

June 1/15, 1987

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Choosing to Be Still

A Word About Listening

Swords Into Modular Housing?

The Healing of Death

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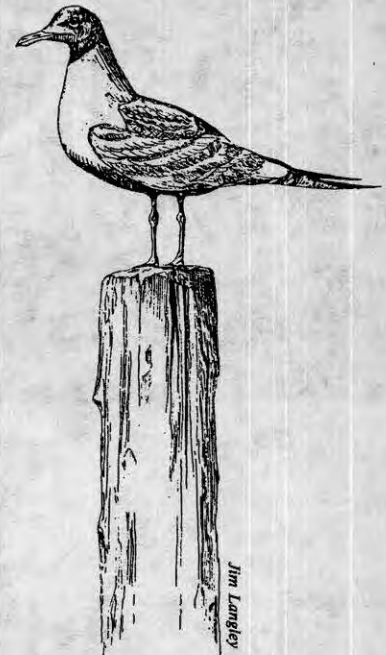


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Cover photo by Bert Graham.

Among Friends: Pedal Power

During the last, dismal, wet days of spring, four-year-old Simeon and I grow weary of the daily monotony of travel by public transportation to and from work and school. It seems a struggle, somehow, to endure the crowds and dirt and unpredictable bus schedules. So with the arrival of warmer weather our commuting habits alter and we begin to take things more into our own hands—or should I say *feet!* On most fair-weather days we set off in the mornings on my trusty old bicycle.

The ensuing half-hour ride to Friends Center is a far cry from Robert Pirsig's cross-country travels by motorcycle, but negotiating busy city streets and sidewalks holds its own set of opportunities and challenges. Simeon, I should say, is a veteran of this business. He's been a bike commuter for half his life. On most days now he hunkers down strapped into his special child's seat—nearly hidden from view beneath his big yellow bike helmet—and he enjoys watching the city blur past. Sometimes he comments on the passing scene. He frequently recognizes a friend or a familiar policeman or street vender or dog, and he waves or calls out. At happy moments he might break into song (and I will join him in

a chorus of "Take Me Out to the Ball Game"). More often, though, we maintain a sort of Quaker silence as we go—a comfortable sort of personal meditation in the midst of traffic noise, exhaust, and rushing pedestrians.

Occasionally our silence is interrupted. Once as we waited for a green light we found ourselves near some street people sitting on a sidewalk vent. One of them met my eye and started to ask for money. Then he saw Sim, smiled, and waved as we moved off with traffic.

More recently a burly truck driver began honking and trying to get my attention. He slowed his rig and pointed behind me. I stopped, looked over my shoulder, and noticed that Simeon was fast asleep. The trucker, who could have been Archie Bunker, had an immense, soft smile on his face. As his truck rattled off and I tickled Simeon to wake him up a bit, I found new meaning to the George Fox epistle: "Friends, meet together and know one another in that which is eternal, which was before the world was."

Vinton Deming

Choosing to Be Still

by Gay Nicholson

Years ago, as a very young adult, I read and was thoroughly intrigued by Robert Pirsig's novel, *Zen and the Art of Motorcycle Maintenance*. Pirsig did a remarkable job of making complex streams of philosophical thought understandable, using analogies rooted in American grapplings with technology and education. The ideas were further grounded within the context of the novel's story line: a father and son journeying across the country on a motorcycle. As the trip progressed, Pirsig's protagonist probed deeper and deeper into his own troubled psyche. Ultimately, the inner and outer journeys meshed.

When trying to recall the book, I find I have forgotten most of the clear, elegant discourses on quality and the meaning of existence—a testament only to the limitations of my memory. But I do remember, vividly, one tiny fragment of the cross-country trip. Father and son are struggling on foot up a steep Montana mountainside and in their fatigue and impatience with the journey, are overwhelmed by a wave of pure despair. At this moment, the father reacts in the simplest way possible: he chooses stillness. The narrative runs, "I sit down, *live with this* for a while. . . ." There is a pause. One imagines the man hunched awkwardly in scratchy bushes, his puzzled son beside him. The thud of his heart fills his head and sweat slides un-

"Be still and cool in thy own mind and spirit from thy own thoughts, and then thou wilt feel the principle of God to turn thy mind to the Lord God, whereby thou wilt receive his strength"

—George Fox

comfortably down his back. Perhaps, as his body recovers, he begins to notice the intricate shapes of leaves, or hears a bird song floating through the trees above. He takes some deep breaths. His head clears. And little by little, he begins to take heart, as if the moments of stillness have contained some nourishment. He thinks about a way to encourage his son, speaks to him gently. They sit for another minute, then they continue on their journey.

It's an insignificant moment in the novel, yet I remember being so struck by the father's brief choice to *live with* his despair. It seemed to me at the time like a completely novel idea. And that is because I had somehow learned that one reacts to "bad" feelings—despair, anger, fear, anxiety, sadness—by seeking (sometimes frantically) a distraction to them. It had not occurred to me that one might choose, rather than running around or away from trouble, to go *through* it.

I remember feeling that there was something uncannily peaceful about the father's choice to be still.

Now I better understand why this reaction so appealed to me, long before I knew anything about Quakerism: waiting quietly for a way to open is central to the faith I've embraced. But I'm only beginning to see the possibilities stillness opens in my life.

I can joyfully embrace stillness when gathered in meeting for worship with

beloved Friends; it is a gift we give each other and thus ourselves. But to moments of discouragement or despair, the kind we all experience in the midst of daily life, I still

react most often with the old formula: avoidance. For me, that's eating a lot, or lulling myself with a familiar book; for others, it's alcohol or television or finding something to buy. Our modern culture, with its kaleidoscope of powerful distractions and passion for quick gratification, reinforces the pattern. We learn to look outside ourselves for comfort or release. Often, nothing out there quite fills the need.

When I avoid my negative moments this way, there is no opportunity to resolve and move beyond them. Inevitably, I start to feel "stuck."

I'm beginning to believe that a crucial starting point for moving *through* a trouble is to stop and look inward. Instead of grasping for comfort outside ourselves we can, like the character in *Zen*, simply choose to be still. Without distractions, we encounter ourselves and our troubles. If we accept what we find, it becomes possible to encounter the Spirit within us. As the clutter and din of the world recede, we can relax into fully experiencing just those presences: the Spirit, ourselves. In stillness there is room for reflection, definition, understanding, acceptance, healing. Eventually, we're able to return to the world and our journeys.

Seeing the integrity of an idea, even believing in it with all one's heart, is not the same as living it. I find it very difficult to confront the bad moments with stillness. But my faith grows. □

Gay Nicholson is a member of Olympia (Wash.) Meeting. She first encountered the Society of Friends five years ago in the tiny (pop. 80) mountain community of Stehekin, Washington, where she was befriended by a retired Quaker couple.

