

April 1, 1987

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Coming to Terms With Jesus

The Creative Tension of Faithfulness

Journey of the Heart:

Marching for Peace in Central America

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Among Friends: Sustaining the Coals

What I most value about being a Quaker is my awareness of connections to a wide spiritual community of fellow seekers. I always have this feeling when I am traveling among Friends, and it is most evident when I worship at my own home meeting. Why, then, I ask, have I been such an infrequent attender at meeting in recent months? (My poor attendance came into sharp focus for me recently when a Friend who had not seen me for a while stopped me on the street and asked dryly, "Has thee become a Presbyterian?")

For one thing, it is hard getting to meeting—located at Friends Center—after I have been commuting there five days (sometimes more) to do Quaker-related work. To do so makes me feel like I'm taking a bus driver's holiday, somehow.

And it's not just "Quaker hirelings" like myself that suffer from this occupational hazard. My four-year-old son Simeon commutes with me to Friends Center during the week to the childcare center. He has the same difficulty I do making it to meeting on Sundays. He has a talent some weeks for persuading me to head off to a state park for a hike, to visit a museum, or just to stay home to recharge our batteries. And some

weeks I don't need much persuading.

Two letters in recent months helped to put in broader perspective this question of meeting attendance. One correspondent told me that she lives a great distance from meeting. During winter months, she said, when the long drive is impossible, FRIENDS JOURNAL becomes her meeting. And Steve Fick, a Friend who lives an hour and a half away from his meeting at Vernon (British Columbia) shared this poem:

*I wake to find the woodstove ashes glowing,
barely red.*

*Too weak to draw a draft, the morning fire
is almost dead.*

*I gather up the coals into a small,
compacted bed,*

*And blow on them until a self-sustaining
flame is bred.*

*We, too, so scattered....Gather up your friends
like coals,*

And breathe on us, Lord,

Till we light each other with our souls.

Vinton Deming

April 1, 1987 FRIENDS JOURNAL

Coming to Terms With Jesus

by Vincent McCarthy

Jesus of Nazareth was a difficult figure for his contemporaries, and he remains so for those who would listen for him in the many things said about him. In his preaching, he accepted the religious past, but not in the way others claimed that past had to be accepted. He looked at it respectfully, but also freshly, and asked its meaning both for himself and for others. Like Jesus, we do not merely accept the meaning of the past; we have to discover it. Discovering the meaning of the past includes recovering the figure of Jesus himself. We have the tradition behind us, but we have the same task as the very first followers or hearers of Jesus: to discover for ourselves his meaning for us. Our task is no different from that of a Saul of Tarsus or the Galileans of Jesus' time. But it is a task that has been as much hindered as helped by the nearly 2,000 intervening years.

As a late 20th-century modern, I find when I relate to Jesus I relate to more than Jesus, for I am aware of standing within a tradition that claims Jesus as its source. I find, however, that the tradition has many sources, including the Hebrew Scriptures and Jewish wisdom and, to an increasingly recognized extent, the philosophical wisdom and religious aspirations of

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neighboring peoples, notably the Greeks. When Jesus spoke of righteousness before God, of deliverance from the fear of physical death, of humane treatment of others, he summed up several varieties of Mediterranean thought and synthesized its more noble aspects and aspirations.

Yet, however many sources our tradition has, it is very much Jesus-centered, in name and in intention. However, while Jesus is presumed to be the focus, the original Jesus is not readily to be seen, and in theologies and creeds, he is sometimes hard to find at all! He seems only to "poke through," even in the earliest manuscripts that speak about him. I sometimes feel Jesus is as much concealed in the New Testament as revealed there.

Narrators of Jesus' story bring their points of view with them about who he was and what he ought to mean to us, and therefore whether he was human or divine. Many titles are ascribed to him: Messiah, Lord, Son of God, Logos, or Word. What does it mean to be all of these, or any one of these? People who earlier used these terms could not agree, and followers of Jesus have not done much better. The title most frequently used by Jesus in referring to himself is the title least used and heard in the Christian tradition: Son of Man. Perhaps it is because Jesus never fulfilled the expectations about the mysterious and apocalyptic Son of Man figure mentioned in the book of Daniel. The age did not end, after all, and the world went on. No cloud has appeared on the horizon announcing the end, despite every generation's anxious expectations. Jesus as the Son of Man did not return in the lifetime of any of his hearers despite the words ascribed to Jesus in Matthew's Gospel (Matt. 24:34). Some would say that Jesus as Messiah has not ushered in the Kingdom

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of God, but he can be defended on this score. For did he not display the canny wisdom of a Zen master in saying, "The Kingdom of God is within you"?

Jesus did not allow himself to become trapped by expectations. He insisted upon being himself. For that he was briefly idolized in Galilee but quickly cast out and crucified in Jerusalem, the established religious center. Roman authorities eagerly collaborated to make his ministry ineffective, and then sought to appropriate the growing religious cult about him for political purposes. In this strange way, the Jesus who died a Roman death ultimately became the central figure in the new Roman religion. Fortunately, spiritually oriented persons countered this use of Jesus by directing his followers toward ordering society and transforming the world by personal, inner transformation.

The tradition has generally made Jesus the spokesperson and representative of an idealized and fulfilled humanity, changing with every age's standards. Thus Jesus has appeared at different

WE CAN REJOICE
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times as wise man, rabbi, wonder worker, prophet, savior, king, nature mystic, man of reason and sentiment, and liberator. In finding these types in Jesus and ascribing titles to him, however, we run the risk of losing Jesus himself. For Jesus was certainly not a type or a title-carrier but a living, struggling human being, moved by the Spirit and faithful to its call. Language about Jesus expresses the recognition of the Spirit in him and the life of the Spirit altogether. For nearly two millenia the name Jesus has been our civilization's principal vessel for the language of Spirit. In this sense, in the words of the apostle, it is a "name at which every knee should bend."

But Jesus as the embodiment of Spirit has frequently been praised in a way that eclipses the Galilean Jesus and the Spirit in all people. Much Jesus-talk is not about Jesus himself but about the Spirit that was in Jesus and in others too. Thus Jesus- and Christ-talk only make appreciating Jesus more difficult, even when done with the very best of intentions. In addition, calling such spiritual heroes as Francis of Assisi and Mohandas Gandhi "Christ-like" has acknowledged the Spirit's powerful presence in them and given their message increased prestige. But the compliment is oddly returned, with the result that the

Galilean Jesus appears "Francis-like" and "Gandhi-like" to an extent that further obscures who he really must have been.

We have to recover Jesus from culture and tradition—and even from the New Testament narrative—if we wish to discover first who he was and second what he means. I suspect that the second is both more possible and more important. The 19th century quest for the historical Jesus illustrated the problems of getting beyond a few facts that can be linked to the historical man. Coming to terms with Jesus, then, will mean coming to terms with the man and with his meaning, taking into consideration the few things known about him as well as the enormous *meaningfulness* he has had throughout the centuries. In seeking to recover and discover Jesus, we need not and ought not discard the tradition, not even the creeds and their antiquated language and terminology. The Nicene Creed, for example, whether sung in plain chant or a Bach mass or simply recited, is a beautiful statement not so much about the actual identity of Jesus as about his meaningfulness. As such, it is a document whose recital expresses a striking continuity among Christians of all ages.

Whether we can subscribe to the poetic utterances about Jesus, which are sometimes nearly meaningless to us today, the meaningfulness of Jesus throughout our culture's history is beyond doubt or dispute. It is this that links us to the tradition—not subscribing to what others have said about Jesus, or what they have believed about him—but the enduring spiritual meaning of his witness, word, and presence.

This is not a Jesus who demands to be understood in second-century language. Nor is it a Jesus who insists on being described as a person whose human nature is united with God. Nor is it a Jesus who requires balance sheets of debits and credits for salvation. One cannot imagine the Galilean who emerges from the gospel narratives to have had any patience with his liberating message of extraneous, culturally conditioned, and often distracting statements and conceptions about himself. The Jesus who apparently never left a single writing behind could not possibly have been so concerned about words and concepts, creeds, or elaborate theologies. If he had been, he would

have founded an academy and not have created a fellowship to nurture fellow children of God.

We may still inherit the religious tradition about Jesus with gratitude, without being weighed down by it. Acknowledging and accepting that "God was in Christ" is not a summons back to antiquated modes of thought. It is discerning and witnessing the presence of the Spirit in one who called others to the life of the Spirit. And it is in this sense that we can rejoice at the good news that death did not triumph over Jesus, that his message and meaning survived torture and crucifixion, that the Spirit that was in Jesus lives and endures and is seen among us. This is the Easter faith that has spoken to many, that has given followers of Jesus solace and joy through the centuries, and inspired in them the courage to face the various demons that resist the dawning life of the Spirit.

To speak of Jesus in this spiritual way is to speak of his meaningfulness to people who live the life of the Spirit, and discover, to their awe and bewilderment, that the Spirit is lived out in themselves. This is a Jesus who points to the Spirit, who is aware of its life in himself and in others, who does not insist on pride of place for himself, even when others demand it for him, and who points beyond himself to Spirit. This is the Jesus who is both historical and spiritual: the historical man for others who lived the life of Spirit and allowed Spirit to live in him, who preached this life in word and deed, who pointed the way to it and proclaimed its coming.

To recover Jesus from his myth is to attempt a contemporaneity with him that can never fully succeed. We cannot recreate the past, we can only approximate it. We cannot transfer the actual Jesus of Nazareth into the present. Yet to attempt to find some middle ground does not compromise us as moderns. We have nothing to fear in discovering how a fellow human being could have had such enormous impact upon a small group of his contemporaries and why the spiritual meaning they saw in him has become the marrow of our civilization.

□

The Christ Factor

by Richard Rowntree

At the heart of our present Quaker religious bewilderment is the issue of the "Christ factor." By common usage, Christ has come to be regarded as virtually the surname of Jesus of Nazareth. But it is of course the old prophetic Jewish term for the long awaited anointed one of the lord God—the purely human being who, because of the Spirit of God placed within him, would lead his people to salvation.

So what do we modern-day Quakers, with our perhaps too ready creed of "that of God in every one" mean when we use the word Christ? When George Boobyer wrote in *The Friend* in 1984 that he had "no personal experience" of Christ, he was expressing with characteristic honesty and courage what is probably the position of the majority of present-day Friends. Yet little more than a generation ago, such a statement from a leading Quaker theologian would have created shock waves throughout the Society analogous to the reaction of some Anglicans to the views of the bishop of Durham. From George Fox to Neave Brayshaw and even later, it has been a cardinal tenet of Quaker faith that there is a direct experience available for all who seek it of the spirit of the living Christ Jesus.

Are then those of us who lack such personal experience led to say that our Quaker forebears were mistaken or deluded? We would surely not be so arrogant, especially as we probably dread to compare ourselves with them. Yet we must face the fact that it is probably no longer appropriate for most of us to seek a relationship with Jesus in the terms and understanding that was theirs. It could be said that as a generation we have been knocked off our religious balance by the force of our developing discoveries about ourselves and our forebears and the kind of universe in which we are located, on a planet that compared with it is as a speck of sand in the Sahara. However true this may be, there is, I believe, a way in which we can acknowledge and value and be influenced by the primacy of Jesus without

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Quaker Dore

being untrue either to our Quaker heritage or the developing knowledge of our age.

We are fortunate that it is from our Quaker heritage that we can draw authority for denying any claim that it is only and exclusively through Jesus that people can be led to God. The light of God's spirit is present in part in all enduring religious faiths, as it is present only in part in institutional Christianity. We know today, as our forebears did not, that it is unlikely that Jesus himself ever claimed the unique form of relationship to God that is attributed to him in the Fourth Gospel. We also know that we cannot hope to have a complete understanding of all the motivations and circumstances of Jesus' life, and that a good deal of Christian doctrine and not a few grievous Christian errors have arisen from mistaken claims about Jesus related to different circumstances in different times. Surely this would not have unduly alarmed our Quaker forebears. But we are left with the central issue of personal experience in prayer and in worship of the risen Christ directly associated with the life and death of Jesus of Nazareth, which was so basic for them and is so difficult for

many of us.

