use that power to create new ideas and actions. Let us perceive ourselves as an ongoing, living, breathing network of empowered resources for each other, and let us act together accordingly. □

F R I E N D

by Mary Barclay Howarth

As a Friend who had found her comfortable niche in the structure of the Society of Friends, I recently had the opportunity to take part in a "new thing" by becoming a member of a 15-woman collective which planned to produce the *Friendly Woman* magazine for two years.

Many Friends trace their present involvement with the Religious Society to apprenticeships in satellite groups like campus peace fellowships and work-camps. Even people born into the Society of Friends learned much of Quaker process in Young Friends or at Pendle Hill, beloved communities unbound by yearly meeting disciplines in which people can experience Friends' process and strengthen their wings in a small experimental group.

As our experience in the Society grows, we take on monthly meeting and AFSC committee responsibilities, gradually finding our particular place within Quaker structure. However, in the process we sometimes lose sight of the fresh perspective and energy those less structured communities gave us.

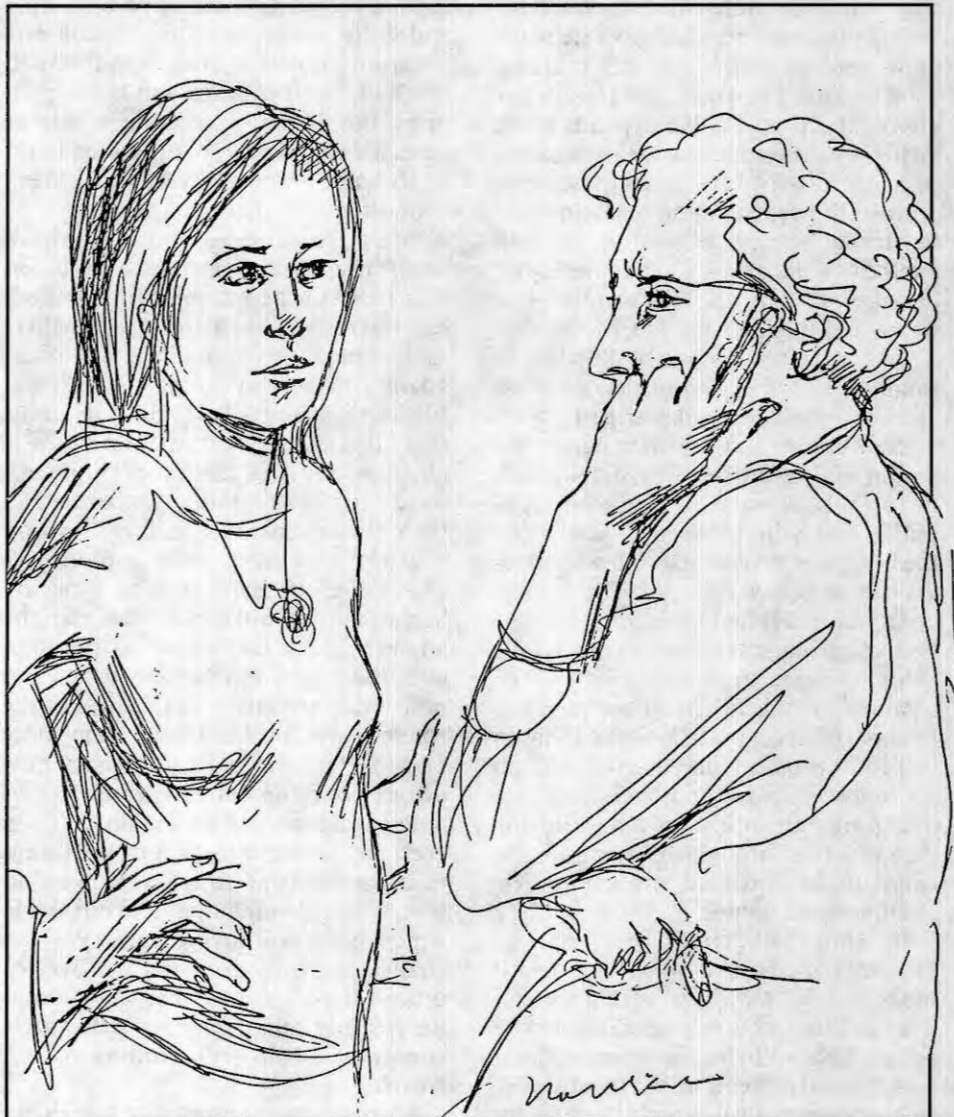
The *Friendly Woman*, which celebrated its tenth anniversary in our final issue, Fall 1984, has moved about among groups of Quaker women from coast to coast, offering an "exchange of ideas, feelings, hopes, experiences by and among Quaker women." As a newcomer to the large University Meeting in Seattle, I hoped that by joining the

collective I would come to know other Quaker feminists. I had considered myself "liberated" since 1928 when I bested my younger brother in battle. However, most of the women in the collective were the ages of my daughters, with perhaps a couple in their 40s; at 62, wouldn't my Quaker feminism be considered "Old Bonnet"?

My expectations of this working collective were based on participation in other women's groups where I had found warmth and a sharing of common experiences and perspectives. With support I had begun to explore my gradually-discovered anger at having been

raised a member of a suppressed majority. I was seeking a group of women within which I could continue to rub off the barnacles of ineffective patterns. I had no idea the amount of pain and enlightenment this group would offer. My involvement became so intense that I began marking my calendar for the monthly collective meetings, "Friendly Woe."

At first, however, I was delighted to discover many common commitments to Quaker values, particularly the sense-of-the-meeting decision making and beginning and ending silences. It wasn't until later that I gradually began to



Narcissa Weatherbee

A member of Media (Pa.) Meeting sojourning at University (Wash.) Meeting, Mary Barclay Howarth is recording clerk of North Pacific Yearly Meeting and on the JOURNAL's board of managers. She helped found the workcamp movement in Finland in the 1940s, and worked in India for the American Friends Service Committee, 1957-59. She and her husband, Wilfred Howarth, are retired in Washington, where Mary teaches four- and five-year-olds.

Friendly Woman is now published by women of New Garden Friends Meeting in Greensboro, N.C. Publication of the magazine rotates periodically. Since women of University Friends Meeting in Seattle published Friendly Woman, it has also been published by women of Atlanta (Ga.) Meeting.

LYWONE

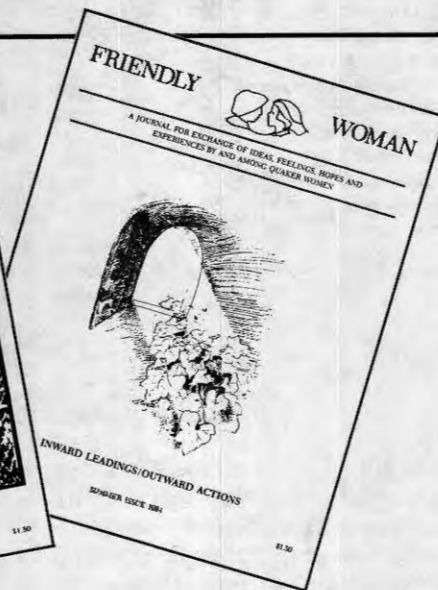
define the differing perceptions we held of Quaker reality.

At our first "Birthing Party," after mailing the "Disarmament" issue, we shared a birthday cake with University Meeting and sang the Lucretia Mott song—"thy light still shines for me!" As we posed in Friendly Woman T-shirts for our first group photo, one male member of the meeting was heard to comment, "That group of women is going to try to produce a magazine together?"

Knowing there was this kind of disbelief among members of our own meeting goaded us to try harder. I certainly shared the enthusiasm and drive during those early months; there were only minor points where I felt a discrepancy. In the choice of a printer, several women felt that we *must* choose exclusively women's organizations, a point on which I was not yet tender. When it developed that the two best printing firms for our needs were both owned by men but run by women, the group struggled womanfully to a consensus to use one of them in the interest of producing the best magazine possible. I was glad to see us agree to modify one of our rigid principles.

Our common goal of getting the magazine out on time and within budget dragged us through the early chaotic meetings. It was only later that I began to sense some of the different motivations within the group. There was a core group of about six women who saw each other on a daily basis through work or living arrangements. For them the thrust was primarily to produce a quality magazine. Certain other members shared this basic orientation but there were a few who, like myself, had joined to get to know other feminists or work on group process.

Below these surface goal orientations, there were two premises which we shared as a group: the first was a commitment to integrity, an energetic striving to speak one's truth as clearly as possible while holding the possibility that in the light of another's truth, one's beliefs might change. The strength with which each member adhered to this Quaker/feminist principle varied, but



even those among us who sometimes felt themselves "weaker" found themselves strengthened and encouraged as we grappled with our differences.

The second Gibraltar on which we all stood firm was an agreement that "Friends have a problem confronting their anger." Therefore from the beginning we set aside some time early in each meeting to work on "conflicts." We religiously rehashed misunderstandings which had arisen in the course of producing each issue. Those who had become angry when another member didn't show up for an agreed-upon job, admitted they had been "very angry" but that now they realized it had been a misunderstanding and "was really no one's fault." There were very few times when anyone was able to express her anger directly toward the person who aggravated her.

Gradually some members progressed to the point where they were able to go directly to an individual outside of meetings and confront their differences. These direct confrontations cleared the air, strengthening the trust level within the group. However, we still had a few lessons to learn about anger.

The first place in which I began to feel indefinable differences was in the choice of themes for each issue. Periodically we brainstormed ideas which would not only be of interest to us, but to our national readership. Judging the latter was where I found myself most often march-

ing to a different drummer. I was particularly concerned that we address a dichotomy I felt between the women's movement ideal of "taking charge" of one's life, and the Quaker tradition of following Leadings. When I first suggested the topic, there was only one other woman who said she also "thought about that a lot." Since there was no other expression of interest, we quickly moved on.