A WORD ABOUT LISTENING

by Irwin Abrams

In the seven weeks before Easter in our town there was a Wednesday series of brown-bag luncheons at which speakers from different denominations presented their conception of spirituality. After the last session, we had an interdenominational service at the Catholic church. This sharing was a rich experience for me, and at the same time I became more appreciative of our Quaker distinctiveness.

At the concluding session, the Methodist minister presented John Wesley's ideas about Scripture, tradition, reason, and experience, and suggested that our major differences consist in the particular way each denomination combines these.

To Friends, of course, spiritual experience is paramount. We honor our Quaker tradition, and we even follow a kind of ritual in our arrangements for worship. We cherish reason as part of "that of God" within us. To Scripture we look for inspiration but not final authority, seeking rather the Spirit that moved its authors.

What speaks to our condition is what spoke to the early followers of Jesus even before there were any Christian

Scriptures. Our effort has been to seek the source, to try to perceive the divine through all that has been added since that time, and to know God through direct experience.

It has not always been easy for me to see through the words to the Spirit. In my own spiritual pilgrimage, almost half a century ago I came to sense the divine before I could freely use the word "God". As my experience deepened, I got over this hurdle. I shall never forget, after joining Friends in a liberal university meeting, my first exposure to traditional ministry in a conservative Friends meeting, and the effort it took to get beyond some of the words.

That was long ago. Now I rejoiced in the Good Friday service with my fellow villagers, felt in tune with the spirit of our common worship, and found beauty in the old traditions. I was particularly moved by the reading of Luke's graphic account of the crucifixion.

At meeting for worship on Easter, the human suffering of Jesus was much with me. I tried to express how deeply I grieved for him, how bowed down I felt by man's inhumanity to man. I saw the crucifixion as an act of the utmost cruelty, a demonstration of the human potential for evil. But the way Jesus transcended his suffering—"Father, forgive them, they know not what they do"—was a supreme revelation of God's love and forgiveness, a demonstration of the divine potential for good which is in each of us, which he realized to the fullest.

Jesus gives us the hope that in the face of all the evil and the suffering in the world, love shall overcome. As we nurture the inward Christ, we grow in spiritual strength, and we are led to try to lighten the burden of the world's sufferings. We can each light a candle, love. "May that candle see us through the darkness."

After the rise of meeting, a young Friend took me to task for my "sexist language" — I had spoken of "man's inhumanity to man." I was saddened to realize that my words had kept her from hearing what I had tried to say. Her problem with words, of course, had once been my own. I also had to look within myself, whether there might be something in me that indicated a prejudice I do not feel. Actually, as I seek

A member of Yellow Springs (Ohio) Meeting and Distinguished University Professor Emeritus of Antioch University where he taught history, Irwin Abrams is working on a book to be published next year, The Nobel Peace Prize and the Laureate.

comprehension of the divine, my conception includes both masculine and feminine.

I thought back on the inspiration that came to me in the Lenten series from the speakers of different religious traditions who were attempting to share with the rest of us the highest that they knew. Their expressions may have varied, but we were on a common quest, on different trails up the same mountain. There was unity in the motives that had set each of us on this course, and even greater unity at its end. I felt this undergirding unity very strongly, aided by much practice in our meetings for worship in sensing our basic oneness through our diversity. What is primary for Friends is our direct experience of the Divine. How one may be moved to bespeak this in ministry is secondary.

Trying to know God experimentally,

to be in touch with an infinite power of love and goodness that pervades our universe and our very being, we know that any attempt to define God in words, including this one, must fall short. As we try to contemplate God's infinite qualities, we are like the blind men and the elephant. In all humility we are aware that we can know God only partially.

Moreover, in our ministry we speak each in our own tongue. Even the words of those most clearly "in the Spirit" are culture-bound, limited by background and vocabulary. It is the Spirit, not the words, that touches our hearts and draws us together and upward.

Certainly the words written by those who have seen God "face to face" can be of the utmost help to us in our own quest. Other inspired words, such as those in the sacred books of the world

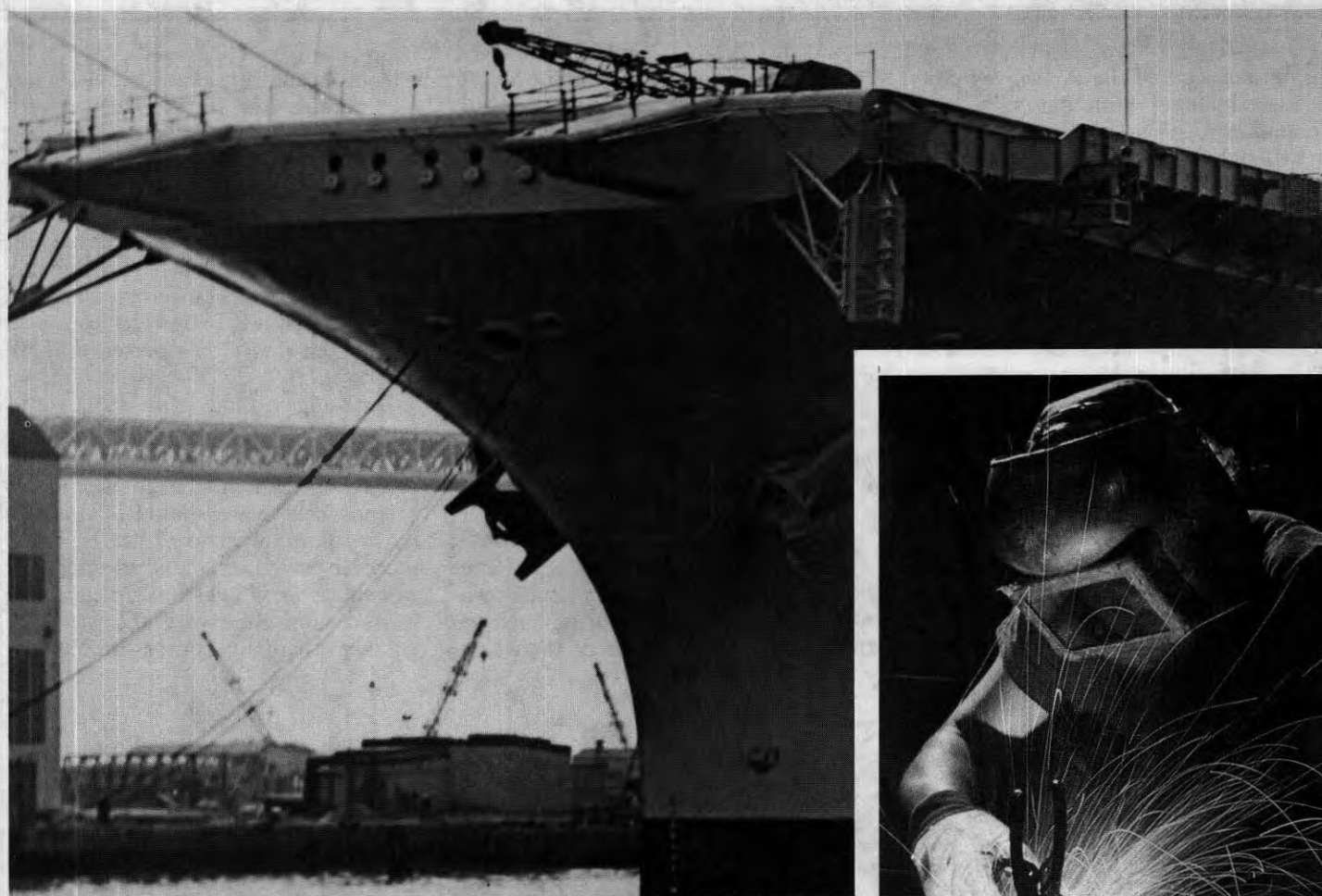
religions, can bring us further along our own path to God. But to be rigid with words, to cleave to the letter, may keep us from the Spirit.