Perhaps more of us need to go back with fresh eyes to the Christian memory of Jesus as contained in the Gospels, using both our Christian and Quaker heritage and the progress of modern scholarship. There seems to be no doubt that Jesus was an historical character, who lived a remarkable life of self-giving service as both a teacher and healer, and who above all carried with him such a strong awareness of the spirit of God that he led others to a degree of the same awareness. Central to the Christian recollection of him are the circumstances of his death, which it seems he deliberately accepted as an unavoidable requirement of his awareness of God, and the resurrection experiences that followed it. We can only guess at the nature of those experiences. It seems that they may have been both individual and corporate psychic phenomena of a kind unique in human history, that convinced those involved of the reality of a continuing life, with which Jesus' spirit was directly associated and which it was impossible to describe in other than allegorical terms.

Since the ritual resurrection experiences, there have come to many others

throughout the following ages, in different degrees, a conviction on which they were ready to base their lives of the reality of these experiences as a seal of authority for the truth of Jesus' self-giving witness to God's spirit of love. There is then a sense in which Jesus lives, and helps those who seek strength to combat the death of self-centeredness through the forgiving and loving of themselves and others, as he in his lifetime forgave and loved.

This is an experience open to all of us, even though we may feel that the historical Jesus is in part an unknowable entity, hidden rather than revealed by the definitions of the Christian creeds, which seem no longer relevant to our present comprehensions. It is an experience that, for example, would make irrelevant any arguments between Quaker Universalists and New Foundationists, but which could give new light to the insights of both. For those of us who lack it, we can perhaps seek it first in our meetings for worship and as we come to share the finding of the Christ factor for ourselves, so may we hope that the Society of Friends, of which we are all a part, will find renewed life and purpose. □

Rita, My Mother Saw Daffodils

Rita,

I remember
our conversation:

Old wood
begins to sprout leaves
trees grow
where desks stand
the history of the people
carved into them.

Meanwhile:

Jackson Pollock's Mom
continues to mess up her apron
with all kinds of colorful food
hoping the grandchildren
will catch the hint Jackson did
and paint.

It was so many tomatoes,
and beets
and mustard squeezes ago
it's hard to remember
all the debts
we owe.

My Mother saw daffodils.
I was cleaning her windows for her
and dropped the yellow paper towels
onto the grass.
She didn't see a messed-up yard,
she saw daffodils.

Rocky Wilson

NEW PATHS TO FOLLOW

by O. Theodor Benfey

When we, with our limited human intellect, see only more calamity, death, and destruction in our personal, community, or national life, when all we have lived for

and attempted to do leads nowhere, turns to dust and ashes, and the future looks hopelessly bleak, Pentecost tells us that the bleakness is of our own imagining, that our intellect and our fears blind

us to deeper layers of reality. Even the powers of science, with all their fearful possibilities, can be turned to serve and bring solace to humanity. Such a world, after all, in which humans lived in harmony with nature, was the world of the ancient Japanese and the American Indians. We need not despair, or commit suicide physically, emotionally, or intellectually. There are energies available right at our fingertips, and new visions, new insights, paths we can follow that were always there but which we had not noticed. But the hour is late, and the saving of humanity and our world from nuclear destruction or extinction through slow pollution is not inevitable; it requires the urgent dedication of each of us to use our intellect and passions to the full to build right here and now, on this painstricken earth, some semblance of the realm of love, of sensitivity, and of caring.

John Woolman called on us "to turn all that we possess into the channels of universal love," and by possessions he meant not only material possessions but also our skills and our mental abilities.

The call to us is to sense the future possibilities and be ready, to have prepared ourselves physically to the extent our bodies allow, to have our minds trained and to be spiritually alert and sensitive to the deep layers of our being where the divine spirit and ours touch.

May God imbue our hearts with the hope, the faith, and the love that will prepare us spiritually, mentally, and physically for tasks as yet unknown or only dimly sensed, in a world which when looked at objectively and analytically seems quite doomed, with no sign of redemption or hope for improvement. And may we have the courage to take on the tasks chosen for us and to carry them out in God's companionship and service. □

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A SIMPLE PRAYER TO GOD

by Jeffrey Martin

Ruby Abell's farm lies across the Moorman's River from our family place in Sugar Hollow, Virginia. This April afternoon I cross the rickety footbridge over the river and walk up the dirt road to Ruby's fence, leap over, and stroll through the new grasses of her pasture to a very special place she holds in trust. In the middle of Ruby's pasture sits a very large flat stone, an ancient Indian religious place. Long ago, native Americans in these mountains traveled to this rock to seek their Great Spirit. As I walk toward the rock, I find myself thinking about a lot of things. Today is Easter Day, 1986.

For the past year, I have traveled widely in the United States and Britain on a pilgrimage of sorts. Like most seekers, I have watched the meaning of my pilgrimage elude me throughout the journey. Neither the experts I consulted nor the faraway places I visited satisfied my restless spiritual wandering. How might I best seek God?

In town this morning my wife and I attended her family Episcopal church. We read a prayer: "Father, we pray for your holy Catholic church; that we may all be one." This heartfelt plea for unity captured some of my own spiritual longing. What is the essence of our

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Don Hamlett-Laiten

oneness within the great wide Christian tradition? More personally, how can I discover oneness within myself and my own family's mixed traditions of Presbyterian, Quaker, and Episcopal religions? I believe most Christians share common problems and long for common answers. As the service continued, my attention drifted to the window vases full of blooming spears of brilliant yellow forsythia. I vowed to go for a walk in the country in the afternoon.

Now as I stroll in the late afternoon light toward the old Indian rock in Ruby's pasture, I wonder about those ancient Indians and their religious experiences at this place. Was their Great Spirit and my God one and the same? Suddenly, I am stopped in my tracks by the sight of the large rock before me. Biblical references fly into my head: Petra, rock, Peter, the new cornerstone. Rather than some pre-Christian native American religious site, this rock becomes for me the very center of the Christian heritage.

Gently I climb onto the rock and study it. It is a solid slab, fifteen feet by seven feet. Its surface is dimpled with the rain of the ages like the oldest buildings I saw in London last week. Busy cedars grow at its sides. I sit in the center and gaze toward the sun setting in the western sky, its light dissecting the stone diagonally. The air is very still.

I picture a thin old Indian lifting his

hands up to the lowering sun and invoking the Great Spirit's presence. The Indian depends upon the magic of the rock under him, lifting him four feet higher toward the Great Spirit. The Indian quickly fades from my mind and is replaced by the smell of cedar. I stare across the pasture to three sycamores shining white in the far woods. The sky is cloudless blue. I watch the sun. In this age of machinery, I am amazed to watch that great orb of fire sink toward the hills without the slightest sound, no grinding of gears or muffled engine hum.

In my imagination the rock changes into a series of images. First, it appears as Jesus' "table laid before you." I see the bread, plates, cups, wine. Then it changes into a boat, and the pasture floats by like the Sea of Galilee. This rock is exactly the kind of place Jesus chose for his teaching: ordinary, accessible. How often in houses of worship important words drown in my ears, full of the world's busy chatter. Here Jesus' presence is felt; his words seem clearer. What did he say about seeking the Kingdom? He told one seeker that he must do two things: love God and neighbor. These words are the simple message I hear now.

My thoughts turn to the other destinations of my travels: the holy island of Iona, Edinburgh's St. Giles Cathedral. Compared to those revered places, this rock is closer, smaller, older, simpler.

Yet, no other man or woman rushes to this old rock today. It sits alone, spilling wisdom into the wide pasture to cows, field mice, snakes, and whatever creature is burrowed deep in that tunnel. Here is a place for ready communion with God! Around this rock daffodils bloom, the bugs of warm weather buzz around my ears, and the river roars in the distance with the voice of the winter's snow. Somehow this place has brought me closer to the new church to come: the original intended church of Christ in our hearts, the Spirit whispering like a river, God near as a human touch.

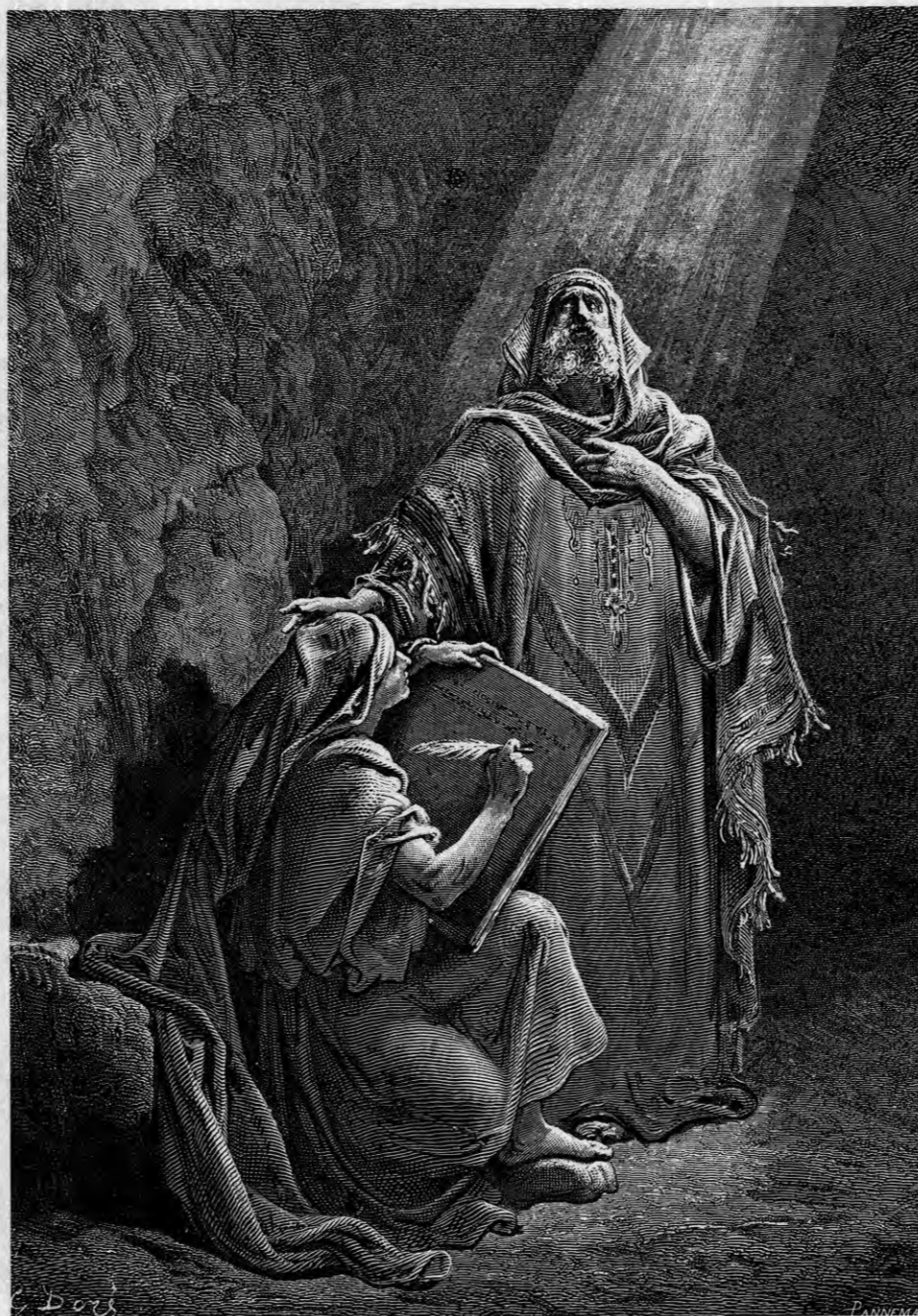
Measured by its shadow, each tree is now one-quarter-mile long. The pasture stretches like the reflection of a child in a carnival mirror. The sun is almost gone. I walk across the pasture, straddle the fence, and return home across the river bridge. When I reach the house, my children are still racing around the yard searching for the last colored eggs hidden in the grass and under discarded fence boards. My wife and I watch them together.