In what we commonly referred to as "the Goddess Issue," I thought our chosen title was misleading: "The Divine as a Woman." I felt more comfortable with something like the Conference on Religion and Psychology's "Feminine Aspects of the Divine." I was wrong. Submissions were primarily experiences which Quaker women had had with a super-human female presence—"The Divine as a Woman"! The collective knew its constituency better than I did.

The second place I continually ran into differences was in my assumptions of the type of articles the editorial committee wanted for chosen themes. For the third issue, on "Quaker Women and Sports," I submitted a piece tracing the ways in which valuing our bodies had been transmitted from my mother, through me, to my daughters, via sports. In an editorial committee made up of single women and mothers of small children, there was little interest in an intergenerational piece.

Friendly women, 1983.
Left to right, front row:
Stacey Graville, Margaret
Sorrel, Dorsey Green,
Mary B. Howarth.
Second row: Theresa
Mathis, Barbie Brooking,
Tricia Silver, Jana
Ostrom. Back row:
Caroline Wildflower,
Karen Sorenson, Caryl
Weaver, Connie Jump,
Joy Belle Conrad-Rice.



Photo courtesy of Mary B. Howarth

At the time I was miffed. When one young woman said, "Now that story on locker rooms—I can really relate to that!" I thought, "But how trivial locker rooms are by comparison to intergenerational values transmission!"

The sports issue received many submissions and rather than have my piece scrapped, I offered to cut it. Months later, after I had made this kind of compromise with the editorial committee several times, a perennial editor said to me, "Why did you always agree to revise your pieces? I would never let anyone make me change what I wrote!" Perhaps I shouldn't have either; it was a part of a "lady pattern," which I had yet to identify.

The third area of difference was around careful language. Following a firmly established Quaker tradition, these young women were working particularly on sexist usage. Sometimes I didn't get their message.

Having already learned from my daughters *never* to use the word "girl," I was often caught when trying to silence the group's chatter with, "Hey, you guys!" That phrase elicited groans, but did stop the talk. Later when we considered taking some new members into the group, I interviewed the candidates and reported to the collective that they were "neat ladies."

"Women," the other grandmother in the group corrected me.

"Yeah, really neat ladies," I enthused.

"Women," she shot back at me.

This time I uncharacteristically stuck to my Quaker guns. "I don't see anything wrong with being a lady," I said. "My mother was a lady and I was proud

of her."

Everyone else seemed to know what was wrong about being a lady, so the other grandmother said she would take me out to lunch sometime and explain. We never went. It turns out that "having lunch together" is also a lady pattern, but one in which I still strongly believe.

I had to figure out the "lady pattern" on my own. Fortunately I took a seminar on "Women and Anger" by Harriet Lerner of the Menninger Foundation. Dr. Lerner explains in her book *The Dance of Anger*:

If we are "nice ladies," how do we behave? In situations that might realistically evoke anger or protest, we stay silent—or become tearful, self-critical, or "hurt." If we do feel angry, we keep it to ourselves in order to avoid the possibility of open conflict. But it is not just our anger that we keep to ourselves; in addition, we may avoid making clear statements about what we think and feel, when we suspect that such clarity would make another person uncomfortable and expose differences between us.

Actually I had become better at "making clear statements about what I think and feel" by my practice in other women's groups. About halfway into the first year, I began to feel my distance from the core group, who were seeing each other every day and coming to mini-consensus even before we had discussed matters in our collective meetings.

When I broke down and started to cry as I expressed my feeling of isolation, it was obvious that crying was *not* an acceptable behavior. In good counseling fashion, several people reflected, "You

have this problem about feeling isolated in groups."

"No," I replied, "I've been in lots of groups and I've never had that problem before."

One in-group woman said, "Damn! I hoped we weren't going to have *that* problem in this group!"

Eventually one of our quietest, most thoughtful members admitted she also had a problem of feeling left out, which freed up the discussion for a wider participation.

Some months later, another member commented in passing that when I cried in the collective, she realized I was a "public Friend." I had known for years that men in our culture have a problem not being able to cry. Now I learned that young feminists share that disability.

Because of this "invincible" facade, there were other aspects of the supportive, nourishing women's groups I had experienced which also grew slowly. Several women admitted to being "perfectionists." Most felt a need to appear self-sufficient and capable. The opportunity to touch or hug each other spontaneously came charily. We spent little time sharing our experiences of what it had been like to grow up female or Quaker; the job of producing a quality periodical was our chief focus.

Nevertheless, during our last retreat, one member who had participated in many feminist groups said that this was the only one she had experienced in which the participants were closer to each other at the end than they had been in the beginning; most groups had split up in conflict and bickering.

Perhaps it's easier to see growth in others than in oneself. I was continually appreciative of the ways in which these women grappled together with the problems we confronted. Their clerking in meetings and responsibilities in committees are coming to fruition in University and North Pacific Yearly Meetings.

I think our Quaker principles of respect for each other, integrity in speech, and the use of silence carried us over the rough spots where we fell short of our ideals. The withholding of judgment and waiting for the Goddess in each person to flower made it possible for us to grow beyond the walls of old patterns. Maybe none of us are quite liberated yet, but I know that I am nearer to being more of a woman and less of a hard-core lady. □

Radical Feminism: Burning Our Bridges?

by Irene B. Lape

For several years now, it has been impossible to be among liberal, unprogrammed Quakers without seeing the growing impact of a radical, ideological type of feminism on our religious community: several yearly meetings have undertaken to revise their disciplines largely based on the concern to rid them of what is called "sexist" language such as the use of "he" and "man" in their generic sense, or "He" or "Father" for God; people have been publicly critized for using these same words in speeches, conversations, and even in vocal ministry; abortion and other gender-related issues have become surrounded with the same rhetoric as one encounters in the larger society; and workshops, worship-sharing groups, and other forms of getting together have more and more focused on gender celebrations of one kind or another. While many Friends express private doubts about the benefits of feminism among us, publicly there is little debate. Most Friends are either intimidated or they assume that radical feminist demands can and must be accepted by us. However, it is becoming increasingly obvious that a good deal of feminist ideology is hostile to what Quakers have believed and practiced over the years; and, if accepted too uncritically, may result in a burning of the intellectual and spiritual bridges which connect us to our forebears.

The kind of radical, ideological feminism to which I am referring is not a reformist, political movement or a movement for biblical justice such as the black civil rights movement. As Sonia Johnson has said (*FJ*, 10/1/86), feminism "isn't women's rights; femi-

nism isn't an issue. Feminism is the most complete, the most descriptive, and the most inclusive analysis of the human situation that has ever been upon the planet. . . ." It is true that feminism is a new world view, or at least it is superficially. It sees all the world's cultures, languages, religions, and systems of thought as little more than a superstructure created by men for the express purpose of assuring the subjugation and marginalization of women. Patriarchy, in this view, is the world's one true faith and all the world's religions are only sects of this faith.

Liberation for feminists involves not the acquisition of legal rights but the unmasking and overthrowing of this world-wide system of sexual caste. The concrete forms of social and political interaction that will emerge in the liberated, non-patriarchal future are not discussed in any detail. The goals of liberation are cast in terms borrowed from "self-actualization" psychology and are sufficiently vague to be non-controversial. Women are encouraged to live "on the boundary" of patriarchal institutions (Mary Daly in *Beyond God the Father*), unmasking and subverting their psychological and political structures. On the positive side they are to build women's community and participate in universal human "becoming"

which will make all the disruption of social relationships, anxiety, and guilt seem worthwhile. While feminism seems completely new in many respects, it leans heavily on ideas borrowed from Marxism, "self-actualization" psychology, and existentialism, which together and in various combinations have become the unofficial secular religion of the modern era.

It is difficult to imagine a system of thought that more completely alienates and impoverishes us as a people than does radical feminism, for it is a tenet of this kind of feminism that virtually

Statue of Mary Dyer, by
Sylvia Shaw Judson



Irene B. Lape teaches part-time at Friends Academy in New York. She is a member of Matinecock (N.Y.) Meeting.

all of the intellectual, spiritual, and social resources which civilization has produced in the past 4,000 years are suspect and not to be relied upon in the struggle for liberation, whether personal or corporate. Even one's innermost inclinations and feelings are suspect

Womens Speaking

Justified, Proved and Allowed of by
the SCRIPTURES,

All such as speak by the Spirit and Power
of the Lord JESUS.

And how WOMEN were the first
that preached the Tidings of the Resurrection of
JESUS, and were sent by CHRIST'S
Own Command, before He ascended
to the Father, John 20.17.

And it shall come to pass, in the last days, saith the Lord, I will pour out
of my Spirit upon all Flesh; your Sons and Daughters shall Prophesie.
Acts 2. 27. Joel 2. 28.

It is written in the Prophets, They shall be all taught of God, saith Christ,
John 6. 45.

And all thy Children shall be taught of the Lord, and great shall be the
Peace of thy Children. Isa. 54. 13.

And they shall teach no more every man his Neighbour, and every man his
Brother, saying, Know the Lord; for they shall all know me, from the
least to the greatest of them, saith the Lord. Jer. 31. 34.

London, Printed in the Year, 1666.

Quaker Collection, Haverford College Library

because we are seen as molded internally by the socialization process of the patriarchal world. It is exactly for this reason that acceptance of feminism carries with it an implicit burning of bridges to the past because these bridges are viewed as connecting us to corrupt patriarchal institutions and influences which must be abandoned.