The words we hear in meeting for worship may deepen our sense of the divine as we listen. Other words may set us to listen harder to where they come from. In some silent meetings where no words are spoken, we may have an even greater sense of God's presence, if we but listen.

Listening to God—this is the way I might have summed up Quaker spirituality most simply when my turn came in the Lenten series to interpret it. Friends believe we should hearken to that of God in our own hearts, in all those we encounter, in our meetings for worship as we sit in listening silence, and in all creation. In a word, the essence of Quaker spirituality is right listening. □



Norissa Weatherbee



Swords Into Modular Housing?

An Economic Conversion Progress
Report From the Grassroots

by George Lakey

Friends have been supporting since 1982 a project in Philadelphia which has national significance as a fresh approach to converting military facilities into domestic production. Such conversion is important to slow the arms race because communities whose economies are dependent on military jobs are virtually held hostage to Pentagon spending. A peaceful foreign policy cannot be achieved while our economy is structurally dependent on the arms race. This is illustrated by the recent comment of a member of Congress in his fight to save the Philadelphia Naval Shipyard: "We've got a lot of political muscle. There are important defense votes coming up, and we have a great product to sell in the navy yard."

Economic conversion also contains a positive vision in that it speaks to the human need of working for ourselves and the good of society, while influencing the economic future of our communities. As far back as William Penn, Friends have wanted to put forward positive programs rather than merely protesting the evils of the day.

The all-too-frequent story of military shipyards is that they are abandoned when no longer viable, with thousands of workers laid off and communities dislocated. Some years later an industrial park emerges at the site, creating a fraction of the former jobs at lower wages. When a government-sponsored conversion happens, it can be too little, too late. Further, the shakiness of the shipyard during its decline is used as pressure for votes for high military spending.

The Philadelphia conversion project intervenes in this process by focusing on the same navy yard that spurred the congressional representative in his fight to preserve local economic stability. The project, which is part of Jobs with Peace, began with a campaign in 1983 to pass a city-wide referendum endorsing the idea that the federal government should reduce military spending and increase jobs meeting human needs. Seventy-six percent of those who voted endorsed the concept, giving Jobs with Peace a solid indicator of public opinion with which to pressure the city of

Philadelphia to develop plans for alternative use of the navy yard.

Following passage of the referendum, a Neighborhoods Committee for Jobs with Peace was formed. The committee held hearings on the federal budget, promoted the value of back-up planning for the navy yard, and created a package of tangible demands for local economic development. One result was that \$450,000 of federal job placement money was channeled into neighborhood self-help job banks. Some 12,000 signatures were gained for a petition supporting economic conversion of the navy yard. The petition was circulated primarily in the neighborhoods where the highest proportion of the 9,000 navy yard workers live.

The mayor of Philadelphia gave the project some credibility by assigning his deputy to work with committee members, but elected officials still remained cautious. They feared that a back-up plan for the navy yard would encourage the navy to pull out of the area sooner than it would otherwise.

The breakthrough idea came from a Jobs with Peace board member, a neighborhood leader who herself has worked at the navy yard. She realized that only half the facility was in use, and that Jobs with Peace could create a plan for its *full use*. That would be unthreatening to those who felt most insecure about jobs, since this would offer a transitional stage when new civilian production would take place alongside the repair of old aircraft carriers.

A feasibility study for full use would also include back-up plans for what could be done when the navy leaves. That would not only address job security of the presently employed 9,000 workers, but also would create thousands of new jobs for minority unemployed people who need training and entry-level positions.

The concept of full use has broken through the resistance that comes from fear. Elected officials began to endorse the project. Supporters from labor and business joined community leaders to help Jobs with Peace create the non-profit League Island Development Corporation, named after the historic name of the navy yard site. Major foundations are already beginning to fund the development corporation and are actively considering financing feasibility studies.

One of the joys of this project is discovering the many socially useful products that can be made at the navy yard. Modular housing is an example, using the already developed skills of the workers there. Housing is one of the most pressing needs of our nation, and a military program such as Star Wars, which is expected to cost a trillion dollars if completed, could shelter people if its resources were applied to producing housing rather than by taking the arms race into the heavens.

Because the skills of the navy yard workers are so highly developed and the facilities are so complex, a large range

"A peaceful foreign policy cannot be achieved while our economy is structurally dependent on the arms race."

of products can be made there with little adaptation: machinery mounted on barges for turning trash into fuel; plants that can convert differences in the ocean's temperature into energy; oil rigs; and bridge spans. For some of these products a market exists now or in the near future. That means limited conversion can succeed without re-ordering of federal priorities. Conversion sometimes is viable in the short run as well as holding hope for the long run.

As I work on this project, I am inspired by the long line of Quaker idealists who took satisfaction in making their visions practical. I realize that the project won't turn out to be ideal in every way. Moving into the mainstream also means the project will be limited by forces which are not quite ready for Quaker revolution. Yet it is rewarding to see the project move from something which, in its early days, was rarely taken seriously, to the point where we are likely to be given the nod by city authorities to oversee conversion of the soon-to-be-closed navy hospital attached to the base. Not letting the fears we have encountered along the way stop us—and yet taking the fears seriously enough to shift our strategy to handle them—is a spiritual challenge which awaits anyone working now on this frontier called "economic conversion." □

George Lakey is director of the Pennsylvania Jobs with Peace campaign and author of Powerful Peacemaking: A Strategy for a Living Revolution (New Society Publishers, 1987). He is a member of Central Philadelphia (Pa.) Meeting.

A common technique used to overcome fear is to think of the worst that could happen and plan to meet it. Death is the ultimate disaster, or so it is portrayed. How can fear of it be overcome?