Here the long year of travels and searching ends. Oddly enough, the meaning of my pilgrimages comes to me now, not from anything I found "out there," but from that mysterious place within. The lesson is a whisper of my Quaker forebears: When I seek God, my best prayer is simple. □

The Creative Tension of Faithfulness

BETWEEN VISION AND REVELATION

by Thomas H. Jeavons



Baruch Writing Jeremiah's Prophecies/Gustave Dore

Where there is no vision, the people perish....” That is the translation of Proverbs 29:18 in the King James version of the Bible. In a number of more modern translations, however, the verse reads, “Where there is no revelation, the people cast off restraint.” These differences in translation reveal an ambiguity rich with possibilities. One of the few advantages of being dependent on translations is that it forces us to work harder to resolve ambiguities that otherwise might simply slip past. The ambiguity lifted up here is important.

It has become increasingly clear to me that between our vision and our willingness to heed revelation lies the creative tension of faithfulness. What is more, this is a tension which can be as creative for a community of faith as it is for individuals.

The life of faith requires that we have vision, that we be attentive and obedient to revelation. It requires that we have a sense of the potential for God’s work to take place in and through us—the capacity to apprehend the ideals which we can grow to embody and personify in our lives. It also requires an awareness that much of what we must do to live fully in faith has been revealed and is to be heeded—a commitment to being mindful of what Friends have long called Truth (with a capital T) and right order in our lives.

In the monthly meetings which I visit frequently, it is apparent to me that “where there is no vision” the people are perishing. Here the Scriptures do speak the Truth.

In some places—too many, I fear—one sees Friends who, with some

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justification, have taken pride in their Quaker heritage, but who now are content merely to abide comfortably in their familiarity with other members of their meeting and their versions of the Quakerly way of doing things. One finds Friends basking in the reputation of Quakers as good people, and resting on their or their ancestor's laurels. Often there is no sense of a need or a calling among these Friends to extend or renew the traditions of worship, ministry, service, and integrity from which this reputation was born. There is no effort to share a *living* tradition with newcomers who might benefit from it and contribute to it. Indeed, there is often reluctance to do so, for fear of disturbing the comfortable status quo in the meeting.

In these cases, where there is no deeper vitality in the fellowship of the meeting or the lives of its members, where there is no sense of the power of Truth demanding to be explored and shared, there is little evidence of that life more abundant which Jesus promised his disciples. It is this evidence that draws others to God and to the life of the Spirit in themselves; so where it is not to be seen it should be no surprise

that meetings are stagnant or shrinking. Without the vision which the Spirit "pours out...on men and women" (Joel 2:28), our religious life becomes little more than a maintenance project wherein we strive to uphold lifeless forms of an ancient and honorable, but increasingly empty, tradition.

The power of faith in life comes in our being drawn to contribute to God's future, the future God intends for us and for all creation. To be faithful—literally, to be "full of faith"—is to be trusting in the love, beauty, and meaning God holds open to us when we will follow God's leading and are in harmony with God's purposes. We must strive to see with God what we, as God's people, can become; to strive to embody the divine purpose for our lives.

At the same time, though, we must be cognizant of how much God has already shown us and our ancestors about what it means to be in harmony with divine purpose. These revelations are available to us in the Bible, in the journals of our Quaker forebears, in devotional literature, and in the rich and varied record of human history.

The visionary who is not attentive and committed to learning from what has

already been revealed by the God we meet in worship—who is also the God of history—and to working at nurturing and sustaining a right order in the relationships of the present, is as far from being faithful as one who has no vision. The efforts of such a visionary in ministry or service will seldom renew, enrich, or expand a living tradition in lasting or significant ways.

In following through on our revelations and honoring the Truth of our tradition and experiences, we lay the groundwork for a future in which God's will can be known and done. In attending to the right ordering of relationships among God's people, we prepare foundations in the present on which God's future can be built.

In this verse from Proverbs we find a succinct and rather pointed challenge to all people of faith, but perhaps one that is especially pertinent to members of the Religious Society of Friends. It is the challenge to become a people with a vision, mindful of revelation, and abiding creatively in the inherent tensions, so that Truth might flourish in our lives for the benefit of all. It is the challenge to become the people God wishes us to be. □



Thomas M. Duthie

DIVINE LIGHT

Divine light
seldom enters shining
from above.
Almost never are harps
in the lead.

It rises through muddy waters
saturating the silt of soul
releasing it
to downstream flows
because an act of
flurry
mercy
courage
or patience
stirred a place
where divinity would hide.

—Diantha Rau

Margaret Scattergood: In Memoriam

by Chuck Fager

The processes of human decline and dying, especially when long and drawn out, are seldom pretty. That was the case with the passing of Margaret Scattergood, a member of Langley Hill Meeting in Virginia, last November. But there was also beauty in this process, and even an unexpected ministry.

In her life, Margaret embodied a type of Quakerism which is all but gone now. A birthright Friend of long Philadelphia lineage, she attended Westtown School and Bryn Mawr College. In 1917 she went to France with one of the first relief units of the newly-formed American Friends Service Committee. She later spent 26 years on the staff of the American Federation of Labor, and worked tirelessly for an end to racial segregation in northern Virginia where she settled in the early 1930s.

Margaret's temperament was not a combative one, but when the necessity arose, she could hold her own. She once even managed to fight the Central Intelligence Agency to a draw. That happened when the infant CIA, which had been shopping around the Washington area for a place to build its headquarters, decided it wanted to take her land. She resisted, and the ensuing legal struggle was ended only by a special act of Congress in 1947. The act permitted the CIA to lay claim to the land, but not to occupy it until after Margaret's death. She was then 53; one doubts that agency officials expected they would have to wait almost 40 more years to take possession, but Margaret was that kind of Quaker: unpredictably sturdy.

This is not, however, an account of Margaret's life, remarkable as it was, but of her death, or rather one part of

her journey towards it. Much of this journey, as mentioned above, was a long, fitful, but marked physical decline, accompanied, more unhappily, by slow deterioration of her once-keen mental faculties. In the early 1980s, there came the illnesses of age, including breaks in

brittle bones, and long bedridden stretches in hospitals and convalescing at Calvert, her stately Victorian home.

Whenever she could walk, though, Margaret came to meeting for worship, sitting almost always in the same spot, but rarely speaking except to make an-



A member of Langley Hill (Va.) Meeting, Chuck Fager is the author of numerous books and articles. He is editor and publisher of A Friendly Letter, an independent monthly newsletter.

nouncements. A founding member and long-time corresponding secretary of Langley Hill, she was, in her last years, a mostly silent pillar among us.

It should be no surprise, then, that last summer, when Margaret suffered a stroke and was not expected to live, Langley Hill Friends rallied around to do what we could for her in her last days. The initial form this took was a meeting for worship by the bed where Margaret lay in a coma. Since she was not expected to live long, Friends gathered daily, wondering if each time would be the last.

The days passed, however, and the vigil continued; then someone suggested that they sing, to provide a break in the long silences. And so they did, hymns from the old *Friends Hymnal*. Not surprisingly, they enjoyed the singing, and did it again.

It was at this point that something unusual began to happen. During one of these periods of singing, Margaret began to make strange sounds. At first, people were alarmed, but soon they realized that the sounds were not cries of pain, or random noises; rather, from out of her coma Margaret was trying to sing, to join in the hymns.

And join she did. After a few such sessions it became evident that this music was, for Margaret, like a rope ladder on which she was climbing up from the depths of her coma. Within a few more days she not only could sing, but had regained consciousness sufficiently to speak, to remember and recognize people, to converse, and to enjoy being read to.

This rapid and dramatic improvement was not, at least as I understood it, a recovery in any real sense. Margaret was still dying; doubtless she knew it, as did we. Rather, it seemed as if somehow she had decided, or been enabled, to pause in her passing to take part in and enjoy the fellowship being offered her by the visiting Friends.

And thus for the rest of the summer Friends came to her bedside almost every day, in small groups and individually, to sing, read, or just to talk. And as both an observer and participant, I became aware of an unexpected dimension in this process. It began as a ministry to the dying, but it became as well a ministry of the dying. Margaret's response to our attentions, if it did not heal her, was uplifting and healing to the

entire meeting, and to many of us individually as well.

These singing and reading visits, for instance, were frequently spoken of very movingly in our First-day worship. An experience of mine may give the flavor of their individual impact. One afternoon I visited Margaret while feeling very depressed, in the depths of what I came to call the mid-life blues. We did not speak of this; I did not seek her counsel. I read to her from the New Testament. It was something of a benefit of her condition that although she had heard and read the passages many times before, they still seemed new and striking to her. Then we talked a little, and when I left, after about an hour, she thanked me for coming.

As visits went, this was not unusual. It was only afterward, on the way home, when I realized that sometime during that brief visit, my depression had bottomed out, and my disposition was now on a steady upswing. Then I realized that while I had gone to minister to her, she had also ministered to me, probably without even realizing it.

There is no happy ending to this story. The respite, lovely as it was, could not last long. The overbusy schedules of Langley Hill Friends made frequent visits harder and harder to sustain as the weeks went on; and by the beginning of autumn, Margaret's condition again resumed its decline. She became steadily less responsive until finally, in mid-October, she was moved to a nursing home, where she died on November 7, at the age of 92.

As this recollection was being written, construction signs were already up on fences along the edge of Margaret's property, announcing its impending absorption into an expanded CIA headquarters complex. The agency will now get Margaret's land, but Langley Hill Friends are left with something of hers too: a shared experience that has become more than a community memory, almost a legend in our time.

"Blessed are those who mourn," Jesus told us, "for they shall be comforted" (Matt. 5:4). There are many who have mourned Margaret Scattergood's passing. But for me and others, as Jesus said, there has been in this mourning unexpected comfort in Margaret's dying. And being thus graced with this unexpected ministry was a blessing indeed. □



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Journey of the Heart

by Vince Buscemi

It was a 1,200-mile extension of my meeting's peace vigil. Every Saturday morning from 11:30 to 12:30 we hold a meeting for worship with a concern for peace under the Washington Arch in Greenwich Village, New York City. We carry or wear small posters proclaiming our witness to the Peace Testimony. As you can imagine, we get our share of heckling as well as support from that overly active location. It was one of those signs—"We seek a world free of war and threat of war"—that I carried throughout Central America.

The International March for Peace in Central America was conceived in 1984 by Torrill Eide, a Norwegian woman with a concern about the political, economic, and military situation in Central America. Her vision united the peace movement with Latin American solidarity groups to form a march of 300 people representing 32 different countries. I was among the 50-member U.S. delegation. The plan was simple: to notify each country that we were coming; to obtain authorized visas for our stay in those countries; to have preorganized support groups in each country ready to greet, host, and provide logistics; and to prepare to march in cities and countrysides, traveling the long distances between cities by bus. With members paying their own transportation and a share of expenses, we were ready to begin as an independent, nonaligned, and nonviolent march. The goals were threefold: improvement in human rights, self-determination by each country, and solidarity with the poor and oppressed. We were to go north from Panama to Mexico, starting December 10, 1985, and ending January 24, 1986.