The most frustrating part of witnessing the growth of ideological feminism among Friends is the knowledge that Friends have been ardent advocates of women's liberation from social and political oppression from the start. However, rather than seeing this as a liberation of women, Friends have looked at it as a liberation of the Spirit of God which dwells equally in women and in men. It is the oppression of this Seed of God in man which is the fundamental oppression on which all other forms of oppression rest. For Friends, the domination

of women is a specific symptom of man's fallen condition, a condition which can be overcome by living in perfect personal and corporate obedience to the Word of God in us. This is the radical, prophetic Christianity which early Friends rediscovered and articulated with such power. The fact that Friends today are so ignorant of this prophetic Christian gospel makes them vulnerable to every new "airy notion" such as feminism. And feminism is especially disturbing because it defends and justifies ignorance of our own heritage as an avoidance of patriarchal religion.

If we are to know ourselves again as Quakers and come into the precious faith for which our forebears suffered and died, we must begin to educate ourselves more thoroughly in that faith and seek an inward knowledge of it in our hearts. As we do, we will begin to see again that in that faith lies not only the answer to the oppression of women but the oppression of the Spirit in us by the vacuous ideologies of our age.

Quakers traditionally have approached the issue of women's oppression by reinterpreting the gospel of Christ in a more radical way than other Christian groups. For Friends, the truth, reflected in Scripture, is that man and woman were (are) both made in the image and likeness of God; that as a result of our disobedience to God's command, we were (are) condemned to dwell outside the living presence of God. The subordination of women to men and the frustration of their mutual regard for each other was (is) a consequence and symptom of that fall. It is the prophetic view of Friends that Christ's work of salvation was (is) effective to bring about not only a restoration of the unity between God and man but a redemption of the male-female relationship "out of the fall." The justification and perpetuation of female subordination by the church was seen by Friends as proof of the apostasy into which the church had fallen since the days of the apostles. Quakers were astonished and deeply disturbed when they saw people who called themselves Christians living comfortably "in the fall" and even arguing for the notion that people had to continue to live in a pattern of relationships which was unredeemed. Arguments for the subordination of women in marriage and in

the church were seen as an affront to the redemptive purpose of God.

This gospel of redemption through Christ and his work in our hearts which was professed and possessed by Friends has and continues to have a dramatic impact on the day-to-day lives of Quaker women and men. Quaker women were equally received as preachers and traveled widely in the ministry, occasionally leaving families in the care of local meetings. Quaker marriage itself was the ultimate testimony to Friends' belief that people restored to God's kingdom could marry with the permanence and mutuality which Jesus taught was God's will for us "in the beginning." Of his own marriage to Margaret Fell, George Fox insisted that it was "a symbol of the 'Church's coming up out of the wilderness'" (*Quaker Social History: 1669-1738* by Arnold Lloyd, p. 52). As for divorce, Fox and other Friends believed provision for divorce was part of the old covenant and irrelevant "to the condition of those who came together 'as it was in the beginning'" (Lloyd, p.50). While we, from our vantage point, might point to aspects of Quaker practice which fall short of their stated intention, it is only fair to admit that the fruits of Quaker faith were an uncommon degree of harmony in marriage, stability in family life, and inner well-being on the part of Quaker women.

In recent years, however, Quaker marriages and Quaker family life have more and more begun to reflect the anxieties and confusions of the larger society in which we live, rather than the Spirit of Christ in which we say we dwell. What is so troubling about radical feminism's prevalence among Friends today is that acceptance of its basic assumptions will amount to a virtual burning of the bridge which connects us to our spiritual roots. Our link to the prophetic Christianity which was the source of our spiritual life and power is already weakened by our acceptance of U.S. secularism and individualism. Radical feminism may be the final blow. And while there are many among us who would not grieve to see the bridge finally burned, we could very well end back in the very wilderness which Fox saw us coming out of, a wilderness in which we will dig cisterns for ourselves, leaky cisterns that hold no water (Jeremiah 2:13). □

Abe Was Honest

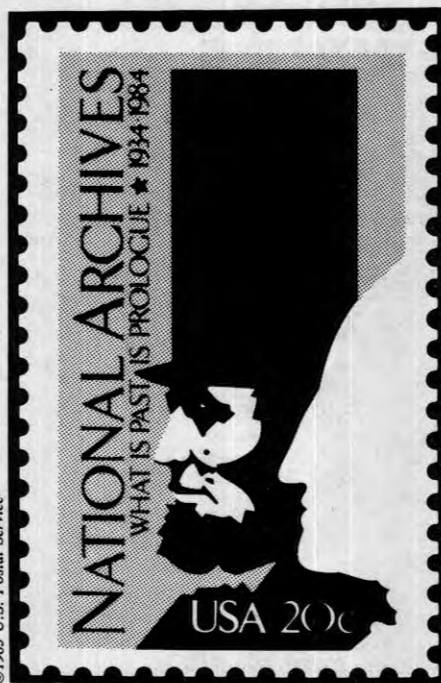
by Hi Doty

Again the National Archives stamp carries this letter to those who receive it by mail. It touches Concord Meeting at too many points to be covered in one issue. George Washington in June, our archives in July, and now the man in the stovepipe hat.

Jesse W. Fell, a Chester County, Pennsylvania, Quaker, moved west in 1828 into the wilderness that would become Illinois. Settling far from Friends meetings, he wound up a Unitarian, but kept a close hold upon Quaker beliefs, including the sinfulness of slavery. In the abolitionist movement he became a warm friend of a local politician, Abraham Lincoln. In time he came to believe that this obscure backwoodsman had the qualities needed to bring about an end to slavery. A radical new political party was coming into being and Jesse Fell set out to make Abe Lincoln its nominee for the presidency.

One problem was that few people east of Illinois had heard of Abe. To remedy this, Jesse induced Abe to write a short autobiography, which Jesse then augmented. But how to get it into the hands of voters? Jesse had kept in close touch with Chester and neighboring Delaware

Hi Doty's "Quaker Philately" column—a feature of Concord (Pa.) Meeting's monthly newsletter—draws Quaker connections to the topic of the stamp used to mail the newsletter. "Abe Was Honest" appeared in the August 1984 newsletter and is also included in the book Quaker Philately, a collection of Hi Doty's columns. The book is available for \$7.95 from Concord Meeting, Box 23, Concordville, PA 19331.



County Friends, and had lined them up in support of Lincoln, the abolitionist. Now he turned to them for help in bringing Lincoln's autobiography before the public, and it was published for the first time in the columns of the *Chester County Times* for February 11, 1860. It attracted immediate attention, was widely reprinted, and started the boom that put Abraham Lincoln in the White House. The Everhart Building still stands on West Market Street in West Chester, and in front of it rises an historical marker reminding our neighborhood that in that building, with the publication of the autobiography, the

BOUND TOGETHER IN CHRIST'S LOVE

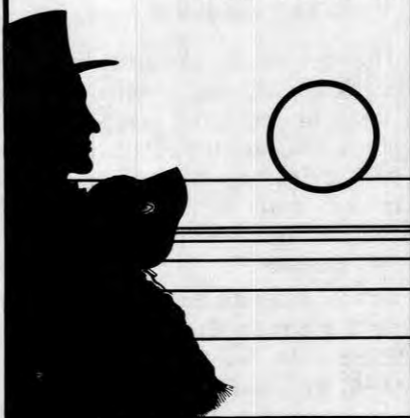
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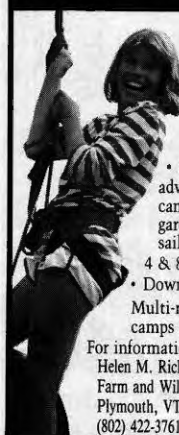
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Lincoln boom began.

In this autobiography Lincoln publicly stated for the first time that he was of Quaker ancestry. It was a statement that he was to repeat many times, though he acknowledged that he could give no details. When his strength and the surge of history turned him from impoverished backwoodsman into heroic figure, every aspect of his life, every act and statement, came to be examined minutely and reported exhaustively. Biographical and historical studies poured out, and more than one periodical was devoted entirely to Lincoln studies.

After nearly a century of this careful examination, one point of agreement among the historians was that Lincoln was mistaken in claiming Quaker ancestry. It hadn't been easy, dredging up the



genealogical facts of a family so humble as his, but a century of digging had made the error of his statement quite clear. Scholar after scholar reiterated this obvious fact. He had no Quaker ancestors.

Now why had Lincoln deceived us? Was it gratitude for the enthusiasm with which Friends greeted an abolitionist candidate? Was it (like a present-day office seeker's visit to the Italian Market in South Philadelphia) just a bid for a certain ethnic vote? Was it a result of his sympathy for Friends' values, revealed especially by his anti-slavery views and his frequent intercessions on behalf of Quaker objectors to the Civil

War? Was it a lie, or an honest mistake? Who could say?

Last month Quaker Philately spoke, somewhat immodestly, of the excellence of Concord Meeting's archives; of our care in recording and retaining the facts of our meeting. In 1955 a Lincoln historian, David S. Keiser, in the 15th year of a private and stubborn search, was examining these Concord records and there discovered the facts of the 1713 marriage, under Concord's care, of Enoch Flower and Rebekah Barnet, "both belonging to this meeting," the great-great-grandparents of Abraham Lincoln. With this as a key, David Keiser documented within these same Concord records, the 1692 marriage of William Flower and Elizabeth Morriss (parents of Enoch Flower) under Concord's care. The marriage took place in a private home since our first meeting-house had not been built. Also these Concord records provided the clues which enabled Keiser to document another Lincoln ancestral marriage, in 1678, under the care of Chippenham Meeting, Wiltshire, England.

We are glad that our record keeping played a part in vindicating the honesty of Honest Abe, and we are pleased to acknowledge him as a distant son of Concord.