For the person who does not believe in eternal life, this life is all there is, and any harm to this life is eternal loss. If the body or mind irreparably deteriorates, then health is gone. Such a person does not find despair only upon the threshold of death, but throughout life, as anything of value is lost forever. The loss need not be from sickness. The joy of falling in love for the first time, of learning to read, or achieving some im-

perhaps a valued, important and remunerative one—but usually less interesting as it becomes repetitive.

For most people, the raising of a family is more meaningful than its diminishment as children become adults. We become victims of our goals. Do we want to become rich? If we achieve it, we are likely to be trapped in materialism. If we don't become wealthy, we may think of ourselves as failures. Whatever can be said in favor of maturity, and few of us really want to return to childhood, it definitely involves losing more and more possibilities as we realize some of our goals.

So the person without belief in fulfill-

ment goes, "anyone who is not losing his head, doesn't know what is going on." If it is true that when we die we are eternally nothing, that is the most painful thought I can imagine, and I lack the courage to accept it with equanimity. It offers me no consolation to say that my physical person is redistributed into other matter. If my molecules become something else, that isn't me. Neither is it comforting to hear that I will live on in my works and the memories of others. My works will hardly put me in the pantheon of great achievers, and even if I were a Pasteur or Einstein or Bach, what about those who aren't? My children, relatives, friends, and colleagues may remember me somewhat after I die, but I'm not sure those memories would be so flattering, and certainly after a generation or so I will disappear from anyone's memory.

I don't want merely to be remembered for what I was, just as I would not want to live endlessly as I am. What I want is not eternal sameness, but fulfillment. I'm not sure what that means, but it has something to do with two concepts. The first is my sense of identity. This is beyond expression; we can only say what it isn't. It isn't my body, or my brain. It isn't my mind, because that is an abstraction which has no concrete meaning to me. Whatever I am, I insist that I am a distinct entity, different from everything else. And, when this entity is gone, it is gone, no matter if people remember me. Whatever fulfillment means, it must preserve my sense of identity. I need not define my identity further, such as retaining familiar physical features or mental state. But, I would not like eternal life to mean entering into some generalized, unindividualized entity, such as the "mind of God."

Secondly, fulfillment means realization of what I most value in this life: love, beauty, goodness, and knowledge. I don't expect or even want a detailed road map or description, since anyone who provides it is without authority and bound by our present knowledge and development. It would be like expecting a fetus to describe extrauterine life.

So much for my wishes. Are they fantasies or are they realistic? There is no rational argument to prove or disprove my belief in eternal life. Mental projection, or building heaven out of unconscious wishes, cannot demonstrate the validity of my belief. If our religious

THE HEALING OF DEATH

by Arthur Rifkin

portant goal—all these are once-in-a-lifetime events. We may mask the sadness of the loss involved by focusing on the joys to come. Have I passed adolescence with all its "firsts"? Well, I can look forward to early adulthood with just as important milestones. But, as we age, the glimmer of the future dims. The fresh milestones are fewer, and by our very maturing we have narrowed the vistas of youth to a narrow channel—

ment after death must deal somehow with the tremendous losses of aging. Some do it better than others. Many do not cope and become more fearful and depressed, cautious, and pessimistic. The best accommodation for nonbelievers in eternal life is a courageous stoicism—realistic acceptance of loss without any consolation other than the pride of facing the unpleasant with a dignified calm.

Such stoicism fills me with amazement because I cannot share it. It is admirable but not satisfying. If there is no eternal life, then I feel, as the saying

Author Rifkin is convener of the Committee of Ministry and Counsel of Manhasset (N.Y.) Meeting.

images and beliefs are anthropomorphic projections, that doesn't mean they are all untrue, or that they don't contain some important truth.

The appeal to authority, such as Scripture or tradition, is helpful. The wisdom of sages is a beacon but not a compelling truth. Belief in eternal life cannot be demonstrated as empirical fact.

My own belief in eternal life cannot be proven false or true. Life is full of such problems. The most important questions fall into that category. What really grabs me and pushes me to the brink of despair or exultation are not important discoveries about the structure of DNA or the causes of schizophrenia, but rather: does she love me? or, what is the meaning of all this?

In contrast to scientific inquiry, questions of value and meaning are resolved by an urging of the will, not by a passive acceptance of facts and logic. If I learn to love someone, I must have a trusting openness with that person. If I am to have religious faith, I must allow this belief to grab me. The "aha" experience breaks upon us unexpectedly, usually when we have prepared ourselves in ways difficult to describe and when we are open and receptive.

If our conviction about major experiences and relationships and beliefs are based on self-guided openness, we must acknowledge and accept this. A God that forced belief by some rational or miraculous event would not be the sort of God I would want. The woman who forced me to love her would not be my ideal spouse. It might save a lot of trouble if my emotions and commitments were determined by plugging in some computer program, but who would want such a world?

If I believe that the values of the Sermon on the Mount are paramount, that is no more provable than my conviction about the musical value of Handel's *Messiah*. If I cannot coerce your belief, you cannot shake mine because you don't share it.

The crux of my belief in eternal life is that the loving God shown to us in the Sermon on the Mount could not leave us in eternal annihilation. If we accept this loving God, we should have faith in eternal fulfillment.

Conviction about eternal life dispels much of the fear and sadness of life. I might even welcome death and seek it,



if convinced that an eternal life of fulfillment awaited me. Yet, I don't long for death, and am grieved at someone's death, as long as it seems that more fulfillment was possible in that person's life. We would not want our children to grow up too quickly; even if we knew that a glorious adulthood awaited. Why not? Childhood is not just preparation for adulthood, it has its own value. The same is true of all of life, it is no unimportant stepping stone; it is where wonderful values can be fulfilled.

No matter how convinced we are

about the validity of a glorious eternal life, it can never be as real to us as this life. That is as it should be. Jesus said that to love him was to do good to others. This is the way of demonstrating that people are the most tangible evidence of God's kingdom and most deserve our attention. Life, then, is not to be dishonored or made unimportant, just as old works of art are not to be denigrated because greater ones came after. As Jesus said, we gain life if we lose it, because we can best fulfill values in this life when we are not afraid. □

Three Mexican Women Friends

by Corinne Hernandez

In the latter part of 1986 and the beginning of 1987 our meeting has lost three beloved Friends, all founding members. We loved them dearly but may have taken them for granted. Did we think they would always be with us? We probably never thought about that. Now they are gone and we miss them very much.

Suzanne Sein, Rosa Poy, Emma Martinez de Moreno. They started their lives in different parts of the world, lived different experiences; each was her own person, expressing her faith in her own way. They came together in Mexico City in 1939, founded Mexico City Monthly Meeting of Friends and had devoted themselves to Friends work since then.