It was a heartfelt journey that brought its share of joy and sorrow, tears and

laughter, pain and anguish—sometimes taxing the limits of loving God with all our strength. Among the frustrations was a lack of privacy for the marchers. The march was a massive communal-living affair with sleeping bags placed side by side each night in large open spaces, such as churches or school gymnasiums. One woman commented that her fondest dream was to have her very own door again when the march ended. Marchers came from all walks of life; our ages ranged from the teens to the late 70s. Group decisions came from almost daily meetings in which the process of consensus was attempted; if it failed, a vote was taken. As the only Friend who stayed with the march from beginning to end (two others joined us in Nicaragua and had to leave before we reached Mexico), I strongly objected that this was not the Quaker way. I believed that overwhelming one or two dissenters with a vote was folly. Eventually, however, the vote became used exclusively because there was not time for the consensus process. Some of those meetings got quite contentious, with people vying for the majority vote. There were many times when we were exhausted, notably when plans went wrong—and I mean wrong!

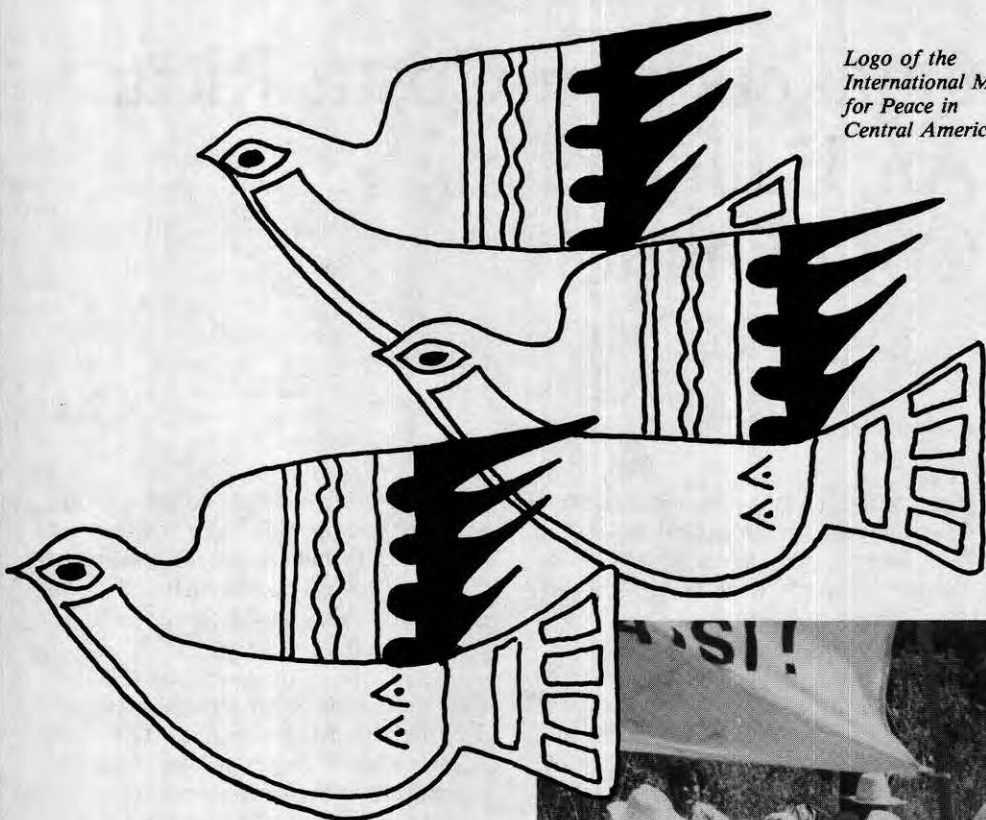
We were greeted at the Honduran border by crack combat-ready troops, trained in the United States, lined up with gas masks on and M-16 rifles ready. No amount of international diplomatic pressure could get us into Honduras, so after seven days of camping on the border we had to give up the land route. El Salvador presented the same difficulty. The day after we wired Salvadorian officials that we were coming by sea (and indeed we were speeding to the port), they sent a note to Nicaragua saying that if we were allowed to disembark, El Salvador would consider it a "provocation." Since a U.S. warship also suddenly appeared in the Bay of Fonseca, we canceled our attempt as we did not want to cause a U.S. invasion of Nicaragua. We sent small

delegations to both countries and then used commercial airlines to continue the trip.

All of my deeper feelings stem from the belief that faith in God can lead to peace. When we pray we must believe that our prayers will be answered. The overwhelming presence of the poor everywhere in Central America was cause for my most fervent prayers. It's one thing to march in a big city like Managua shouting "Hola!" and "Viva la Paz"; it's quite another to tramp the dirt roads and to be greeted by barefoot children and older folk who took us into their hearts and shared their food and shelter. In Managua we had heard speeches from Nicaraguan officials: Ernesto Cardenal calling for poetry, not militarism; Miguel D'Escoto encouraging nonviolence but predicting our downfall at the hands of oppressors; and Daniel Ortega emphasizing his stand against intervention anywhere in the world. However, in the midst of the poor, I was moved to tears at such moments as when I danced with a grandmother in the contra war zones. At another village, I was holding a baby during a cultural event when the mother asked where I was from and I answered that I was from los Estados Unidos. She snatched her baby back. Nicaragua was a special torment to me because of our government's economic blockade and the war being waged on the people. To bring the war into perspective, we need to consider this statistic: Nicaragua lost 40,000 people during the overthrow of Somoza in 1979. The contra war has so far taken more than 11,000 lives. On leaving the small villages of mud houses, I couldn't bear to look back. The people's faces, lined with centuries of ravage, would seem to be asking, "Now what?" I had no answer.

In Guatemala, marching with the Grupo de Apoyo Mutuo (GAM) during the inauguration of their new president, Vinicio Cerezo, was the pinnacle of the trip. Here we joined the only active human rights group in Guatemala

This is the keynote presentation from the 1986 Peace Institute Weekend of New York Yearly Meeting. Vince Buscemi is a member of Fifteenth Street (N.Y.) Meeting and is currently a resident student at Pendle Hill with a concern for Right Sharing of World Resources.



Logo of the
International March
for Peace in
Central America

whose members are standing up to incredible pressure as they demand to know the whereabouts of their missing relatives. Their leaders live under continual threat, with former leaders having been murdered. It was heartrending to hear their stories and see pictures of their loved ones, especially those of the Argentina Plaza de Mayo mothers, who cried out and shared their common depths of despair. At one moment two trucks filled with riot police unloaded and were ready to move in, until called off. It was an act of intimidation, just as was the sound of gunfire nearby. I felt fear as the March of Peace surrounded the GAM for protection. It was the same fear I felt upon our arrival in San José, Costa Rica, where hecklers used tear gas on us and hurled stones and rocks, causing bloodshed and damage. That incident resulted in our being expelled from the country without marching, for "inciting violence." These were the forces acting against our nonviolent stance. In these moments of fear it's well to remember that God will either have us drink from the cup as Jesus did at the crucifixion, or the cup will be taken from us.

In Tehuantepec, Mexico, we met the most Christ-like person I have ever known. Bishop Arturo Lona Reyes was



organizing and working with Christian base communities as they struggled against the oppression of the rich. He used to be a religious "boss" who was made a bishop, but now he was sleeping in a different house every night because of threats against his life. He and four other bishops had just completed and were distributing a 48-page document entitled *The Gospel and Temporal Goods*. It addresses the rich and proposes God's plan so that they may show their solidarity with the poor and obtain eternal life. The movement was growing; nine of Mexico's 84 bishops sympathize with him. I ask people of faith to pray for him, as a man who has denied himself, taken up his cross, and is following Jesus.

Lastly, I would like to share a passage from the journal I kept on this trip. This excerpt was written on a day I took off



Above: Bishop Arturo
Lona Reyes with
marchers

Left: A rest break

for myself in Guatemala. I had wandered into a Catholic church where a mass had begun.

I pray very intently for peace in this country, in Central America, and in the world. I am moved to tears as indigenous people near me put all their being into prayer to God. Faith has been renewed in me, a complete trust in God, a loss of self in following the leading, and following God without any qualification or rationalization whatsoever. In other words, I don't worry or fear, as God is with me.

The solidarity of the International March of Peace with people from all parts of the world was of historical significance. Sometimes peace is a lonely struggle, but here God was at work to have cries for justice heard around the world. □

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Quakers and Costa Rica: An Enlightening Combination

by James S. Best

In a war-torn isthmus, a hemisphere wobbling between armed order and civilian disorder, and a world worried whether it can enter the 21st century intact, Friends in Costa Rica are a steady and penetrating point of light.

It was my first visit to Monteverde, Costa Rica, the Quaker settlement in the cloud forest founded in the 1950s, and to San José, the country's teeming capital where last summer Quakers opened a big new peace center. Friends' light here is truly comforting and reassuring.

Costa Rica's government has provided its own brand of reassurance, too. To begin with, in 1949 it abolished its army and last year elected a strong, peace-

minded president, Oscar Arias, who has affirmed his opposition to military aid to contras in Nicaragua. It is believed that his vigorous endorsement of Costa Rica's neutrality was a big factor in his getting elected.

Where the funnel-shaped Central American isthmus approaches its connection with South America, one finds a high, bony ridge poking into the moisture-heavy clouds swept by never-ceasing Pacific trade winds. On the Atlantic side, where Columbus made his only continental landfall, the slopes are gentle. The Spaniards who followed him turned to richer areas to conquer, leaving the country's few Indians to pastoral pursuits, which its white settlers also followed. A few ex-slaves from Jamaica completed the racial mix of self-possessed, gentle people.

James Best is a member of Pima (Ariz.) Meeting. He loves to write and travel.



Above: a pasture at Monteverde. Page 17: Friends and co-workers at El Centro de los Amigos para la Paz (CAP)

These are among the reasons a tiny group of immigrants came here from a Friends community near Fairhope, Alabama, in 1951. They were distressed that the United States was fighting a war in Korea so soon after it had dropped the atomic bomb. Virtually unnoticed for decades, Friends established dairy herds, built a cheese factory, a community, and a school, and now, 35 years later, are custodians of a nature conservancy of 10,000 acres of aboriginal cloud forest. Today, as they observe people flocking there, from pilgrimages of Friends to the processions of biologists of every persuasion and many countries, some of the original Quaker families have been known to ask themselves, "What have we wrought?"

How difficult it is to keep this account of what started out as a story of a visit to Friends in one of the nearby Americas from turning into a combination of touristy travelogue and political tract! But the ramifications did grab me early

house its expanding program. It has a fine library on peace and nonviolence, is home to a growing conflict-resolution program, has space for musical and dramatic presentations—accommodating as many as 100 persons—and an office that coordinates peace and justice groups. (A slide show about CAP is available from Jonathan Vogel at the AFSC New England Regional Office, 2161 Massachusetts Ave., Cambridge, MA 02140.)

Not long ago a writer in *The Nation* credited CAP with providing "the only organized effort to counter the militarization of Costa Rica." But, at least until the current foreign policy crisis in Washington, developments in the area threatened to make all neighbors of Nicaragua practically hostage to the United States' drive for domination.


Items: a two-kilometer-long airstrip on Costa Rican soil lies only 20 kilometers from the Nicaraguan border and 10 from the base in Murcielago, where U.S. Green Berets train a Costa Rican "civil guard"; a contra presence in Costa Rica grows, its activities designed to overthrow the Nicaraguan government; a 3.5 million dollar Voice of America station within Costa Rica broadcasts U.S. propaganda to all of Central America.

Meanwhile, a promising resolution in the U.S. Congress to support Costa Rica's neutrality (Senate Resolution 39) languishes in committee. Supporters of Costa Rica hope that, in the 100th Congress and with a changing outlook for peace in Central America, the resolution can pass.

When I was in San José last summer, there were five subsistence-level workers keeping the peace center going: Solange Muller, Livia Cordero, Olga Bianchi, Erna Castro, and Rogelco Chacun. Fulltime volunteers Jonathan Snipes and Maralise Hood rounded out the staff. They were excited about moving into their new quarters. But the above list may already be out of date, since every week new Friends and friends of Friends check into the CAP offices.