Now back to Friend Jesse Fell, the president maker. He established a family tradition of involvement in liberal political causes, which continues among his descendants to this day. As the Republicans moved gradually from left to right and the Democrats from right to left, Jesse's family switched parties, and three of his descendants, all named Adlai Stevenson, have served this country in high office. The first Adlai was vice-president under Grover Cleveland; the second was twice Democratic nominee for the presidency (defeated both times by Dwight Eisenhower); the third has held a succession of important offices in Illinois. As was true with Abe, the careers of the three Adlairs reveal an honesty and integrity far above the political norm, and there is room to believe that the Quaker traditions of their families may have played some part. This is something to keep in mind as we try to help our present children walk in the Light. It is a Light that could shine out through one of them onto a wider world, and our world needs Light. Oh, how it needs Light! □

THE CASE OF

The Missing Quaker Letter

by Daniel Bassuk

Four score and 40 years ago, during the height of the American Civil War, a friendly correspondence developed between a Quaker woman and the president of the United States. The Quaker was Eliza Gurney, widow of the famous Quaker minister Joseph John Gurney, and the president was Abraham Lincoln.

Lincoln first met Eliza Gurney when she came to the White House on October 26, 1862, accompanied by three Friends. This Quaker quartet came to offer spiritual support to the suffering president, and Lincoln responded with unusual warmth, even encouraging his visitors to stay much longer than the allotted 15 minutes, sharing with them silence and prayer. Lincoln was accustomed to hearing words, many of them boring, but he was not accustomed to group silence. The tears ran down his cheeks and when vocal prayer was offered, he reverently bowed his head. After a period of silence Eliza Gurney delivered some vocal ministry, after which she knelt and uttered a prayer that light and wisdom might be shed down from on high, to guide our president.

Sometime after this meeting, and during the throes of the conflagration between the states, President Lincoln

sought further spiritual counsel, and relayed a request via his Quaker friend Isaac Newton that Eliza Gurney write him. Accordingly, Eliza Gurney wrote the president on August 18, 1863, saying,

Many times, since I was privileged to have an interview with thee, nearly a year ago, my mind has turned towards thee with feelings of sincere and Christian interest, and, as our kind friend Isaac Newton offers to be the bearer of a paper messenger, I feel inclined to give thee the assurance of my continued hearty sympathy in all thy heavy burthens and responsibilities and to express, not only my own earnest prayers, but I believe the prayers of many thousands whose hearts thou hast gladdened by thy praiseworthy and successful efforts "to burst the bands of wickedness, and let the oppressed go free" that the Almighty Ruler of the universe may strengthen thee to accomplish all the blessed purposes, which, in the unerring counsel of His will and wisdom, I do assuredly believe He did design to make thee instrumental in accomplishing, when He appointed thee thy present post of vast responsibility as the Chief Magistrate of this great nation.

Eliza Gurney's visit and letter resulted in President Lincoln's writing one of his most beautiful and heartfelt letters, dated September 4, 1864, which speaks of his profound reliance upon God and exhibits his sensitivity to Quaker beliefs. He wrote:

Daniel Bassuk is a research fellow at Princeton Theological Seminary and an attender of Princeton (N.J.) Meeting.

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Adjacent:
Eliza Gurney.
Right:
Lincoln at
Gettysburg



Courtesy of Daniel Bassuk

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FJ7

Your people—the Friends—have had, and are having a very great trial. On principle, and faith, opposed to both war and oppression, they can only practically oppose oppression by war. In this hard dilemma some have chosen one horn and some the other. For those appealing to me on conscientious grounds, I have done, and shall do, the best I could and can, in my own conscience, under my oath to the law. That you believe this, I doubt not; and, believing it, I shall still receive, for our country and myself, your earnest prayers to our Father in Heaven.

Your sincere friend,
Abraham Lincoln

The president's letter evoked an immediate response, for Eliza Gurney wrote a final letter to Lincoln four days later. However, there is an unsolved mystery surrounding the Gurney-Lincoln correspondence. There is a claim, widely acknowledged, that Eliza Gurney's letter to Lincoln of August 18, 1863, "had been carefully treasured by him, and was in his pocket when the fatal shot reached him." This claim is made by no less weighty a Quaker authority than the historian Joseph Bevan Braithwaite. Braithwaite was a guest at Eliza Gurney's home in August 1865, less than five months after the assassination and might have heard about it then. Another author, Richard Mott, writes that her letter "was in his breast-pocket" when he was shot. Furthermore, a Lincoln scholar, F. Lauriston Bullard, cites the letter being "found in his coat pocket on the night of his assassination." These three versions vary slightly with regard to the location of the letter: pocket, breast pocket, coat pocket. The question is which pocket, if any?

How much validity is there to this claim? Various memoirs by Eliza Gurney and several works on Quaker history dating back to 1883 state the alleged fact in almost identical words. Yet there is

Viola Oakley



nothing in Eliza Gurney's letters at Haverford or Swarthmore College libraries, and nothing in the National Archives, to substantiate the claim. Quaker newspapers of 1865 furnish no information. The late eminent Harvard historian, Henry J. Cadbury, uncovered Braithwaite's claim, that Gurney's letter was in Lincoln's pocket when he was shot, to have been written in 1882, at least 16 years after the event. But no proof for this claim has been offered. Even the pockets of Lincoln's coat and suit, the

ones he wore on April 14, 1865, have yielded no such letter. The black box in possession of the Library of Congress, marked "contents of pockets of Abraham Lincoln April 14, 1865" (the day he was shot), contains no letters of any kind. So we are left with the deduction that all that was in Lincoln's pockets may not have been in the box, and that the evidence is still lacking.

Are there any Quaker historians out there who can shed some light on the mystery of this missing Quaker letter? □

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by Marsha Sinetar



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The second annual reunion of past and present scholarship students of the Guatemala Friends Scholarship/Loan Program was held in Guatemala last spring. Sparked by Trudie and Tom Hunt of the Friends group in Guatemala, Friends and others in the United States have given loans to Guatemalan Indian students who have no other source of financing their education. The students and graduates are in many fields, from medicine, law, and veterinary medicine to agronomy, commerce, teaching, and auto mechanics. For the current year 56 students are receiving loans. Friends and others wishing to contribute to the education of Guatemalan Indian students may send checks as follows: If you do *not* want your donation to be tax deductible, send your check (in U.S. dollars) to Helen Perkins or Thomas Hunt, 887 Sonoma Ave., #10, Santa Rosa, CA 95404. If you do want tax credit, mail checks to any of the following with a note indicating that they are for Guatemala, but make the checks out to the meeting: Redwood Forest Friends Meeting, c/o treasurer, P.O. Box 1831, Santa Rosa, CA 95402; Miami Friends Meeting, c/o treasurer, 1185 Sunset Dr., Miami, FL 33143; or Philadelphia Yearly Meeting, RSWR, 1515 Cherry St., Philadelphia, PA 19102.

Another nuclear-free zone is Providence (Pa.) Meeting. Its resolution states that with-in the meeting no nuclear weapons are to be produced, stored, processed, or disposed of; that no support will be given to nuclear weapons research, nor will the meeting participate in nuclear weapons defense measures. Providence Meeting joins a growing list of places in the United States that have declared themselves nuclear-free zones.

"Nurturing the Spiritual Life in the Home" was the theme of an October 1986 conference at Baltimore (Md.) Meeting. The conference was carried out with the cooperation of the Religious Education Committee of Baltimore Yearly Meeting and Friends General Conference by Baltimore Meeting's Religious Education Committee. It was based on the premise that home life and outside experiences are more likely to affect religious growth than religious education in the meeting. Bill and Fran Taber gave the keynote address. Workshop sessions explored subjects such as "Sharing Your Spiritual Values With Teenagers" and "Creative Response to Conflict."

On April 11, 1987, there will be a half-day program with Mary Moehlman of FGC on "Spiritual Development in the Home When Both Partners Do Not Share One Faith."

The following minute was approved by Detroit (Mich.) Meeting at their January 1986 meeting for business: "We believe it is a sacrament when two souls are united by love and wish to make a public commitment. A Friends meeting can provide guidance, support, and consecration. The Detroit Friends Meeting, therefore, offers to a couple—whether heterosexual or same-sex couple—marriage, or a 'celebration of commitment,' wherein we give community recognition to a loving relationship. This is accomplished by following the procedures outlined in *Faith and Practice* of Philadelphia Yearly Meeting."

"Reverence for Life" was the theme of the first Quaker Art Exhibit held September 1986 at Friends House, in Sydney, Australia. A 35-tile tableau, created in response to a passage from Albert Schweitzer's book, *Reverence for Life*, was the featured exhibit. Also included were wood and stone sculpture, painting, and quilting. Sales benefited the Quaker Service Council and Australia's humanitarian projects in Kampuchea, Vietnam, and Africa.

The Quaker Universalist Fellowship will hold its annual gathering at Bethesda Meeting, Bethesda, Maryland, from Saturday noon, March 7, to Sunday afternoon, March 8. All interested persons are welcome. Plans include a lecture on universalism in a non-Christian religion, a panel reacting to the lecture, worship, small group sharing and evening enrichment. Bethesda Friends have offered to provide meals, overnight hospitality, and a tour of Washington, D.C., on Sunday afternoon. Cost: \$15. To register and to request meals, hospitality, and the tour, write Mark Steinwiler, 56 Wellesley Circle, Glen Echo, MD 20812, or phone (301) 229-1817.