Suzanne Fehr, from Switzerland, met Heberto Sein, from Mexico, at the Friends House in Paris and came to Mexico with him as his bride. They lived in northern Mexico for a few years and then moved to Mexico City, where they opened their home to refugees from the Spanish Civil War. With a small group of Friends they started a meeting for worship in their own home. They invited the American Friends Service Committee to work in Mexico, and worked beside U.S. volunteers, helping and guiding them. They raised three children, and Suzanne's life was always intertwined with Heberto's. Even during the last months of her life, with her health deteriorating, she felt impelled to try to finish projects which Heberto had been working on when he died. Suzanne's own projects included her school exchange program to which she had devoted 20 years. She was often seen around the Casa de los Amigos (Friends House) sewing curtains, making sheets, preparing meals for work campers or for meetings, or greeting guests.

Rosa Poy, the only child of a Spanish

Republican, came to Mexico as a refugee from Spain. Rosa's dental practice had been destroyed by Franco's troops. She helped countless people escape to France and then entered the refugee camps herself to tend the internees, especially the children. As the Nazis drew closer, she helped Alfred Jacobs, a British Friend, get people onto ships going to America. The ocean was riddled with explosive mines, and became increasingly dangerous to sail, so Rosa and Alfred worked hard to get as many people onto the last ship as possible. When it was about to sail, Alfred insisted that Rosa go, too. She was the last person on the last ship to sail from Europe to America until after the war. In Mexico, Rosa joined the small group of Friends who held meeting at the Sein house. After many difficulties, she established a dental practice again. Rosa devoted her life to her profession and to the Society of Friends. She visited all the AFSC work-camps in Mexico, supporting the work and the volunteers. She attended several yearly meetings in the United States and spent some time at Pendle Hill in Pennsylvania.

Emma Martinez Dueñas de Moreno moved to Mexico City as a young teacher. She had known the Seins in northern Mexico when she became a Friend. In Mexico City, while pursuing an advanced degree in teaching, she became involved with the new group of

Friends at the Sein home and helped found the new meeting. Emma loved her teaching profession and grew in it. Her ministry in meeting was tinged with her feeling for teaching, and her teaching was tinged with her faith as a Friend. Emma became a teacher of teachers. There are in Mexico today a generation of teachers trained by Emma Martinez who love her devoutly and who say that if they are good teachers it is because Emma knew how to apply her deep spiritual faith to her work. Emma's voice in meeting was always one of love, compassion, and conciliation. She, too, traveled widely in the ministry. Emma did not have children of her own, yet she had numerous grandchildren whose lives she guided with care and over whom she watched lovingly.

In their last years, these three Friends continued to work and to travel. Suzanne and Emma refused to recognize the infirmities of age and continued being active in Friends work until the very end. Rosa's failing eyesight made it impossible for her to be active in her last years, but she remained interested in all Friends activities and maintained her closeness to us all. The three helped found our meeting, watched over it, gave themselves fully to it. They were a dear part of all our lives. It is impossible to think of any activity connected with the meeting without remembering one of them. Their spirit is always with us. □

A member of Mexico City Meeting currently sojourning at West Branch (Iowa) Meeting, Corinne Hernandez teaches Spanish at Scattergood Friends School. She has taught English to workers at the Petroleum Institute in Mexico City, where she was a member of the board of the Casa de los Amigos.



Suzanne Sein cuts a birthday cake during a 1959 Latin America Committee Meeting. Heberto Sein stands at left.

American Friends Service Committee Archives



Day by Day

Darkness grows deeper about
my chair
while I listen to the sounds
born of the summer rain,
and time tries to crowd
into my head as though a
forgotten book, yellow-paged
but eager to be read.

Ponderings flutter like tiny
flags
in my brain, unstable as
a candle against the wind,
and in the rain-day gloom
memory finds license to climb
a rise of crumbling steps
in the attic of my mind.

But to search the yesterdays
for a bright aspect upon today
may unlock a darker door,
and only turn time to waste,
ascribing to that which is no
more

as one who blindly walks and
conceivably might
trip over a patch of sunlight.

Memory will not be sifted, the
gall from the sweet,
and in yesterday as today, the
joys

and the sorrows inevitably meet;
how naive, how imprudent to suppose
remembering could be managed so—
a pacifist for the negatives of now,
carpets of moss for tomorrow's thorny
street.

—Dorothy S. Darling

Thesis

Death is not a period
bringing the sentence of life to
a close

like the spilling of a moment
or the dissolution of an hour.

Death is a useful comma
which punctuates, and labors to
convince
of more to follow.

—William Walter De Bolt

Change Will Come:

== A Letter From South Africa

by Dyck Vermilye

Sometimes the obvious eludes me. I am a slow learner in many ways. As evidence of this, I want to write about the difference between coloreds and blacks in this multi-racial land. What I know now for myself may be something you have grasped for yourself on other occasions, but let me tell you how it came to me.

Min Genade is the title of a current play in Cape Town. I made a hasty assumption that "Min" was the first name of one of the characters. In fact, "Min Genade" translates roughly into "little or no pity" in Afrikaans, but I did not learn that until after my wife and I had decided to see it. Timothy Singwise had a part in the play, and he had mentioned it several times when we talked to him at weekly meeting. We were interested in Timothy, a one-armed young black attendee at meeting, whose broad-brimmed leather hat, worn during meeting, reminded me of some conservative Friends at home.

It was after we bought our tickets and were waiting for the doors to open that it dawned on us that the play would be in Afrikaans—a language that neither of us understands. We considered asking for our money back, but decided that we wanted to support Timothy with our presence, so we stayed.

The play was staged in the round, and the audience—about 100—was made up equally of whites and coloreds. I say "coloreds" fairly glibly, and that is some measure of how long I have been

here. For there is a distinction between coloreds and blacks in South Africa. It is far, far different from what I knew in the States, but I had not fully considered what the difference was. The play made that difference painfully clear to me.

The action of the play centered on a colored family—mother, father, and three teen-aged girls. They lived somewhere in District Six, a residential area adjacent to downtown Cape Town that had been home and neighborhood for coloreds for more than a hundred years. The area stands naked today, all but a few buildings torn down. A great gash of brown earth against the slopes of the mountains that rise behind Cape Town is all that is left of what was once a vibrant and exuberant community. That gash, like a scar that won't heal, has been there undeveloped since it was created about ten years ago. The angry reaction from whites as well as from coloreds has stopped the government from any further actions.

It was the government which had decided to destroy District Six in a grand apartheid scheme. This social scheme asserts that races should not intrude on one another in any way. District Six was too close to areas occupied by whites, so it was decided that the coloreds had to go. This system was claimed by the ruling party to have a scriptural foundation, and it was on this spurious point that the Dutch Reformed church in South Africa (called the National Party at prayer) was eventually read out of the world body of the church for what was inevitably labeled as heresy. Interestingly enough, at the quadrennial synod of the Dutch Reformed church that was

held in Cape Town soon after we arrived, the South African church changed its position and declared that there was, after all, *no* scriptural basis for apartheid. That admission of error has created shock waves among congregations that have not yet subsided.