My wife, granddaughter, and I went down to Costa Rica as curious as could be. We came back convinced that in a dark, troubled world, Friends' tiny lights are growing steadily—and surely—into the kind of Light that brings hope. □

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on. Three of the first settler families are mainly dairy farmers, yet find time to be involved in Friends education. They continue to keep an open door for visitors; they serve on committees for everything from supporting peace witness to maintaining roads. They have been joined since by both Anglos and Costa Ricans.

Just as mile-high Monteverde is not physically isolated from the nation it looks down on, so the Centro de los Amigos para la Paz (the Friends Peace Center in San José) is not in the least isolated from the international turmoil that swirls round it. Located in the center of San José, the peace center, known locally as CAP, moved last summer into a large, refurbished building to



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Forum

Quakers and Feminists

The article "Radical Feminism:
Burning Our Bridges?" (FJ 2/1) by Irene
B. Lape is confusing to me. Is she
making a distinction between radical
feminism and feminism? What is her
definition of radical? Or of just plain
feminism? I have always considered
Quakerism to be a radical faith; after all,
Jesus was a radical spirit in his time. I
wonder how she can say "feminist
ideology is hostile to what Quakers have

believed and practiced over the years"
without telling us *which* Quakers and
which ideology. She mentions two
women, Sonia Johnson and Mary Daly,
neither of whom are Quakers to my
knowledge.

I grew up a Quaker in the
neighborhood of Philadelphia, which I
realize is suspect among some other valid
Quakers. But from my view, after long
study and involvement, I find Quakerism
and feminism inseparable, members of
one another, nourished by the same
spiritual roots. They both try to live in
the spirit of the teachings of Jesus that
cannot deny the humanity of anyone.
They both offer a life in the Spirit that
takes away the occasion for war. Their
ultimate shared goal is a spiritually-based
life that will achieve peace, equality, and
justice for all people and community with

Preserving the Vital Bridges

In her article, "Radical Feminism:
Burning Our Bridges?" (FJ 2/1) Irene
Lape both points up and demonstrates
why the feminist movement is so
fragmented and disarrayed. There is
wisdom in her appeal to radical
feminists not to throw out the baby,
bath and all. On the other hand she
need not fear that women will burn
the vital bridges or paths connecting
the self with the inner resources we all
have.

Radical feminists are in the minority
within the feminist movement. One
function of radicals in any movement
is to make the middle-grounders look
reasonable.

If it is true, as she says, that
"feminism leans heavily on ideas bor-
rowed from Marxism," I do not see
this as very great criticism. Perhaps
Marxism is not the solution, but it
bears discussion in the collective
search for the new economic order,
free of exploitation of women and the
environment.

I have found inspiration in the
writings of some feminists who make
the connection between feminism and
ecology. They do *not* reject the "in-
nermost inclinations and feelings"
Irene Lape refers to. But the term
"God" has come to carry both the
male language pronouns and
stereotypes because it was used by
monotheistic religious cultures. And
the monotheistic religious leaders must
carry responsibility for stamping out
the polytheistic worshippers that
predated them. Polytheism included
the female as equally divine and in-
herent in all the earth. It was also
polytheistic cultures that retained a
higher respect for all earth's species
and a deeper understanding of Homo
sapiens as only one of many in-
terdependent species.

It's all very easy to continue using
the term "God" when you grew up
with a Quaker understanding that it
meant listening to the inner voice and
following the leadings which said no
to oppression and yes to liberation of
the human spirit. But what about
those women who come out of a dif-
ferent religious tradition? They are re-
jecting old ways and seeking a new
religion and new rituals because of
their background. If we understand
that oneness with the Universal
Source includes both male and female
as well as the spirits of rocks, trees,
soil, air, and water, why fuss at those
who get a grasp of that Great Spirit
by going outside the Christian
religions—even Quaker—that use male
oriented labels? Quakers, because of
our understanding of these things, and
because we don't need to stand on the
letter, can join with these feminists in
their search for new words and new
rituals to celebrate the reintegration,
reunion, and healing. Reconnections
are needed between members of our
own species, between us and other
species, between us and earth.

Irene Lape asks us to go back and
acquaint ourselves with our own
Quaker heritage to see how Quakerism
grew in opposition to oppressive
ideologies current at the time. I would
recommend we read accounts of even
earlier ties, such as *Witches, Midwives
and Nurses: A History of Women
Healers*, by Ehrenreich and English,
and *The Spiral Dance: A Rebirth of
the Ancient Religion of the Great
Goddess*, by Starhawk. These are
helpful to us in understanding the
1,500 years during which the church
tried to stamp out goddess worship,
the elevation of Mary by the church to
entice converts from goddess worship
and pantheism, and the documenting

each other and God.

We Quakers must clearly communicate with each other what there is that divides us, and what connects us, so we can learn and move on together into the future, as Quaker feminists, both men and women, have been doing for more than 300 years. It is a joy to see Quaker feminists actively building bridges and helping to keep alive the genius of our Quaker faith.

Allie Walton
Deerfield, Ill.

We wish to express our appreciation for Irene B. Lape's article. It insightfully calls our attention to the Quaker basis for right relations between men and women.

of early religious tracts maligning women—all elements in the evolution of feminism. As we learn of the values and important roles of women in earlier cultures we may wish to reclaim some of these in the creation of a new society.

Irene Lape also decries the dissolution of marriages and families as being the reflection of "the anxieties and confusions of the larger society... rather than of the spirit of Christ in which we say we dwell." I maintain this is no cause of alarm, but is a measure of the level to which women's consciousness has been raised. Women can now see the subtle and personal forms of exploitation in relation to their husbands. Often, in rejecting these, women are led by the Spirit right out of their marriages. It is causing Quakers to take another long and hard look at their own backsliding or perhaps lack of being true to their heritage. The pressures are great.

I don't see acceptance of secularism and individualism as weakening our society, as Irene Lape implies. An individualist is one who is not afraid to stand out from the crowd, who perhaps points in a direction opposite from that of the mob. We owe our faith to the individualism of George Fox, Margaret Fell, Lucretia Mott, and others. Those who reject old ways of thinking and acting by following their leadings toward reverence for the earth and all living things, toward simplicity and use of smaller amounts of resources, toward a slower pace, contentedness with fewer things, and wholeness and creativity—those people are all individualists to some degree. I am thankful for all of them.

Marie Ingerman
Fairfax, Calif.

We hope that, as Irene Lape has written, Friends will keep to our original foundation, Christ Jesus, who restores all things and brings men and women to be helpmeets to each other, as in the beginning.

John H. Curtis
Barbara L. Curtis
Kennett Square, Pa.

I was surprised to read in "Radical Feminism: Burning Our Bridges?" that publicly there is little debate among liberal, unprogrammed Friends as to the acceptability of "radical feminist demands." In our meeting, despite the presence of articulate radical feminists of both sexes as well as feminist sympathizers, some members continue to insist on the language of brotherhood and lordship.

I trust Friend Irene Lape will agree that at the heart of Quakerism is the affirmation of the presence of the divine Light in all persons; and that we are to treat all human beings as essential equals, rejecting hierarchies of class, race, sex, education, or age, and show violence to none. Quaker feminism is radical insofar as it lives from this same root.

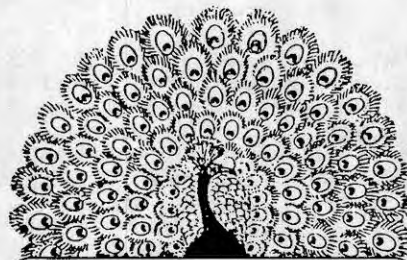
Friends have also pioneered in the work for racial justice, and achieved much. If the language we inherited from the past always referred to God as the White Master and the ideal Friend as the White Brother, would we insist that those of us who are black must learn to like it?

Gracia Fay Ellwood
Pasadena, Calif.

Thank you for printing Irene Lape's article on radical feminism; it is a badly-needed breath of fresh air. She has diagnosed and responded to the zealots' rudeness and divisiveness. Unfortunately, many Friends and others have fallen victim to their rhetoric and bad manners.

As a gay male, I had to sort out at an early age exactly how to fit into a heterosexual, anti-sex society. As I was growing up, I came to realize that women were as much my oppressors as anyone, chiefly because of their puritanical attitudes about sex, and especially towards male sexuality. There were times when parents and/or female foster relatives would threaten their male children with forcible circumcision as punishment for masturbation or other sexual activities. What an original form of child abuse! Sonia Johnson, take note.

Much could be said about the excesses of the feminist movement, but I wish to limit my comments to several points that I hope will be useful. Men and women are assigned different roles, socially and sexually, within every society, without reasons that would make sense to outsiders. This is the real issue, and not feminist-defined *patriarchy* or *matriarchy*.



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Eventually, I learned to cope with this outwardly hostile society, and learned to fit into its niches, while preserving my own integrity, personally and sexually. Anyone who does not wish to follow the conventional scenario has a wide range of options. It is not necessary to attempt to bring the social order down in the process.

Jim Bradford
Chicago, Ill.

After reading your most interesting February 1 number, especially the article "Friendly Woe," I cannot avoid the impression that what some radical feminist groups are really striving for is to emulate men's position—or what they perceive it to be. As the Russians expressed it regarding their relations with the United States in the 1930s: "to catch up and surpass" or "to overtake and outstrip."

But can one ever generalize—either about women or about men? Aren't we all human? Can't we all break down and cry? And is that a sign of weakness or a proof of our common humanity? If being frowned upon for being a "lady" is *de rigueur*, is it equally reprehensible to be a "gentle-man?" Don't enough sex

differences already exist without trying to emphasize still others? Can't we welcome the positive ones and use them to develop better mutual understanding? Or are these reactions merely proof that I've somehow failed to realize the significance of male-chauvinist-domination in our materialistic society and have become a weak, sentimental, old man?

M.C. Morris
Moorestown, N.J.

Irene Lape reflects views of feminism which are extremely radical; not all feminists are so radical that acceptance of feminism "will amount to a virtual burning of the bridge which connects us to our spiritual roots." Rather, acceptance of feminism will enhance our spirituality, for in freeing people from their patriarchal roles we allow the God/Goddess inside us to freely develop, uninhibited by such roles. To use inclusive language does not necessarily imply that we regard all of our past as suspect. Rather, it *affirms* half of human society, and as we as feminists affirm ourselves, we affirm all of humanity.

Anne McCord
Richmond, Ind.



Lenten Desert Experience: A Call to Friends

On Good Friday, April 17th, Friends from around the country will join Catholics, Jews, and people of many faiths in protest of U.S. nuclear weapons testing at the entrance to the Nevada Nuclear Test Site. Participants will vigil, pray, and nonviolently express their deep concerns about continued nuclear weapons testing. Some may be moved to civil disobedience.

The demonstration, which has been carried on throughout Lent, is part of the Sixth Lenten Desert Experience organized by the Nevada Desert Experience, a project of the Franciscan Friars of California and American Peace Test, an offshoot of the Nuclear Freeze Campaign. College Park Quarterly Meeting of Pacific Yearly Meeting has issued a call to all Friends to participate.

The testing site is 65 miles north of Las Vegas in a remote area. Primitive camping is available west of the site for campers who bring everything they need, including food and water. Beds or sleeping bag space is available at the Nevada Desert Experience office/house in Las Vegas. Meals will be prepared at Bartlett House nearby, and limited housing will be available in the homes of Las Vegas residents. It may be necessary to house some participants in hotels as well.

Nonviolence training and preparation will be given in Las Vegas on Maundy Thursday, April 16th. Organizers also view this as an opportunity to develop and deepen spiritual community bonds. David Hartsough, San Francisco AFSC, is among those helping coordinate the training. Participants must agree to abide by nonviolent discipline.