New Quaker representatives in Belgium for the Quaker Council for European Affairs are Ena and Nicholas McGeorge. They succeed Angèle Kneale, who has retired. The McGeorges, members of Lymington (England) Meeting, will help to maintain a valuable link between Quakers in Europe. One of their assignments is to work in Brussels with a small Quaker team which seeks to influence both the European Commission and the Council of Europe in Strasbourg.

The Finnish Association of Toy Manufacturers agreed to halt the manufacture, importation, and sale of war toys after January 1. The decision was made after young criminals successfully used toy guns to accost their victims.

Oral histories on Quaker women are being collected by the Women's Rights Committee of New York Yearly Meeting. Committee members believe that "there is much for us to learn and cherish from those who can help us understand what it was to be a Quaker woman in the World War II period and earlier." If you know someone who would be appropriate to interview, please write Janet Hannigan, RD 3, Box 97, Califon, NJ 07830.

Community service projects in Cuba and Mexico, administered by the American Friends Service Committee and the Service, Development, and Peace, A.C., will be offered again this summer. The programs in Mexico, from July 1 to mid-August, will take place in areas around Mexico City and also in the northern state of Sonora. In Cuba the one-month program will be conducted outside Havana. The age range for volunteers is 18-26, and fluency in Spanish is essential. Requests for applications should be sent to AFSC, Personnel Dept., 1501 Cherry St., Philadelphia, PA 19102. Completed applications are due March 15.

Adding "signed involuntarily under penalty of statutory punishment" to the IRS form 1040 will no longer bring a fine for a "frivolous" return. In a case brought by the American Civil Liberties Union in Montana, a district court ruled that Donna Todd of Billings, Mont., was protected by the First Amendment when she typed the above on her 1040 form. The IRS is appealing the ruling; meanwhile, it has told its agents to refrain from imposing the frivolous-return penalty against taxpayers who editorialize on their return.

Please write to these prisoners: Gilbert Hagehusch (#151540, M.E.C.C. 2-D-4, 18701 Old Highway 66, Pacific, MO 63069-9799) has no family. His interests include water sports, hunting, fishing, camping, and music. Frank Edwards (#161-389, 954 E. Forest St., Baltimore, MD 21202) a "newborn baby in Quakerism," is looking for letters, poetry, or anything that may help him grow. Andrew Davis (#EJ-120573, M-41011, Georgia State Prison, Reidsville, GA 30499) would like letters from persons interested in music, dancing, sports, and God. Darryl N. Miles (M#491, P.O. Box 2854, Reidsville, GA 30499) enjoys weight-lifting, chess, jogging, reading, horseback riding, swimming, and music. Thomas Michael McKinlay (#52910-065, P.O. Box 1700 Black Cannon Stage-1, Phoenix, AZ 85029), is a peace-loving Friend who would like letters from "free" Friends. Nicky Johnson (#169-980, Box 45699, Lucasville, OH 45699-0001) would like to hear from any reliable person. He enjoys chess, jazz, art, writing, reading, tennis, and jogging.

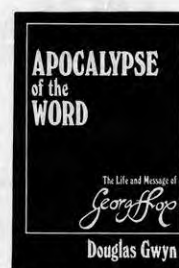


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Reports

Right Sharing at Northwest Regional Gathering

More than 70 Friends met in Seattle, Washington, November 7-9, 1986, for the Friends World Committee for Consultation Northwest Regional Gathering. Almost half the participants came from Canada, Oregon, or states outside of Washington. There was strong participation from members of Northwest and Canadian yearly meetings as well as from North Pacific Yearly Meeting. The gathering was planned and hosted by Friends in Seattle from Friends Memorial Church, University Friends Meeting, and Eastside Friends Meeting.

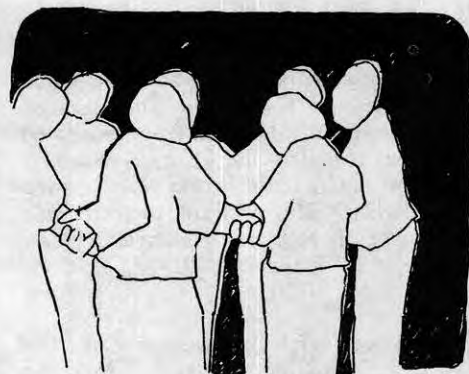
Friday night we met at Friends Memorial Church for worship with silence, prayer, and song. Roger Knox, pastor of Friends Memorial, spoke to us about three priorities of the Christian life: relationships to God, to our religious fellowship, and to the world.

Saturday morning we began our theme of "The Right Sharing of All Resources: Spiritual, Material, and Institutional," with a panel presentation by Ralph Beebe (George Fox College and New Call to Peacemaking), Linda Coffin (Friends Committee on War Tax Concerns), and Ron Mock (Center for Peace Learning, George Fox College). They spoke from personal and professional experience about difficult choices necessary to discern which of our resources we need to share with groups asking for time, talent, money, or prayers. They also spoke of the abundance that is available when we turn to God with gratitude for all we are given.

Two interest group/workshops used role-playing to explore a recurring question posed to Friends meetings and churches: when individuals or groups come to our meeting for business asking for our resources, how do we decide yes or no?

In our afternoon worship-sharing groups we shared personal experiences from seven areas of our lives: spiritual resources; sharing a spiritual discovery with others; easy and difficult sharing of material resources; discerning between God's call to share material resources and the influence of other pressures; disappointment in an institution; interpretation of God's will; and an organization as a good channel for spreading God's will and work.

Saturday evening worship gathered us in an appreciation of time spent together under



God's care and leading. Sunday morning we worshiped at Friends Memorial Church, University Friends Meeting, and Eastside Meeting.

In our planning for the gathering we tried to live the theme of right sharing of resources and very much appreciated the hospitality offered to out-of-town guests and the food prepared for our meals. We were able to send more than \$100 to the FWCC office to continue their work in the right sharing of all resources.

Marilyn Schiffman

FWCC Southeastern Region Convenes

About a hundred Friends and their friends gathered on the weekend of September 12 in Atlanta, Georgia, for the Friends World Committee for Consultation's Southeastern Region conference on "Empowering Friends to Work for Justice and Peace." We focused on our own growth toward discerning where the Spirit is leading us to work on our testimonies. We were guided by highly competent and dedicated staff members toward the sense that our concerns, joined to theirs, will support the work on all levels. Three committees sent key members: Elizabeth Enloe for the American Friends Service Committee, Southeastern Regional Office; Nancy Alexander and Alison Oldham for Friends Committee on National Legislation; Alex Morisey for FWCC; and Jane Laessle as clerk of FWCC's Right Sharing of World Resources Committee. Miriam Levering gave the keynote address, stressing the power which comes from selflessness as a way to influence decisions.

A notable point gained from the conference is that our outlook on world problems is based on one of two mindsets: one says that political structures are the only way to "save the world"—people controlled by experiences from World War II believe this and see the East-West split as our major problem; the other says that the gross inequalities between have and have-not peoples are the real issue.

Rob Allenson

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Watershed in Europe: Dismantling the East-West Military Confrontation. Former Ambassador Jonathan Dean, now arms control advisor to UCS, analyzes a shift in the East-West confrontation in Europe. Formerly head of the U.S. delegation to the NATO-Warsaw Pact negotiations, Ambassador Dean projects new challenges and opportunities for U.S. policy.

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Forum

Seek Third Alternative

In response to E. Erick Hoopes and Christina Rizzo Hoopes's letter "Are Friends Seeking a Third Alternative?" (FJ 10/15/86), I can reply in the affirmative. There is and always has been a third alternative to war or surrender.

I know of no Friends organization that has ever totally endorsed the policies of any government. And although individual Friends have not always followed our testimony against all war, no Friends body has ever renounced the Peace Testimony.

Fundamentally, our actions are based on not political considerations but spiritual leadings. To put it theologically, what we seek is the will of God or the promptings of the Holy Spirit. We need to remember that the Peace Testimony is the fruit of the spirit of God as we experience it.

As we discern and understand a loving and forgiving God, we, as channels of that love, can respond to conflict situations. There are at least three aspects of the Peace Testimony: renunciation of personal participation in war; advocacy of nonviolent means of seeking social change and social justice; and reconciliation of differences between conflicting individuals, groups, and nations when that is possible. This is our third alternative.

The Hoopeses identify the revolutions in Central America with the oppression their families experienced in Lithuania. Tragically, oppression is not limited to socialist governments. The Friends' track record is clear and consistent. We have championed human rights and opposed exploitation wherever it is found. At the same time, while identifying ourselves with the oppressed, we have never failed to appeal to that of God in the oppressor.

I see Friends and others today seeking a peace of justice and compassion in Central America. To help relieve the suffering and build a compassionate, caring community, the American Friends Service Committee has sent school and medical supplies to Nicaragua and elsewhere. The Friends World Committee for Consultation, through its Right Sharing of World Resources program, has assisted a primary care clinic and a mothers' milk bank in a barrio in Managua. One does not have to be for or against the Sandinista government to extend this aid. If the contras were able to hold territory, and it was possible to deliver aid to the poor, Friends would be there as well.

Friends need to follow the Light

wherever it leads and leave the results in the hands of God. That is our alternative.

Robert S. Vogel
Pasadena, Calif.

E. Erick Hoopes and Christina Rizzo Hoopes express the dilemma of many closet Quakers in these times: how to be against war without praising and supporting the deadly socialism which is so oppressive in Lithuania and elsewhere. So many Quakers follow the simplistic way of condemning the United States and praising socialism that it is hard for people who wish to be thoughtful, condemn war, and support constructive acts wherever they occur.

Paul B. Johnson
Thousand Oaks, Calif.

I'm rereading with benefit the Hoopeses' letter. I think they speak for many people who say: I could support the cause, but a strain I hate is tincturing the underpart, so I'll abjure the whole business.