The family in the play was obviously a loving and strong one. Father may have always known best in ways that I would find uncomfortable for me as a father, but it was clear that the hierarchical structure of the family was understood and accepted as fundamental to an ordered community life as well. We watched a loving birthday party on the stage, but we knew that this happiness was not to last long.

And it did not, for a colored official arrived and extracted a signature from the father on a paper that apparently acknowledged his agreement to comply with the government's recent law declaring District Six as "white," and agreeing to move or be moved to another area. Tensions in the family began to be evident.

In the second act, the father came on stage quite drunk, the family possessions had largely been replaced in their new location by orange crates, and the youngest of the daughters had been attacked, physically or sexually, I could not know without understanding the dialogue. Things got even worse: the colored official returned seeking a new signature authorizing the government to move the family again. Anguished consent was finally given. But the eldest of the daughters had clearly become politicized by the events, and from a sweet child in act one had developed into a knife-carrying firebrand in act two, reviling father and mother as well.

It was not until the third act that our friend, Timothy, appeared. And with his entrance, I was suddenly made to recognize a basic difference between the blacks and coloreds: the language of the play shifted from Afrikaans to English! Of course, neither blacks nor coloreds shared a common language. The coloreds are a population fathered by white Dutch settlers who established the Cape Colony in the mid-1600s and had children by the indigenous Hottentots and, later, by the Malay slaves who were imported from the far reaches of the Dutch East India Company to work for the settlers on the tip of this continent. From these relationships has come what is

Dyck Vermilye is retired and lives with his wife, Avis Crowe Vermilye, in South Africa, after a career as a college administrator and educator. His most recent position was dean of students at Pendle Hill from 1983 to 1985.

known as the Cape coloreds. And they, in turn, propagated an essentially new race as the second-class members of the white-dominated society, perhaps like the Creoles in New Orleans.

But they inherited more than genes from whites. They learned the whites' language as easily as any child does at a parent's knee. They learned the whites' religion, although they were moved eventually into their own Dutch Reformed mission churches so that they would not "have" to worship with whites. They inherited the whites' values and their culture.

The blacks did not begin to appear in the Cape until much, much later when their migration from the north in search of land for their cattle led them into contact and conflict with the whites already there. But the blacks had their own language and their own culture. The coloreds knew nothing of it. The only way they could communicate was in a language not their own. By the time communication between them became important, the English had assumed the dominant role in South Africa, and their language had become (and remains) the lingua franca.

The difference between the coloreds and the blacks was finally made raspingly clear to me when the young daughter in the play responded to Timothy's urging that they join forces to combat the white man by rejecting any notion that she would ever stoop to associate with

a black. It was a powerful jolt to my nervous system as a theater-goer. The linguistic and cultural difference between blacks and coloreds adds yet another dimension to the complex tangle of history and hate that plagues this budding nation.

But this is Africa, for all its present Western (Northern) domination. I feel increasingly sure that Africans have the potential of rising above what the rest of us have known. They are outlasting white domination; they may be able to struggle through to a completely dif-

ferent way of being that is not a mirror of old tribalisms or of Western (Northern) "progress." People in the United States, and others, are likely to be uncomfortable with the notion of "something new" in the world. Certainly the whites here are so uncomfortable with change that they are willing to kill to hold on to the status quo. But this is an old scenario. Change will come. And one can only pray that peace and justice will find room in whatever is to come. I have a naive faith in Africa, I guess, but I think it is possible. □

Visit To Old Crossroads*

Privilege is my birthright,
the color of my skin an accident
not of my choosing.

From this perch of plenty
I look into the faces of want,
feel pity rise; cast it out.
For I suspect pity does them no honor;
it is of the devil. . . temptation to deny
the victory of survival. To dismiss
the multitudes, whose birthrights
are as accidental as my own. To pass on by,
seeing only poverty and not people.

Let me replace pity, then.
Let me look into the face of survival
and celebrate her,
rejoicing in the spirit that triumphs
over squalor
and invites me without shame,
into her corrugated home.

—Avis Crowe Vermilye



*Old Crossroads is a squatter village near Cape Town, South Africa.

Reports

Conference Held on Military, Peace Taxes

The international peace movement took an important step in September 1986, when the First International Conference of Military Tax Resisters and Peace Tax Campaigns was held in Tübingen, West Germany. More than 100 participants representing 14 countries shared personal histories and reported on the progress of the war tax issue in their homelands. International cooperation was the major focus, with participants experiencing fellowship and awareness that they were not alone in their concerns.

Participants were invited by the German Peace Tax Campaign, *Ohne Rüstung Leben* (Live Without Arms), the International Fellowship of Reconciliation (German branch), the German Mennonite Peace Committee, the German Quaker Peace Committee, and the Military Tax Boycott Committee of Bielefeld/Bethel.

Organizations represented were Conscience Canada, Quaker Council for European Affairs, War Resisters International, National Campaign for a (U.S.) Peace Tax Fund, National Tax Resistance Coordinating Committee, Conscience and Military Tax Campaign, War Resisters League, and the Friends Committee on War Tax Concerns.

From their sharing, individuals discovered that people of conscience around the world are carrying the same concerns and struggling with the same complex issues of paying taxes that are used for military purposes. Conscientious objection to paying for war goes far beyond national policies to the underlying philosophical and moral base of conscience.

There were differences between the groups, of course. Some were political; some were religious (of these some were pacifist). Each U.S. group had its own approach, its own program, and its own constituency. In most of the other nations, one group usually embodied many facets, including legislative action, alternative funds for military tax money, and counseling. Each campaign has its own character related to its national situation. For instance, legislative action is strong in the United States and Britain, while the Canadian and Japanese groups are mounting challenges through the court system. In Italy, Catholic clergy are taking the lead.

In the course of the conference, participants began using the new network by

writing letters to each other's governments, exchanging materials and addresses, and sharing experiences and wisdom. They dreamed of integrating the issue of military taxes into the programs of all existing peace groups. Many also felt that the church is an important international organization which holds a great deal of power. Unfortunately, politicians are often able to use the churches as an excuse not to make morally imperative changes in policy, merely by saying, "Well, the church isn't speaking out on this . . ."

Petra Kelly, member of the *Deutsches Bundestag* and the Green Party, spoke to the conference. She urged us to help reach a goal of civilian and nonmilitary defense, moving us away from deterrence and a "peace" that oppresses us. Nonviolence must be both the means and the end. She quoted German theologian Dorothee Solle, "There are things we must just do, to feel worthy of ourselves, to be able to look ourselves in the face . . ."