The first protest at the testing ground (an area the size of the state of Rhode Island) was organized in 1957 by a Friend, Larry Scott. Protests continued intermittently, then increased greatly when the USSR declared its moratorium on testing.

Supporters of the Lenten Vigil encourage Friends who cannot travel to Nevada to organize test ban vigils in their own communities. For further information, contact Russell or Mary Jorgensen, 2899 St. Helena Road, Santa Rosa, CA 95404. (707) 538-1502. □

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Films

Lucretia Mott, a 55-minute film created and co-produced by Elaine Prater Hodges and Margaret Hope Bacon, provides a clear portrayal of the life of this rebellious, spirited woman whose Quaker principles shaped and fueled her personal and political activity. Through her speaking, her writing, and her travel, Lucretia Mott gave forthright and radical witness to her Quaker beliefs. Women today can clarify and encourage their actions by watching and discussing this film. There is a need to know more about Quaker women who have been powerful social activists and can provide models for women today to design their lives around spiritual principles. One way into this empowerment is to be in the company of women whose challenge is to live more fully.

Lucretia Mott's ideas were incendiary to American society of the 1900s. She believed that slavery and women's oppression arise from the same source; that we cannot have justice without mercy or peace without rights; and that it is the integrity of the action that matters, whether the result is alienation or empowerment. These beliefs made her a dangerous woman. She was not polite, according to the traditions of her day.

This film re-enactment of Lucretia Mott's experience provides many examples of how personal relationships, institutional responsibilities, and political appearances are opportunities to practice the art of speaking about and acting in accordance with truths as each person comes to know them. Her actions serve as a reminder that people learn most through action and self-reflection.

"Duty cannot wait for perfect health," Lucretia states, thereby eliminating a more

common rationalization for postponing involvement. Because she operates under this principle, her actions often appear imperfect or stilted. This only makes such types of risk seem more attainable, more possible to imitate. It is therefore hard to watch the film without becoming aware of areas where women today could address injustice, no matter how imperfectly, whether through writing a letter, speaking with a child, taking an unpopular stand, or risking imprisonment.

The film, much of it shot near Philadelphia, features actress Pamela Sommerfield in the role of Lucretia Mott. Playing that role was a good experience, the actress said. The part that most moved her was the scene in a meetinghouse where Lucretia speaks about possibilities for relationships between women and men through marriage. "I also found comfort," the actress said, "for my life, which often feels hyperactive—as if I were doing everything to a point of constant overdose." In Lucretia Mott's words, that "narrowness of purpose is impossible if one is truly open to the leading of the Light, for all human rights are bound up in one by the indwelling spirit."

Historical research for the project and the script itself were done by Margaret Hope Bacon, author of *Valiant Friend: The Life of Lucretia Mott* (1980), and *Mothers of Feminism: The Story of Quaker Women in America* (1986).

The greatest strength of the film is its value as educational biography. Its use for teaching can be expanded by reference to the more than 16 books on Lucretia Mott's life that are available from the Philadelphia Yearly Meeting Library. For younger children there is an excellent curriculum called *Lives That Speak*.

This film is available from the Philadelphia Yearly Meeting Library and will be shown this spring on various PBS stations.

Laura Jackson



In a scene from the film, Lucretia Mott confronts President Ulysses S. Grant on the issue of the death penalty.

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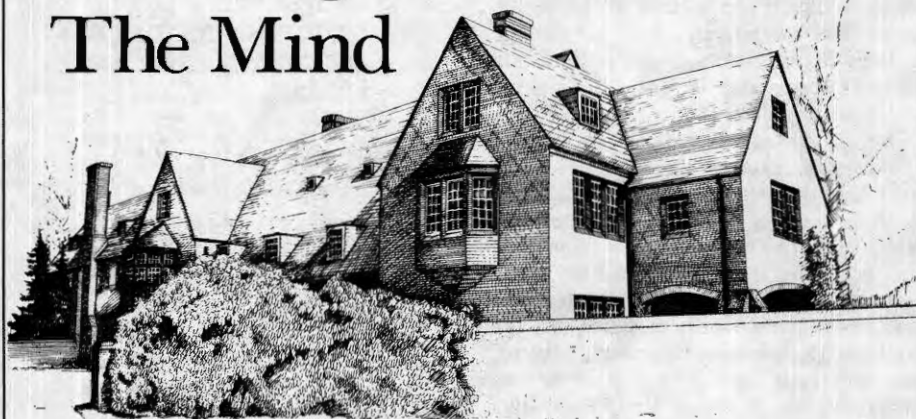
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Books

Apocalypse of the Word: The Life and Message of George Fox

Douglas Gwyn. Friends United Press, Richmond, Ind., 1986. 241 pages. \$12.95/paperback.

Quakers, no less than other religious groups, have been subject to the acculturation of comfort and the avoidance of conflict. Sometimes we worship the process so much and so long that the status quo is perpetuated as a necessary evil, but an evil nevertheless. The result can be that faith is reduced to the reflective realm, and its historic and political dimension devalued.

Douglas Gwyn's new book about George Fox deals directly with this major church problem of our age. Gwyn writes: "The inward experience of the risen Christ does not swallow history into a privatized phenomenon. It engages with history, with the outward world, as it gathers the community around the preaching of the Gospel." T. Canby Jones, professor of religion and philosophy at Wilmington College, is on the mark when he says of the book, "What Hugh Barbour and Lewis Benson meant for the recovery of early Quaker vision in the '60s and '70s, Doug Gwyn's stunning *Apocalypse of the Word* will mean for the next 20 years." But why?

Gwyn's book restores the prophetic tone and style of Fox and the early Quakers that was responsive to the immediate call of an apocalyptic gospel. Gwyn says Fox's "'lion's den' style of confrontation in the steeples inspired not reflective thought about church structure but a sense of crisis and decision which demanded action." Fox, in preaching Christ's return as "a presently unfolding reality," was taken up with the spiritual urgency of the times. Fox and the early Quakers were often faced, as well, with leadings in Christ's light which "countermanded the laws of the state." For modern Friends this may not be a comfortable picture, and yet Gwyn's book is about that uncomfortable vision.

The reaction to those first Quakers was, at times, violently negative. At other times whole communities joined their new movement. "The Quaker phenomenon was born of apocalyptic moments of that kind.... Out of this renewal an alternative social order was taking place...." Gwyn says. Indeed, Fox understood both church and state in terms

of the Book of Revelation—as demonic religious and political forces in conflict with the rule of Christ. The apocalyptic call is to recognize who is God and to wage the Lamb's War in God's and our behalf. The decisive battles of the end times are taking place in our midst as well as in some future "end time." But in a very real sense the end times are always our own. Quakers who adhered to this revelation and engaged in this nonviolent Lamb's War were scorned by Puritans as "enthusiasts," according to Gwyn. Fox and the early Quakers experienced a unique spiritual awakening which "shakes the outward powers until they shall become of Christ's holy nation," says Gwyn.

Gwyn writes a masterfully precise and concise, artistic and analytical history of the Puritan revolution and its relationship to early Quakers, as well as a stirring synopsis of George Fox's life, all in 56 pages. The remaining 161 pages deal expertly with Fox's message. It is an inspiring treatment of a life and message in the context of that historical time, with clear indications of its relevance to our own.

Bill Durland

Books in Brief

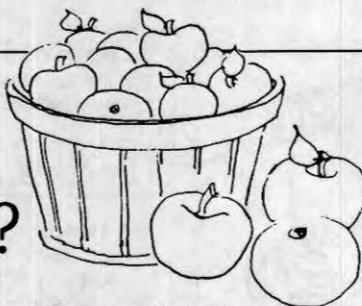
Saying Yes and Saying No: On Rendering to God and Caesar

By Robert McAfee Brown. Westminster Press, Philadelphia, 1986. 143 pages. \$7.95/paperback. The author of *Unexpected News: Reading the Bible with Third World Eyes* reminds Americans that the German church waited too long under Hitler before engaging in protest with the Barmen Declaration. Saying yes to God means decisively saying no to Caesar now, before it is too late for us in the United States. Several of the ten chapters show that it is very late indeed for the church to take a stand on such cases as Granada; the double standard the U.S. government pursues in Nicaragua; sanctuary; and government informers. The chapters on "Biblical Excursions" and the "Moral Madness of the Prophets" help us see biblical passages through the eyes of those for whom these promises were written: the poor, the disadvantaged, the unjustly accused. The book is written in the author's lucid style and has "Items for Reflections" for group study at the end of each chapter.

The Working Parent Dilemma: How to Balance the Responsibilities of Children and Careers

By Earl A. Grollman and Gerri L. Sweder. Beacon Press, Boston, 1986. 190 pages. \$15.95. A how-to book for busy parents, *The Working Parent Dilemma* examines the importance of communicating love, making time, and providing security for children who have to spend a portion of their day without their parents. The writers include checklists, questions, forms, and reviews that

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Poets and Reviewers

Bill Durland is a teacher at Pendle Hill and a lawyer. He has been a Virginia state legislator and founder of the Center on Law and Pacifism. **Laura Jackson** recently produced the videotape documentary, *After Our War: How Will Love Speak?* which deals with experiences of people involved in the Vietnam War. She is a member of Wrightstown (Pa.) Meeting. **Diantha Rau's** poem is from her book, *Dear Angels*. She lives in Yellow Springs, Ohio, and is a musician, composer, and music teacher. **Rocky Wilson's** poem is part of his project for a master's degree in Dance Education at Temple University. He has been attending meetings in New Jersey and New York. Books in brief were written by **Renee Crauder** and **Ellen Holmes Patterson**.

Corrections: Mary Hoxie Jones, subject of an article in the 3/1 issue, "Good Will Be the Final Goal of All," points out that the quotation used in the title and in the article was not from her, but from Alfred Tennyson—and his words were, "and good will be the final goal of ill." Also, a mistake was made in the biographical sketch with the article, "A Tree of Peace," in the same issue. The author, Mary Beth Miller, is married to Ed Miller. —Ed.

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Calendar

APRIL

6—"Witness for Change: Quaker Women 1650-1987," a symposium at Haverford College, 9 a.m. to 5 p.m. Lunch and a reception are included in the \$10 fee. For more information, call Betty Davis, Visitors Office, Haverford College, Haverford, PA 19041, or call (215) 896-1016 or 1017.

10-14—Southeastern Yearly Meeting at Methodist Camp, Leesburg, Fla. For more information, write Gene E. Beardsley, Rte. 3, Box 108F, Gainesville, FL 32606.

11—"Implementing Quaker Values With Our Children," a Quaker Values Conference sponsored by the Family Relations Committee of Philadelphia Yearly Meeting, 9 a.m. to 3:30 p.m. Tom Mullin and Harriet Heath will address the group; there will be ten workshops, as well as childcare and a program for older children. To register, write Quaker Values Conference, Family Relations: Philadelphia Yearly Meeting, 1515 Cherry St., Philadelphia, PA 19102, or call (215) 849-0598.

16-19—South Central Yearly Meeting at Camp Cullen, Trinity, Tex. For more information, write Dee Rogers, 2930 Riverbend, Humble, TX 77339.

26—Chichester (Pa.) Meeting, 611 Meeting House Road, Boothwyn, Pa. Meeting for worship April 26, at 3 p.m., followed by tea.

30-May 3—Pilgrim-Warrior training for social change intensive weekend workshop for women led by Sandra Boston De Sylvia, formerly with Movement for a New Society, now a feminist therapist. Manhattan location. For more information, call (212) 995-0764.

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Friends of Truth publications: *Faith and Practice of the Friends of Truth* (\$1); *On Correspondence Among Christians* (\$1.25). 16 Huber St., Glenside, PA 19038.