If Quaker work is active in Sandinista areas, they may see help going to Marxist, Soviet socialism. Let me turn that around. I am critical of the present administration, the U.S. party whose originators were A. Hamilton or A. Lincoln. Since the administration is sending money to the contras, I find it hard to be compassionate toward the contras. Yet I doubt that I can fairly interpret the contras by naming them Hamiltonians.

Is Latin America truly the product of Karl Marx? Long ago, looking at the work of the Incas, I gasped: How autocratic the system, how undemocratic! Later I came to blame the Black Legend of the Spanish conquistadors for what I was finding, until I realized that the look-alike qualities were pre-Columbian.

By any name, the continent south of us has borne a heavy scourge. Our "help" has often carried no blessing. Whatever aid we carry there, we all need to ask: are we leaving ourselves at home? are we seeing them, Somozans, Sandinistas, etc., as persons?

My émigré Irish grandmother used to say: "'Tis a pity, once you've endured the crossing, to bring the evil of the Old World into the New World." I suggest we try to interpret what we find south of the border without the use of labels. At its best, Quaker aid is marked by a certain "otherness"; let's work in that direction.

Thoreau Raymond
Coeymans, N.Y.

In response to the letter by E. Erick Hoopes and Christina Rizzo Hoopes, I feel that we are not aiding the cause of socialism in Central America. I, for one, merely want Reagan to get out of Central

America. The United States has a long history of invasion south of the Rio Grande, and we should stop it. Let those people settle their own problems.

Al Benson
Tehachapi, Calif.

Are We Mad?

In both the United States and the USSR, governments as well as the general public know that the use of nuclear weapons means suicide. No one could be the winner. So, why do they have nuclear weapons?

The chief commander of NATO, General Rogers, states that "NATO prefers the use of nuclear weapons to losing a war. If East and West would use only conventional weapons, then we could not be sure to win. Therefore the West must have nuclear weapons." Apparently suicide is better than defeat.

Of course, no one wants to start a nuclear war. We have the nuclear weapons only to deter attack. Is that the reason for both superpowers? That's a crucial question.

The Nazi time must never be repeated. We have seen what happens when one is soft, not ready to use violence. Is communism or capitalism a threat to human dignity compared with Nazism? What about freedom of speech and unemployment? Would not those problems be more easily solved *within* each superpower *without* the threat of a nuclear war? Would not an atmosphere of détente more effectively stimulate an exchange of ideas on human values?

The real danger is that one of the superpowers might get a superior military position. That might provoke it to strike first. That situation creates fear. So we must ask: should either of the superpowers be militarily superior? To me this is a question for the U.N. and *not* for the superpowers alone. It concerns the whole world.

Deterrence is a very limited weapon. As the use of nuclear weapons means suicide, the enemy is likely to doubt that a sensible government is ready to use them. Thus deterrence works only if our counterpart believes that we are mad. Are we?

Herman Backman
Stockholm, Sweden

A Lesson in Geography

My partner and I are both members of the Maui (Hawaii) Worship Group, and both subscribe to the JOURNAL.

In your August 1/15, 1986 issue, you published an article, "Notes From Down Under," by Russell Johnson. Dr. Vitarelli and I spent many years in Micronesia, including time on Ebeye Island next to the Kwajalein missile base



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in Marshall Islands District.

We would like to point out that when Mr. Russell Johnson said (page 9, first column) that the "Micronesians were covered with radioactive fallout," he must have meant that atoll group in the Marshalls that includes Bikini. Micronesia covers three million square miles of the Pacific Ocean and has only 750 square miles of land area divided among more than 2,000 islands. They all certainly haven't been contaminated.

Gordon Daniells
 Haiku, Hawaii

Network Amplified

We are grateful for the mention in your November 1, 1986, issue of the network we are forming under the Friends Association for Higher Education of Friends. The network focuses on doing or helping with studies about movements for human betterment.

May we make two points of amplification?

The network is not restricted to academics and researchers. We want to include all those whose *experience* would be helpful for such studies, such as social workers, teachers, public officials, lawyers, librarians, and health professionals.

Subjects for possible investigation are not confined to peace efforts, but include all those social areas in which Friends have worked to promote human welfare: education, race relations, economic problems, relief and reconstruction, prison reform, care of the mentally ill and the aged, sanctuary, and so on.

Irwin Abrams, clerk
Paul Barton-Kriese, secretary
 F.A.H.E. Committee on Quaker Studies
 of Programs for Human Betterment
 Richmond, Ind.



A Correction

The word "Radical" as a modifier of the word "Reformation" was dropped from the text of my essay in the fourth paragraph ("When George Fox Came Down From Pendle Hill" *FJ* 11/1/86), making the sentence incorrect. It should read: "The experience of the indwelling Christ, standing each believer in direct relation to God, was the pivot around which the Radical Reformation swung." The Anabaptist movement is often referred to as the "Radical Reformation" to distinguish it from Luther's

Reformation. This is important because while Luther rebelled against the pope and stressed the individual character of saving faith, he and his followers strongly opposed the decentralization and democratization of religious authority which was implicit in the spiritual experience, biblical interpretation and church order of the Anabaptist movement.

Thanks much for your attention to this small (but I guess to me not so small) matter.

Keith Helmuth
Debec, Canada

Variety Is the Spice

I wonder if I am the only reader distressed by the increasingly focused one-topic issues of FRIENDS JOURNAL. As the trend has swept small publishing, I have already dropped four or five magazines, and I don't want to drop the JOURNAL.

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With a whole issue on one subject, I feel somewhat cheated of the spontaneous spirit characterizing Quaker messages. The editors have obviously had to request specific persons to write on specific topics. This must mean turning away contributions from people who felt led by the Spirit to share insights received at the Spirit's timing. Instead of being like a Friends meeting in writing, the One-topic issue format is more like the sermonizing of a minister who carefully prepares remarks to fit the church year or some other schedule.

And quite practically, no one topic can be appropriate for all readers at the same time. An issue with a variety of topics always touches me somewhere.

I ask those Friends who write "Let's have more issues on this subject" if they would not be as well or better satisfied if the JOURNAL gave us more *articles* on that subject, scattered throughout the year.

Dorothy T. Samuel
St. Cloud, Minn.

Casa Heberto Sein Friends Center. Reasonable dormitory accommodations. Reservations. Asociacion Sonorense de los Amigos, Felipe Salido 32, Hermosillo, Sonora, Mexico. Friends meeting, Sundays 11 a.m. Phone: (011-52-621) 7-01-42.

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

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.

The Quakers of Iowa by Louis Jones, Iowa City, 1914. A 350-page historical, social, and religious study, elegantly bound in gilt cloth. As new, only a few copies available. \$20 postpaid, Amaranth Books, Box 527, Iowa City, IA 52240-0527.

Approximately 500 Quaker titles (mostly out of print) for sale now. Many rare and scarce titles. Catalog of this library available from the Book Bin, 351 N.W. Jackson St., Corvallis, OR 97330.

Do You Read A Friendly Letter Every Month?

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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.

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Communities

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

For Sale

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.

If you oppose animal suffering, this ad is for you. Large selection of top quality toiletries, cosmetics, and household cleaners not tested on animals. No animal ingredients. Reasonably priced, fully guaranteed. Send for free brochure. Sunrise Lane, Dept FJ12, 780 Greenwich St., NYC 10014.

Decorate with dried flowers and potpourri. Artemesia, statice, globe amaranth... 18 varieties of potpourri... herbs, spices, fragrances, botanical craft books. Over 300 items. Catalogue \$1. Tom Thumb Workshops-FJ, Box 332, Chincoteague, VA 23336.

Winds of the People songbook again available. \$10/copy postpaid, bulk discounts. Blood-Patterson, 22 Tanguy Rd., Glen Mills, PA 19342.

Housing Available

Apartment for rent. In our farmhouse, 20 minutes from Pendle Hill, Wallingford, Pa. 1½ bedrooms. Available February 1. Peter and Annie (215) 399-0684.

Personal

Quaker, married, interracial couple with an adoption home study done by a licensed NY agency, seeks a legally freed, healthy, interracial infant for adoption. All replies kept confidential. Reply to Box B-793, Friends Journal.

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 samples: Box 7737-F, Berkeley, CA 94707.

Positions Vacant

Friends agency seeks development officer. Large multi-program social service and health care agency serving a diverse urban population seeks professional development officer to lead all aspects of a new, full-time fund raising program centered in the Greater Trenton area and adjacent communities of Bucks County, Pa., and Mercer County, N.J. Equal Opportunity Employer. Must be a capable organizer, able to relate to a diverse constituency and endowed with a high degree of human relations sensitivity. Male or female. Five years experience: annual giving, solicitation of foundations, corporations and special gifts, and deferred giving. General familiarity with the Society of Friends desirable but not essential. Resume to Director, Mercer Street Friends Center, 151 Mercer St., Trenton, NJ 08611.

Research Interns. Three positions available assisting FCNL's lobbyists with legislative work. These are eleven-month paid assignments, usually filled by recent college graduates, beginning September 1, 1987. Duties include research, writing, monitoring issues, attending hearings and coalition meetings, and maintaining clipping and issue files. Applications close March 15, 1987. For information, write or call the Friends Committee on National Legislation, 245 Second Street SE, Washington, DC 20002. Phone (202) 547-6000.

Head counselor, 28 plus, for small, co-ed private camp, summer '87. Camping leadership experience, and good administrative skills. Songerleader. Write Sunapee Arts Camp, Box 177, Georges Mills, NH 03751.