The conference agreed upon three major actions: 1) to propose to our groups a World Peace Tax (Alternative) Fund; 2) to publish war tax news in the *War Resisters International* newsletter; 3) to make September 1 an international day of solidarity on war tax

concerns (already a traditional day of anti-militarism in many nations.)

In a recent speech, frequently quoted at the conference, Dorothee Solle spoke of the great European cathedrals, which took as long as 200 years to build. She said, "So a stonemason . . . never saw the finished building, only scaffolding and foundations and bits and pieces. It's no better for us, who are building the cathedral of peace. We only see a few stones, but we must live with our dream, and learn from those who have begun the work before us." The Tübingen conference seemed to be an important foundation stone for the cathedral of peace we are all building.

Linda Coffin

FWCC Celebrates 50th Anniversary

Celebrating time passing by looking ahead was the experience at the 50th anniversary meeting of Friends World Committee for Consultation, Section of the Americas, held

Toward a Quaker View of Terrorism and Anti-Terrorism

The issue of terrorism belongs on the agenda of the peace movement. The Society of Friends in Geneva went on record earlier in 1986 to oppose the military action of the present U.S. administration against Libya; but such a protest reflects only a single aspect of a coherent international view of terrorism and anti-terrorism.

Violence and potential violence strike fear into the hearts of many citizens. The first principle in our repudiation of terrorism is the *rejection of such violent means of solving problems*. We realize that not all political violence by the oppressed can be classified as terrorism. The distinction between terrorism and these other forms of violence is difficult to make, but the choice of the innocent as victims is one means terrorists use to create insecurity among the civilian population. *We reject this way of making the innocent suffer*, whether or not the ends foreseen are justified. We recognize that among terrorists there is a difference between individuals and groups seemingly driven to violence to draw attention to their cause, and those who have means, constitutional and otherwise, of achieving their ends. Most of the individuals and groups in both categories think they have no alternatives to violence, but we think they have not tried the whole range of nonviolent means; or that they have given too short a period for nonviolent means to succeed.

By and large, the term terrorism is used

in Toronto, Ontario, Canada, March 20-22. Simeon Shitemi, a Kenyan Friend and clerk of FWCC worldwide, gave a talk entitled "FWCC Looks to the Future." He told about Quaker missionaries at the turn of the century who traveled from the U.S. Midwest to Kenya, walking from the Indian Ocean through a land of lions and pestilence, guided by a vision to a people whose greeting was "mirembe," or "peace."

FWCC's annual meeting included a birthday party with honored guests, dinner, musical entertainment, cake and ice cream. Val Ferguson, general secretary of FWCC, and Gordon Browne, FWCC executive secretary of the Section of the Americas, improvised these birthday words to the tune of "She'll Be Comin' 'Round the Mountain":

"It's so nifty to be fifty years of age!
All the young folks think that you've
become a sage.
And the oldsters, born before you,
Think you're young—and still adore you.
Oh, it's nifty to be fifty years of age."

The Committee to Assure FWCC's Future is planning to raise \$750,000 toward expansion of the Wider Quaker Fellowship, in-



Attendees at the Second Friends World Conference, 1937, at which FWCC was founded.

Delegates from Mexico, Cuba, and Baltimore Yearly Meetings share FWCC's 50th anniversary dinner.



Photos and logo courtesy of FWCC



to describe the tactics and the methods of the weak and oppressed, while the indiscriminate violence of the strong is given the name of national security. *We oppose such state terrorism*, whether it is shown internationally in the form of the threat of nuclear destruction, the use of foreign military power to undermine a government and the morale of the people, or the use of high technology bombing against civilians in a low-technology country; or whether it is shown internally in forced disappearances, massacres, and police brutality. We think that in international law, there are agreed upon standards, which if respected, could rule out state terrorism, both at home and abroad. The problems lie, for the most part, not in the absence of an international code of behavior for states, but in the enforcement of standards. We also think that we are living in an age when governmental respect for human beings has been undermined, first by Nazi racism and practices, and then by the "ultimate immorality" of the nuclear bomb. We think that foreign policy should be developed to take into account the suffering of people in other countries. No foreign policy should ignore that suffering is at the root of much terrorism, and that most terrorists feel that theirs is a legitimate cause. Foreign policy should not shut off dialogue with Third World peoples; it should not contribute to making economic traps from which the citizens of those countries cannot escape.

We are not satisfied with all the current anti-terrorist measures. *We do not think it is good to cut ourselves off from people with whom we have problems. We urge governments to talk with and listen to terrorists in the hope of peaceable solutions. We think that anti-terrorist measures should not be violent, nor should their inventors assume that all their opponents understand is violence. We would like to avoid measures which are merely foreign diversions to cover up domestic weaknesses, or are primarily a means for political figures to demonstrate a readiness to act. We think that anti-terrorist measures should not spread fear and lead to a break-down of democracy by taking away normal procedures in the judicial system.* We do not think that any nation should "appease" terrorists by agreements which merely project the danger onto other countries. Although we realize that the motivations of terrorists are often complex, and that we cannot know all their motives for action, we do know that small cores of terrorists usually have a support system. For effective measures against this type of terrorism, we see no substitute for the infinite patience and painstaking search of the regular or special police and intelligence forces. Every citizen has a responsibility in the search and in the action to protect the community, both at the time of terrorist attacks and in prevention.

We favor counterterrorist law enforcement that relies on prudence, minimizes the

media rewards for terrorists, and strengthens international law. A worldwide agreement on the best course of action, comparable to the European Convention for the Suppression of Terrorism as adopted by the Council of Europe in 1977, may be necessary. Certainly, international police cooperation should continue at the foreign office level. We realize that the breaking of diplomatic relations provides a visible symbol of disapproval of the state sponsorship of terrorism, and that governments breaking off relations usually use alternative means of carrying on communication with the other country. We warn against too ready use of measures which narrow the possibilities of communication in working out problems.

In addition, we favor educational measures to promote constructive thinking about what to do about terrorism. More should be done to understand the terrorist and the situation which has given rise to the terrorist's desperate acts and to explore whether terrorists are susceptible to the pressure of world opinion. Consciousness-raising among citizens may lead to a better understanding of state terrorism as well as of small group terrorism, the acceptance of social responsibilities, and to an understanding of the wide range of nonviolent political and economic alternatives to terrorism.

*Social Order Committee
Society of Friends, Geneva, Switzerland*



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cluding Spanish publications, visitation, travel in the ministry, scholarships for Quaker Youth Pilgrimages, the FWCC's Latin American Program, and for increased operating reserves for the section. Stephen Collett, Quaker representative at the United Nations, alerted Friends to the crisis in funding at the United Nations. Andres Carranza, executive secretary of Comité de los Amigos Latinoamericanos, reported increases in Latin American Friends in publications, in visitation, in a program on women and development, and in Quaker leadership training programs.