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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The first six booklets in the War Tax Concerns series are available from the Friends Committee on War Tax Concerns. They are: "Resources for Study," "A Quaker History," "We Friends Here Assembled," "What Does the Bible Say?," "Options & Consequences," and "Spiritual Leading & Rational Decisions." All cost \$1.50 plus postage; ask about bulk rates. Contact FCWTC, P.O. Box 6441, Washington, DC 20009.

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Conferences

Summer School on the Study of Religion in the Soviet Union, June 29-July 4, 1987, by the John T. Conner Center for US/USSR Reconciliation, Inc., at Purdue University, West Lafayette, Indiana. Tuition, \$150. For more information: The Conner Center, 320 North St., West Lafayette, IN 47906.

New Foundation Seminar at Camp Neekaunis, Ontario, Canada. June 26-30 on "Who Do They Say That I Am?" Details from Fritz Hertzberg, 966 Finch Ave., Ontario, Canada L1V 1J5.

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

Housing Available

Apartment—Lansdowne, Penna. (five miles from Pendle Hill on Baltimore Pike). Single Friend seeks same to share six rooms (two bedrooms), fully furnished (except for tenant's bedroom). Full first floor of substantial older home. All utilities including washer, dryer, library plus full entertainment center. \$300/month. Call (215) 622-5578.

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

Volunteer service positions for summer or 12 months beginning in September. Maintenance provided. Contact John Salzberg at William Penn House, 515 E. Capitol St., Washington, DC 20003. Telephone: (202) 543-5560.

Solo family practitioner is seeking another MD or DO generalist to share concern for widely scattered population of 4000 in impoverished area of NE Wisconsin. Contact Judith Hall, MD at P.O. Box 86, Laona, WI or (715) 674-3131 or (715) 369-1369 with inquiries or advice.

Director, Child Day Care Program. Medford Leas, a Quaker-sponsored Continuing Care Retirement Community located in Medford, New Jersey, is seeking a qualified individual to develop and direct a new child day care center at the facility. Applicants should be sensitive to Quaker philosophy and principles, and be able to incorporate such into a comprehensive developmental and instructional program. Full-time position will begin in mid-summer, but the director would need to be available on a consulting basis in May. Educational and professional requirements include a New Jersey Instructional Certificate for Teacher of Nursery School and at least two years teaching experience in a group program for children under six years of age. Experience with the New Jersey state licensing procedure desirable. Please send resumes to: Medford Leas, Route 70, Medford, NJ 08055, Attention: Kate Kwiecinski, Assistant Director. Equal Opportunity Employer.

Opening for full-time, live-in co-supervisor at Crossroads, an ecumenically supported halfway house for female parolees. Degree or experience in social work, prison/jail ministry desirable. Send inquiries to Search Committee, P.O. Box 15, Claremont, CA 91711, or call (714) 626-7847.

Staff needed for '87 N.E.Y.M. Friends camp located in 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.

Winthrop Center Friends (Winthrop, Maine) seeking pastor. Winthrop Center Friends Meeting looking for a pastor for a rural community of 5,000 near Augusta, Maine. Position available June 1, 1987. Send resume to Kaye Witham, Rte. 1, Box 3940, Winthrop, ME 04364.

Resident Caretakers needed for lively conference and hospitality center for activists from the USA and other countries. Fall '87. Current connections with many movement organizations. Part-time, flexible work schedules; can be integrated with other work situations. Write for details and application: The Crossing, 906 S. 49th St., Philadelphia, PA 19143.

Pendle Hill Cook and Housekeeper openings: full time and summer positions available beginning early June. Apply to Mary Wood, Head Resident, Pendle Hill, Wallingford, PA 19086. Phone: (215) 566-4507 by May 1, 1987.

"I want to serve others!" Year long opportunities in Quaker service (peace, inner city, Native American): Quaker Volunteer Witness, 101 Quaker Hill Dr., Richmond, IN 47374; (317) 962-7573.

Part-time Field Secretaries for Friends Committee on National Legislation. Interpret work and financial needs of FCNL to constituents in the Midwest (needed immediately) and the Northeast (needed September 1). Send inquiries or suggestions to David Boynton, FCNL, 245 Second St., NE, Washington, DC 20002.

Friend Needed to serve as Meeting House Resident in return for rent-free housing and small salary in pleasant surroundings two blocks from University of Denver. A detailed job description will be sent on request. Position is available approximately June 1st. Application may be sent to Jim Ray, 2520 S. Ivanhoe Place, Denver, CO 80222.

Pendle Hill Maintenance openings: summer positions, primarily groundskeeping, available beginning early June. Apply to Warren Cadwallader-Staub, Head of Maintenance, Pendle Hill, Wallingford, PA 19086. Phone: (215) 566-4507 by May 1, 1987.

Barclay Friends School (Preschool & K-4) in Towanda, Penna. is seeking a head elementary teacher and a part-time head preschool teacher for the 1987-88 academic year. A couple interested in both positions will be considered. Send resume to Barclay Friends School, Personnel Committee, Box 167B, RD#1, Towanda, PA 18848. A decision will be made by May 1.

Head resident for William Penn House, a Quaker seminar/hospitality center on Capitol Hill. House provides public policy seminars and overnight accommodations to groups and individuals. Head resident responsible for day to day operation of house. Resident is provided room, board, and salary. Send letter and resume by May 1 to John Salzberg, Executive Director, William Penn House, 515 E. Capitol St., Washington, DC 20003.

Conflict response specialist sought. Philadelphia Yearly Meeting is looking for a conflict response specialist with Friends Mediation Service (formerly Friends Suburban Project). We have in mind a seasoned Friend with experience in conflict resolution who can provide leadership in training and in developing a Quaker response to local conflicts. This position is 4/5 to full-time, at (current) full-time range of \$13,304-\$24,640. If interested, contact Robert Dockhorn, Philadelphia Yearly Meeting, 1515 Cherry St., Philadelphia, PA 19102. (215) 241-7238. Deadline: April 30, 1987.

Resident Friend for the Ottawa Meeting House. The position of resident Friend will become vacant June 1, 1987. Duties include the general care of the meeting house and property, making arrangements for the use of the premises by Friends and other groups. An apartment, suitable for one or two persons, is available in the meeting house. It is hoped that the resident Friends would share fully in the life of the Meeting. Written applications to Ralph Eames c/o Ottawa Monthly Meeting, Society of Friends, 91A Fourth Ave., Ottawa, K1S 2K1, Canada.

Arthur Morgan School, a small alternative junior high in the mountains, seeks staff who like physical work, outdoor activities, and being with teenagers. Salaries are low; good benefits. We are looking for people who combine some of the following skills: English, social studies or science teaching; maintenance, cooking, music, houseparenting. Send resume to AMS, 1901 Hannah Branch Rd., Burnsville, NC 28714.

Summer Maintenance Assistant (May 1-Aug 31): If you enjoy working outdoors in a beautiful environment, then this 4-month position at Powell House, a Quaker retreat and conference center in upstate New York, may be for you. The summer maintenance assistant will help with general maintenance, primarily grounds care. Maintenance skills or aptitude are desirable, experience with a tractor is helpful, ability to work independently is essential. The position includes salary, delicious meals, and residence in a simple but charming environment. Contact Susan Corson-Finnerty, Powell House, RD 1, Box 160, Old Chatham, NY 12136. (518) 794-8811.

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

Wanted: Pastor. Small meeting in Rhode Island desires full-time pastor, beginning September 1987. Contact Rhoda E. Mowry, clerk, 4 North Hill Rd., Harrisville, RI 02830. (401) 568-7849.

Christian community among homeless seeks members with commitment to mercy, justice. Concerns for housing, direct service, shelter, public advocacy and witness with poor. One to three-year commitments. Larry Pagnoni, Freedom House, P.O. Box 12144, Richmond, VA 23241 (804) 649-9791.

Friends General Conference is seeking a full-time development secretary to work in the Philadelphia office and travel among Friends throughout the affiliated yearly meetings. While experience in fund-raising, public relations, and promotion is desired, we are primarily interested in finding a dedicated (and organized!) FGC Friend who wants to work on a long-term basis with the on-going support of our programs. Please write for job description and salary information to Marty Walton, General Secretary, FGC, 1520-B Rece St., Philadelphia, PA 19102. Applications should consist of resume, full description of activities among Friends, relevant experience, and a personal statement of your vision of what FGC can grow to be. Closing date: May 1.

Position Wanted

Successful manager in litigation and investigations offices and in social services agency seeks management position. Master's (teaching) degree. Former clerk of local meeting. Experience in public relations, budget, computer/word processing, casework, legislation, campaigning. David Ferris, 5603 Chadwyck, Austin, TX 78723. (512) 926-9600.

Schools

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

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.

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.

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 (215) 241-7116.

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

Summer Camps

Journey's End Farm Camp is a farm camp devoted to children for eight weeks each summer. Cows, calves, burros, chicks to care for. Gardening, swimming, fishing, nature, ceramics, wood shop. A wholesome, supervised program centered in the life of a Quaker farm family. For 35 boys and girls, 7-12 years. Ralph and Marie Curtis, Box 136, Newfoundland, PA 18445. (717) 689-2353.

At Friends Music Camp: \$25 savings for applications in before April 30. For brochure and application blank: FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

Summer Rentals

Mt. Kisco, New York summer rental. July and/or August: my spacious Victorian home, 4 bedrooms, 1½ baths, wide porch, tree-shaded streets; walk to village, train, bus. \$1800 monthly. (914) 666-5761 evenings, weekends.

Prince Edward Island, Canada. Secluded, comfortable seaside cottage; private beach, warm swimming, excellent birding and fishing; completely equipped, reasonable. (215) 399-0432.

Enjoy the White Mountains in a cabin with electricity, running water, fireplace, swimming, hiking. Lucile Koenig, Thornton, PA 19373. (215) 459-0742.

Cape Cod, Dennis, North of 6A. Three-bedroom cottage with private yard. Walk to Bayview Beach, wonderful for children. Mid-June to Labor Day \$575/week or \$1100/two weeks. Off season \$325/week. Rich & Cathy Cooper Papazian, (617) 862-5655.

Wales. Ancient, comfortably furnished, rural fieldstone cottage in a green and pleasant Berwyn valley, amid sheep, castles. All necessities supplied. Remote, private, but 4 hours to London. Convenient to historic Dolobran Meeting. If wished, we'll help plan activities, car rental, etc. \$125-\$150 weekly, 4-5 guests. V.H. Lane, 7 High St., Katonah, NY 10536. (914) 232-4846.

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

Maine Haven: Spend peaceful, cool, summer weeks in central Maine. Three-bedroom home, fireplaces, beautiful mountain and lake views. \$200/week; available June through August. Write Robert Upton, Westtown School, Westtown, PA 19395. (215) 399-1864.

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

Vacation Opportunities

Ocean front cabin near Milbridge, Maine. Isolated, wooded point, deepwater frontage. Three rooms equipped for six except linens. No electricity. Propane for light, cooking and refrigeration. Well for water. \$175 per week. Dorothy K. Walker, 17330 Quaker Lane, Sandy Spring, MD 20860. (301) 774-3495.

Shuttle, Spindle, Sound & Sea on the Outer Banks. Bed/breakfast and/or weaving instructions. Good rates. Box 89, Avon, NC 27915. (919) 995-4348.

Maine Island vacation rental: Mostly off-season openings. \$500/week negotiable. 8 bedrooms, 3 baths, fully equipped on 14 acre peninsula, Vinalhaven. Phone (215) 843-4034.

Vacation Paradise for Trade: Quaker couple interested in exchanging our Santa Barbara, California home for a home in the East Coast of the U.S. (preferably New England or the Adirondacks) or England (preferably the lake district, the Cotswolds or Devonshire) for a 1- or 2-week vacation in August or early September 1987. For information call David Foster, (805) 965-0314 or write 731 West Sola St., Santa Barbara, CA 93101.