Director of Development (Fund Raiser) for Pendle Hill, to be responsible for annual and planned giving, capital fund raising, and all other aspects of an educational development program. Candidate should have experience and interest in development or related work, and membership or close association with the Society of Friends. Pendle Hill is a Quaker study center with a residential program for adult students, conference facility, and a publications program. Applications will be received until March 15, 1987, or until position is filled. Send applications to: Margery Walker, Director, Pendle Hill, Wallingford, PA 19086. (215) 566-4507.



Guilford College Director of College Relations

Directs all elements of College's public relations, publications and public information functions. Creates and implements an institutional marketing program. The Director of College Relations

reports to the Director of Finance and Development. The Director of College Relations supervises the staff designer and the staff writer-director of the news bureau and in that context provides general oversight for all of the College's publications and public information services. In the public relations capacity, the Director is responsible for building effective communications between the college and national, regional, local and other appropriate constituencies, and enhancing the understanding of the College's programs in the minds of alumni, parents, prospective students and parents and other friends of the college. The Director, as a professional member of the development staff, works closely with other development personnel in planning effective communication for alumni and assisting in improving the visibility of the College's various advancement functions.

Requires a bachelor's degree. Minimum four years previous public relations experience, preferably in higher education or nonprofit organizations. Successful record in marketing, public relations, and media relations and publications. Requires proven organizational, planning, managerial, training, communication skills (verbal and written), public speaking, and interpersonal skills. Demonstrated ability in marketing, public relations, writing, editing, and media relations. Position available after April 1, 1987. Salary \$27-33,000, excellent benefits. Resume and letter of application to James C. Newlin should be received by February 15, 1987. 5800 West Friendly Ave., Greensboro, NC 27410. An Equal Opportunity, Affirmative Action Employer

Information Services Associate, full time, for Pendle Hill. Candidates should demonstrate experience in communications, promotional work, or related field; interest and/or experience in community living; familiarity and agreement with the principles of the Society of Friends. Position responsible for creation and production of promotional materials and the design and execution of promotion plans for all aspects of Pendle Hill. Applications will be received until March 15, 1987, or until position is filled. Send application to: Margery Walker, Director, Pendle Hill, Wallingford, PA 19086. (215) 566-4507.

Associate Development Secretary (Fundraiser) for Friends Committee on National Legislation. Full time position interpreting the work of FCNL to individuals and organizations and seeking contributions from them. Requires 50-60% travel from our Washington office. Previous fundraising or sales experience highly desirable, as is familiarity with the Religious Society of Friends and its institutions. Call David Boynton before March 1 at (202) 547-6000 for more information and an application.

Staff needed for '87 N.E.Y.M. Friends camp located South China, Maine, seeks counselors in pottery, music, crafts, lifesaving. Also cook, nurse or L.P.N., E.M.T. Write Susan Morris, Director, P.O. Box 84, East Vassalboro, ME 04935, or call (207) 923-3975.

New England Yearly Meeting is seeking a full-time Youth and Education Secretary. Primary responsibilities include working with high school-age young Friends and with Christian/Religious Education committees of the Yearly and Monthly Meetings, providing leadership, support, and resources. Send resume with names and addresses of three references to Clarabel Marsteller, RFD 4, Box 4553, Freeport, ME 04032; phone (207) 865-4201.

Needed: A male, preferably between the ages of 35 and 45, educated, caring, observant, cheerful, resourceful, able to travel and relocate if necessary. This position is one of companion, escort, driver, and houseman or housekeeper. Must be able to cook, clean, launder clothes, arrange for attending such activities as museums, theatre and concerts, and keep accounts of income and expenditures. The gentleman to be served was formerly an attorney with a large corporation. He was severely brain damaged in an automobile accident four years ago. He has been in therapy ever since and has made remarkable progress. However he is not yet capable of living independently, nor is he able to drive a car. Living arrangements would be in a two bedroom apartment and a car would be furnished. Remuneration would be living expenses and salary. If you feel you qualify and would be comfortable under these circumstances, please send a resume of your education, jobs, interests, availability and salary requirement to: Box L-792, Friends Journal.

Schools

Quaker School at Horsham, 318 Meetinghouse Rd., Horsham, PA 19044. (215) 674-2875. A friendly, caring environment where children with learning disabilities can grow in skills and self-esteem. Small classes. Grades one through six.

Services Offered

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

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

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

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (919) 294-2095.

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 attendees, 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.

Summer Camps

Production of musical, individual music lessons, soccer, swimming, much more—at Friends Music Camp, summer program for ages 10-18 at Barnesville, Ohio. Write FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

The correct dates for Friends Music Camp this year will be July 12-August 9. FRIENDS JOURNAL inadvertently ran last year's ad (with last year's dates) in the January issue and apologizes for any inconvenience this may have caused.

Vacation Opportunities

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

Wanted

Financial help to build a meetinghouse in the Quaker historic area Annapolis/Anne Arundel County, Maryland, birthplace of Baltimore Yearly Meeting. Interest-free loans, gifts, low interest loans. Contact Schuyler Elsbree, Annapolis Friends Meeting, P.O. Box 3142, Annapolis, MD 21403. (301) 647-3591, evenings.

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, Sroptimist 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 (Gemeindeaal). Call Sander 629057 or Wolckenhaar 822481.

GUATEMALA

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

HONG KONG

HONG KONG—Unprogrammed meeting, Sundays, 11 a.m. The Library, St. John's Cathedral, Garden Road, Hong Kong. Phone: 5-435123.

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.

YEMEN ARAB REPUBLIC

SANAA—Worship group. Contact Nancy Cady, 271950 or evenings 215544.

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. 843-8725.

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

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

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

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

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

GRASS VALLEY—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—Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 696-7538.

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 884-8434.

FORT COLLINS—Worship group. 484-5537.

Connecticut

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

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

NEW HAVEN—Meeting and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clerk: Lynn Johnson, 667 Winthrop Ave., New Haven, CT 06511. (203) 777-4628.

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meeting House, Oswegatchie Rd., off the Niantic River Rd., Waterford, Conn. 536-7245 or 889-1924.

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

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

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

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

WOODBURY—Litchfield Hills Meeting (formerly 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 Crumliah, 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 Daniels, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or John Dart, 878-2190, 107-D Kamui Place, Kula, HI 96790.

Idaho

BOISE—Meeting in members' homes. Contact Ann Dusseau, 345-2049 or Curtis Pullin, 342-6997.

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. Phones: 445-8949 or 233-2715.

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

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

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

DOWNERS GROVE—(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lombard 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: 342-7846 or 945-1774.

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

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

OAK PARK—Worship 10:30 a.m. Hephzibah House, 946 North Blvd. Phone: 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 a.m. 20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1/4 mi. S., 1 mi. W. 478-4218.

INDIANAPOLIS—Lanthorn Friends Meeting, worship each first, First-day of the month, 10 a.m., 7777 North Alton Ave. 875-6796.

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 Metzertown, 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—Story 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

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

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

AMHERST-NORTHAMPTON-GREENFIELD—Worship and First-day school 10 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 548-9188; if no answer 584-2788 or 549-4845.

BOSTON—Worship 11 a.m. (summer 10 a.m.) First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: 227-9118.

CAMBRIDGE—Meetings, Sundays, 9:30 and 11:30 a.m. During July and Aug., Sundays, 10 a.m. 5 Longfellow Pk. (near Harvard Sq., off Brattle St.). Phone: 876-6883.

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

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

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

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

NEW BEDFORD—Meeting for worship and First-day school plus child care at 10 a.m. Sundays. Occasional potlucks and/or discussions, 5:30-8 p.m., first and third Wednesdays at meetinghouse. 83 Spring St. Clerk: Elizabeth Lee. Phone: (617) 636-2829.

NORTH EASTON—Worship 11 a.m. First Days at Friends Community. 238-2682, 2282.

NORTH SHORE—Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass. Clerk: Bruce Nevin, 281-5683.

SANDWICH—East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 11 a.m. (617) 888-1897.

SOUTH YARMOUTH-CAPE COD—Unprogrammed worship 10 a.m. 58 N. Main St. 362-6633.

WELLESLEY—Meeting for worship and Sunday school 10:30 a.m. at 26 Benvenue St. Phone: 237-0268.

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

WESTPORT—Meeting, Sundays, 10:45 a.m. Central Village. Clerk: John Potter. Phone: 676-8290.

WORCESTER—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.

Michigan

ALMA-MT. PLEASANT—Unprogrammed meeting 10:30 a.m. First-day school. Clerk: Nancy Nagler, 772-2421.

ANN ARBOR—Meeting 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. (313) 761-7435, 761-5077. Clerks: David and Miyoko Bassett, 662-1373.

BIRMINGHAM—Worship and First-day school 10:30 a.m. Clerk: Brad Angell. (313) 647-6484.

DETROIT—First-day meeting 10:30 a.m. Call 341-9404, or write 4011 Norfolk, Detroit, MI 48221, for information.

EAST LANSING—Worship and First-day school, Sunday, 12:30 p.m. All Saints Church Library, 800 Abbott Road. Call 371-1754 or 351-3094.

GRAND RAPIDS—Worship and First-day school 10 a.m. 25 Sheldon St. SE. (616) 363-2043 or 454-7701.

KALAMAZOO—Meeting for worship and First-day school 10 a.m., discussion and child care 11 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.

MARQUETTE-LAKE SUPERIOR—Unprogrammed worship and First-day school. P.O. Box 114, Marquette, 49855. 249-1527, 475-7959.

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day school 10 a.m., semi-programmed meeting 11 a.m. (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-SOON-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.

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

HANOVER—Meeting for worship, Sundays, 9:30 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: 357-1467.

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) 927-8547 or 965-4694.

BARNEGAT—Meeting for worship 11 a.m. Left side of East Bay Ave., traveling east from Rte. 9.

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

CAPE MAY—Beach meeting mid-June through Sept., 9 a.m., beach north of first-aid station. (609) 624-1165.

CINNAMINSON—Westfield Friends Meeting, Rte. 130 at Riverton-Moorestown Rd. Meeting for worship 11 a.m., First-day school 10 a.m.

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

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

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

GREENWICH—6 miles west of Bridgeton. First-day school 10 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 10:30 a.m. Rte 35 and Sycamore. Phone: (201) 741-4138.

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 and First-day school, 11 a.m. 72 N. Parade near Science Museum. Call for summer hours. 892-8645.

BULLS HEAD RD.—Worship 10:30 a.m. Sundays. N. Dutchess Co., 1/2 mile E. Taconic Pky. (914) 266-3223.

CHAPPAQUA—Unprogrammed meeting for worship and First-day school 10:30 a.m. Rte. 120 Quaker Rd. (914) 737-9089 or 238-9202.

CLINTON—Meeting, Sundays, 10:30 a.m. Kirkland Art Center, On-the-Park. Phone: 853-2243.

CORNWALL—Meeting for worship and Sunday school 10:30 a.m. Rte. 107, off 9W, Quaker Ave. Phone: 496-4463.

EASTON—Unprogrammed worship and First-day school 11 a.m. Rte. 40. 664-6567 or 692-9227.

ELMIRA—10:30 a.m. Sundays. 155 West 6th St. Phone: (607) 733-7972.

FREDONIA—Unprogrammed meeting 11 a.m. Call (716) 672-4427 or (716) 672-4518.

HAMILTON—Meeting for worship 10 a.m. Chapel House, Colgate University. Phone: Joel Plotkin, (315) 684-9320.

HUDSON—Meeting for worship 10 a.m. first and third Sundays. 343 Union St. Claudia Anderson, clerk, (518) 966-8940 or (518) 329-0401.

ITHACA—First-day school, nursery, adult discussion 10 a.m., worship 11 a.m. Anabel Taylor Hall, Oct.-May, phone: 256-4214. June-Sept. summer schedule.

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

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

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

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

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

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

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

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

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

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 752-0787.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 8:45 a.m., church school 9:45 a.m., meeting for worship 11 a.m. E. Daryl Kent, clerk and David W. Bills, pastoral minister.

RALEIGH—Raleigh Friends Meeting, unprogrammed, (919) 782-3135.

WENTWORTH/REIDSVILLE—Open worship and child care 10:30 a.m. Call (919) 349-5727 or (919) 427-3188.

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

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

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

WAYNESVILLE—Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and Hight Sts. (513) 885-7276, 897-4810.

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

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

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

Oklahoma

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

OKLAHOMA CITY—Friends Meetinghouse, 312 S.E. 25th. Unprogrammed meeting for worship 10:30 a.m. Quaker study group, midweek. (405) 524-2826, 631-4174.

STILLWATER—Unprogrammed, 10:30 a.m. (405) 372-5892 or (918) 372-4230.

TULSA—Friends church 10:45 a.m., 6 p.m. 13322 E. 31. Larry and Glenna Mardock, (918) 663-4496.

TULSA—Green Country Friends Meeting (unprogrammed), FGC/FUM, 5 p.m. worship, 6 p.m. potluck, 7 p.m. forum each First Day. Call for location (918) 366-4057.

Oregon

ASHLAND—Meeting for worship 10 a.m. Sunday. 1150 Ashland St. (503) 482-4335.

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

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

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

SALEM—Friends meeting for worship 10 a.m. Forum 11 a.m. YWCA, 768 State St. 393-1914.

Pennsylvania

ABINGTON—First-day school 10 a.m., worship 11:15 a.m. Child care. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) 884-2865.

BIRMINGHAM—First-day school and worship 10:15 a.m. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. ¼ mile.

BUCKINGHAM—Meeting for worship 11 a.m.-12. First-day school 11:15 a.m.-12. Lahaska, Rtes. 202-263

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

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

CHELTENHAM—See Philadelphia listing.

CHESTER—Meeting for worship 11 a.m., meeting for business 2nd First Day at 9:30. 24th and Chestnut Sts.

CONCORD—Worship and First-day school 11:15 a.m. At Concordville, on Concord Rd. one block south of Rte. 1.

DARBY—Meeting for worship and First-day school 11 a.m. Main at 10th St.

DOLINGTON-MAKEFIELD—Worship 11-11:30 a.m. First-day school 11:30-12:30. East of Dolington on Mt. Eyre Rd.

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

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

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

FALLSINGTON (Bucks County)—Falls Meeting, Main St. First-day school 10 a.m., meeting for worship 11 a.m. Five miles from Pennsbury reconstructed manor home of William Penn.

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

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

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

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

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

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

HUNTINGDON—Worship 10 a.m. 1715 Mifflin St. (814) 643-1842 or 669-4408.

INDIANA—Unprogrammed worship group. 349-3338.

KENDAL—Worship 10:30 a.m. Rte. 1, 1 mi. N. of Longwood Gardens.

KENNETT SQUARE—First-day school 10 a.m., worship 11 a.m. Union & Sickle. Mary Faye Glass, clerk, (215) 444-0788.

LANCASTER—Meeting and First-day school 10 a.m. Off U.S. 462, back of Wheatland Shopping Center, ½ miles west of Lancaster.

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

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

LEWISBURG—Worship 10:30 a.m. Sundays. Vaughan Lit. Bldg. Library, Bucknell University. Clerk: (717) 524-0191.

LITTLE BRITAIN—First-day school 10 a.m., meeting for worship 11 a.m. Eastland near Kirks Mills on Friends Rd. and Penn Hill at U.S. 222 and Pa. 272.

LONDON GROVE—Friends meeting Sunday 10 a.m., child care/First-day school 11 a.m. Newark Rd. and Rte. 926.

MARLBOROUGH—Worship 11 a.m. Marlborough Village, 1 mile S of Rte. 842 near Unionville, Pa. Clerk, (215) 688-9185.

MARSHALLTON—Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 696-6538.

MEDIA—Worship 11 a.m. (10 a.m. June-Aug.) except first Sunday each month, worship 10 a.m., bus. 11:15 a.m. 125 W. 3rd St.

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

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

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

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

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

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

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

NORRISTOWN—Meeting for worship and First-day school 10 a.m. Swede and Jacoby Sts. Clerk: Clifford R. Gillam, Jr., 539-1381.

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.

SAVILESVILLE—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 a.m., discussion 11:30. 335 Crestway Dr. Bill Reynolds, (615) 624-6821.

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) 690-8981.

UTAH—Worship 10:30 a.m. 2515 West Ohio. Clerk, John Savage, Phone: 682-9355.

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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: 632-9639.

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) 725-0580.

MADISON—Sunday 9 and 11 a.m., Friends Meeting, 1704 Roberts Ct., 258-2249; and 11 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

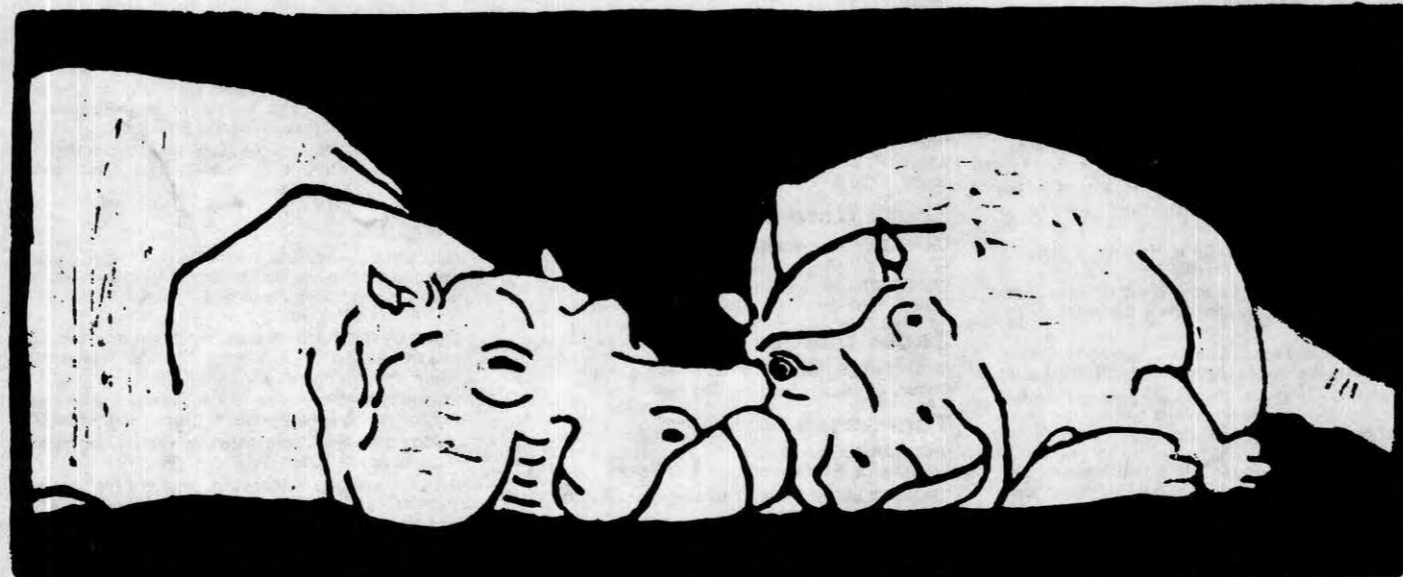
MILWAUKEE—Worship sharing 10 a.m., meeting for worship 10:30. 3224 N. Gordon Pl. Phone: 263-2111.

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. Glendinning, (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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