Mountain Retreat, 15 minutes from Cuernavaca, Mexico (one hour from Mexico City). Three bedrooms, two baths. Available July, August. \$250/month. Adjacent 1 bedroom bungalow, \$100. Rodriguez, Apartado 86B, Cuernavaca, Morelos, Mexico.

Meetings

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

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

CANADA

EDMONTON—Unprogrammed worship 11 a.m. YWCA, Soroptimist room, 10305 100 Ave. 423-9922.

OTTAWA—Worship and First-day school 10:30 a.m. 9½ Fourth Ave. (613) 232-9923.

TORONTO, ONTARIO—Worship and First-day school 11 a.m. 60 Lowther Ave. (North from cor. Bloor and Bedford).

COSTA RICA

MONTEVERDE—Phone 61-09-53.

SAN JOSE—Unprogrammed meeting, 11 a.m. Sunday. Phone 24-43-76 or 33-61-68.

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 and First-day school, 10 a.m. Meeting in various homes. Call (205) 883-0178 for information.

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, 10 a.m., child care provided. Danforth Chapel, ASU campus, 85281. Phone: 967-6040.

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Unprogrammed meeting 10 a.m. Information phones: 888-2889 or 327-8973.

Arkansas

LITTLE ROCK—Unprogrammed meeting, First-day school 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 663-1439 or 663-8283.

California

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

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

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

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

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

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

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

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

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

Colorado

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

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

DENVER—Mountain View Friends Meeting, 2280 South Columbine St. Worship and First-day school, 10-11 a.m. Wheelchair accessible. Phone: 777-3799.

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

FORT COLLINS—Unprogrammed meeting and First-day school 9:30 a.m. 629 S. Howes, 80521. (303) 493-9278.

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 Centreville on the Centre Meeting Rd. at Adams Dam Rd.

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

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

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

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

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

District of Columbia

WASHINGTON—Friends Meeting, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.). 483-3310. Unprogrammed meetings for worship are held on First Day at:

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

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

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

SIDWELL FRIENDS SCHOOL—Worship the 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.

FT. MYERS—Weekly worship group, 1 p.m. (813) 481-5094 or 574-2815.

GAINESVILLE—Meeting and First-day school 11 a.m. 1921 N.W. 2nd Ave. 462-3201.

JACKSONVILLE—Sunday 10:30 a.m. (904) 768-3648.

KEY WEST—Worship 10:30 a.m. For location call Sheridan Crumlish, 294-1523.

LAKE WORTH—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: 585-8060 or 586-2008.

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

MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Patricia Coons, 666-1803. AFSC Peace Center, 666-5234.

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ORLANDO—Meeting and First-day school 10 a.m. 318 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.

WINNETT COUNTY—Worship and First-day school 10 a.m. in homes. Call (404) 979-3806. Visitors welcome.

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

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

Hawaii

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

HONOLULU—Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Ave. Overnight inquiries welcomed. Phone: 988-2714.

MAUI—Friends Worship Group. Please call Mr. and Mrs. Gordon Daniells, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or John Dart, 878-2190, 107-D 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) 457-642.

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 (312) 761-8896.

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

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

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

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

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

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

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

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

OAK PARK—Worship 10:30 a.m. Hephzibah House, 946 North Blvd. Phone: 388-5150.

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

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

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

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

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

Indiana

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

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

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

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

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

INDIANAPOLIS—Lanthorn Friends Meeting, worship each first, First-day of the month, 10 a.m., 7777 North Alton Ave. 875-6797.

INOIANAPOLIS—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.

IOWA CITY—Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Co-clerks: Stephen Fox and Carol Gilbert, 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

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—Heartland Meeting, unprogrammed worship 11 a.m., discussion following. Peace House, 1407 N. Topeka. 262-1143.

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) 966-8250.

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—Unprogrammed meeting for worship, Sundays 10 a.m. 7102 Freret St. (504) 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 Metzgerott, 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, 263-8851.

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

BETHESDA—Classes and worship 11 a.m. Sidwell Friends Lower School, Edgemore 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, United Campus Ministries, 1239-12th St. N., Fargo, N.D. Unprogrammed worship 2 p.m. 236-1662.

NORTHFIELD-SOIGN-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 p.m., first, third First Days of month at Unity Church. Contact Louis Cox, 534 E. Crestview. (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.

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

HANOVER—Meeting for worship, Sundays, 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: 357-1487.

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

WEST EPPING—Worship 1st and 3rd Sundays, 10:30 a.m. Friends St. Clerk: Fritz Bell. Phone: (603) 895-2437.

New Jersey

ATLANTIC CITY AREA—Atlantic City Meeting gathers at 11 a.m. Call (609) 927-6547 or 965-4694.

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

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

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

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

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

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

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

GREENWICH—6 miles west of Bridgeton. First-day school 10:30 a.m., meeting 11:15 a.m. Phone: (609) 451-4316.

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

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

MARLTON—See CROWELL.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SHREWSBURY—Meeting for worship and First-day school 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 or 526-4825.

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 535-5887 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. (518) 851-7954, 966-8940, or 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—2nd & 4th First-days. Quaker Mtg. Hse. Rd., op Bethpage St. Pk. (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—FDS 11 a.m. (winter) Duck Pond and Piping Rock Rds. (July-Aug., 10 a.m.)

MANHASSET—Adult class, 10 a.m. FDS 11 a.m. Northern Blvd. at Shelter Rock Rd.

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 Martyrs' 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. Bible Study, 10 a.m., winter, except 1st First-day (Mtg., 10 a.m., July 4 through Labor Day). (516) 333-3178.

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

BEAUFORT—Worship group; 728-5005, 728-5279.

BURLINGTON—Unprogrammed. Phone 584-9419.

CHAPEL HILL—Meeting for worship 9:30 a.m. and 11 a.m. Clerk: Martha Gwyn. Phone: (919) 929-3458.

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

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.

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—Armore 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 Kreeger, 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, 897-4610.

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

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

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

Oklahoma

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

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

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

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

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

Oregon

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

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

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

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

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

Pennsylvania

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

BIRMINGHAM—First-day school and worship 10:15 a.m. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. 1/4 mile.

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

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

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

CHELTENHAM—See Philadelphia listing.

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

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

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

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

DOWNTOWN—First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile east of town). 269-2899.

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

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

FALLSBURG (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. Sumneytown 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.

HAVERTOWN—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 Havertown Rd.

HAVERTOWN—Old Havertown 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 meeting for worship, 10:30 a.m., first and third Sundays. United Ministry, 828 Grant St. (412) 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, 1 1/2 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 1/2 mile north of Rte. 22.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CENTRAL PHILADELPHIA—15th and Race Sts.

CHELTENHAM—Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July and Aug. 10:30 a.m.

CHESTNUT HILL—100 E. Mermaid Lane.

FOURTH AND ARCH STS.—First and Fifth Days.

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

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

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

GREEN STREET MEETING—45 W. School House Lane.

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

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

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

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

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

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

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

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

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

SOUTHAMPTON (Bucks Co.)—First-day school 9:30 a.m., worship 10:30 a.m. Street and Gravel Hill Rds. (215) 357-3625.

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

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

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

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

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

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

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

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

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

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

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

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

Rhode Island

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

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

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

South Carolina

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

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

South Dakota

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

Tennessee

CHATTANOOGA—Worship 10 a.m., discussion 11:30. 335 Crestway Dr. Bill Simmons, (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. (901) 323-3196.

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—Sunday 10 a.m. Park North YWCA, 4434 W. Northwest Hwy. Clerk, Ellen Danielson, 324-3063; or call 361-7487.

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. 1501 Post Office St. 744-1806.

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. Sundays. Clerk, John Savage, (915) 682-9355.

RIO GRANDE VALLEY—Winter worship group. For time and place call (512) 464-4617 or 423-5504.

SAN ANTONIO—Discussion 10:30 a.m., unprogrammed worship 11 a.m. New Age School, 217 Pershing, 78209. William Donovan, clerk, 11634 Caprock, San Antonio, TX 78230. (512) 690-8961.

Utah

LOGAN—Unprogrammed worship, Sundays, 10:30 a.m. Campus Christian Fellowship, 1315 E. 700 N. Call Al Carlson 563-3345 or Allen Stokes 752-2702.

SALT LAKE CITY—Unprogrammed meeting and First-day school 10 a.m. Taylor-Wright Childcare Center, 1063 E. 200 S. Phone: (801) 583-2287, 583-3207, or 484-8418.

Vermont

BENNINGTON—Worship, Sundays, 10 a.m. Old First Church barn on Monument Circle at the obelisk. (802) 447-7980 or (802) 442-4859.

BURLINGTON—Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802) 862-1439 or 863-3014.

MIDDLEBURY—Worship 10 a.m. 3 miles out Weybridge St. at Weybridge School. (802) 388-7684.

PLAINFIELD—Each Sunday at 10:30. Call Hathaway, (802) 223-6480 or Gilson, (802) 684-2261.

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. 1104 Forest St. Phone: (804) 971-8859.

HARRISONBURG—Unprogrammed worship, Sunday evenings. Rte. 33 East. (703) 433-8574 or 828-2341.

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

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

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

RICHMOND—Worship 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. 358-6185.

ROANOKE—Blacksburg/Roanoke Monthly Meeting; Roanoke section, Genevieve Waring, 343-6769, and Blacksburg section, Sandra Harold, 382-1842.

VIRGINIA BEACH—Meeting for worship 11 a.m. (based on silence). 1537 Laskin Rd., Virginia Beach, VA 23451.

WILLIAMSBURG—Unprogrammed meeting for worship 4 p.m. Sundays, First-day school 5 p.m. 1333 Jamestown Road, (804) 229-6693.

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

Washington

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

OCEAN PARK—Unprogrammed worship, 665-4723.

OLYMPIA—Worship 10 a.m. YWCA, 220 E. Union, except first Sunday each month in homes. 943-3818 or 357-3855. Address: P.O. Box 334, Olympia, WA 98507.

PULLMAN—See Moscow, Idaho.

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

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

TACOMA—Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: 759-1910.

WALLA WALLA—10 a.m. Sundays. 522-0399.

West Virginia

CHARLESTON—Worship, Sundays, 10 a.m. The River School on the campus of Univ. of Charleston. (304) 345-8659 for information.

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

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

Wisconsin

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

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

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

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

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

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

Wyoming

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

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

THREE NEW BOOKS ON PEACE

Two Koreas—One Future?

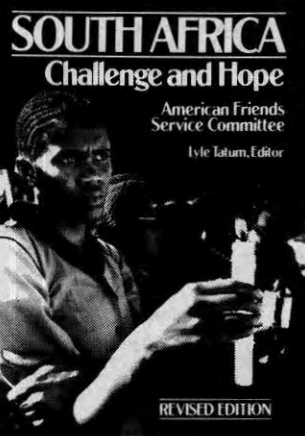
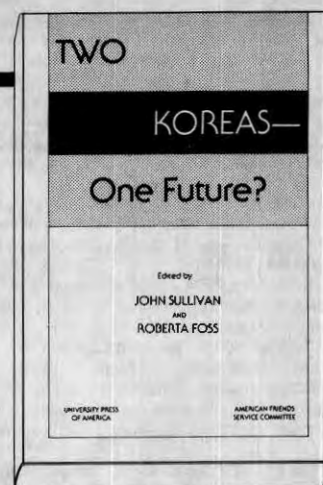
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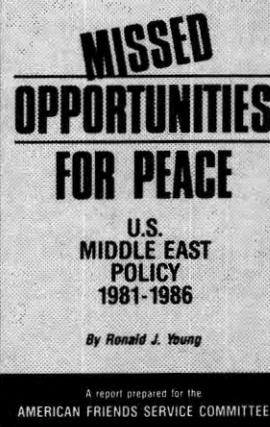
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