Donald Laitin, clerk of Canadian Yearly Meeting, welcomed Friends to Toronto. Dorothy Muma presented a brief history of Friends in Canada. In 1867 the first Canadian Yearly Meeting became officially separate from those in the United States, but like its U.S. counterparts, it suffered later divisions. Three Canadian yearly meetings were united in 1955 to form the present yearly meeting. Canadian Friends work to maintain unity across vast geographic distances by the activities of a Home Ministry and Advancement Committee and a travel fund to help Friends get to meetings. Canadian Friends also shared information about their work with refugees, their concerns for Native American rights, and their opposition to capital punishment.

Val Ferguson gave the keynote address, linking Friends history to the present and future. She said that Friends who are carrying the Quaker message today are young and diverse; many are of color and poor and live in places such as Burundi, Bolivia, and Madagascar. She urged Friends to reclaim their heritage and share the truths entrusted to them. She reminded Friends of their dual heritage: Christian and universal. Early Friends expressed God's love for all people, listening to that of God in everyone. Early Friends were finders, not just seekers, and they expressed their convictions. They believed in love and order, not law and order. Their peace testimony was about Shalom—wholeness—both in the community and in the individual.

FWCC's 50th Anniversary Annual Meeting was evidence of wholeness, bringing nearly 400 Friends together to honor the international Quaker vision of 1937 and to renew their commitment to a world Society of Friends, growing together into the 21st century.

Sharli Powers Land

Gay, Lesbian Friends Gather in Midwinter

Greetings to Friends everywhere from the 14th annual Midwinter Gathering of Friends for Lesbian and Gay Concerns (FLGC), held

at Cambridge, Mass., February 13-16. About 130 Friends from Japan, Ontario, and throughout the United States gathered to consider the theme, "Diversity: Our Challenge and Our Strength." We drew heavily on the Spirit moving within all of us, as well as the spirit of absent Friends who have been with us at previous gatherings.

Our worship was enhanced by the keynote addresses of Tom Bodine and Cindy Patton. Tom Bodine acknowledged that our usual reaction to perceiving differences in other people is to try to change those persons to fit our own image. He encouraged us instead to "care, simply care," and not to judge the value of our loving actions by their apparent success or lack thereof. He reminded us that change is brought about from within, through the action of the Holy Spirit, and that our only task is to plant a seed of Truth and nurture it in an atmosphere of love and respect.

Cindy Patton traced the historical development of the U.S. lesbian and gay community and how various perspectives explain this process. She shared with us her belief that Acquired Immune Deficiency Syndrome (AIDS) is presenting a new challenge to the lesbian and gay community: to recognize the breadth of our diversity and find a way to tap the strengths that may be derived from these differences.

We in FLGC struggle to understand the impact of AIDS on our community and our individual lives. We are saddened to learn of those among us who have been diagnosed with AIDS, yet recognize the tremendous spiritual growth that is moving through us as a result of confronting this disease. In the midst of our grief, we also celebrate the gift of ministry we have received from persons with AIDS: a heightened awareness of existing moment to moment and of the preciousness of all life.

FLGC also continues to explore the issue of same-sex unions within the Society of Friends. The focal points of our current discussion were equality and justice within the Society and the evolving redefinition of marriage. In addition, we examined the FLGC's role in relation to couples and monthly meetings. We are perplexed and inspired as we strive to discern our leading toward same-sex unions, and our ministry to Friends regarding this issue.

Small groups met to explore such topics as nurturing ourselves and our relationships, gay and lesbian parents and foster parents, internalized homophobia, racism, alcoholism and drug abuse, Friends raised as Jews, and bisexuality within lesbian/gay religious organizations. We were reminded that we all share in one journey despite our theological differences. Once again we see that it is the experience of the journey that ties us together, not the particular signposts on the way.

Finally, while recognizing the cherished safety that we have so carefully built among ourselves, we acknowledge that we need to continue to risk and venture forth from our trusted harbor. We affirm that we will open our hearts to others, without fear of the consequences of our trust, and we will persist in our love even if we do not perceive love in return. In this way may our lives preach our deepest Truths, and may we all experience joy and growth.

TylaAnn Burger-Arroyo and John Yoakum

Philadelphia Friends See New Beginnings

The 307th Session of Philadelphia Yearly Meeting met March 26-29 at the Arch Street Meetinghouse, with 1,327 Friends and attenders registered. This 1987 session seemed, to some Friends, to have been exceptional, a turning point in practices and perhaps in spiritual development. Scheduled meetings within which this emerged included a report from members of the vigorous new Chicago Fellowship, a congregation of black, inner city Friends; a threshing session on interpreting troubling religious terminology; consideration of barriers to the Light; adoption of minutes for a stronger United Nations and completing divestment of securities in companies with interests in South Africa; a vigorous talk by William Sloane Coffin; and a happy, boisterous evening with the Swarthmore Gospel Choir.

The spirit of yearly meeting was one of deepened joy and earnest struggle. Friends noted that the decline in membership has

almost halted, with 10,866 adults listed in this yearly meeting. The number of children filling up the facing benches, the babies being danced on daddies' shoulders, the high school and college cohorts perched in the balconies, reminded Friends that there is a future for what one Friend described as "our stubborn remnant."

Friends even dared to look at the world with cautious optimism; the yearly meeting's epistle states, "We are not moved to despair." William Coffin spoke to us of new opportunities opening with the changing political scene; he called us to the "kindling power of imagination" and recalled for us Isaiah's response in a similar time, when leadership had failed and the Lord asked "Whom shall I send . . . ?" Isaiah answered, as we can too, "Here am I! Send me." (Isa. 6:8) In the special concerns session, "Steps to Peace," we spared each other words of despair. Friends felt drawn together with others on the planet by excerpts of epistles of yearly meetings from all over the world, especially by a message from New Zealand Yearly Meeting, ending, "Together, let us reject the clamor of fear and listen to the whisperings of hope."

In outward activities, Friends moved toward freer expression of joy, for along with the din of several hundred Quakers all talking at once, the happy runabout children in the yard beneath the magnolia blossoms, and the succulent dinners, there was singing, laughter, and expansive good humor. The great room where the separation had brewed in 1827, and where slavery was debated, echoed with song and shouts and clapping rhythms at the gospel choir sing, the hallowed benches bewebbed with crepe-paper streamers denoting our connectedness.

However, the significant events at this yearly meeting, which suggested a time of new beginnings, were inward, dwelling in the place of "that which is eternal." The inter-related themes were: how to speak of religious concepts where words have weighted meanings, how to face differences candidly and use them, and how to get past differences and other barriers to the Spirit in worship and inner lives. The essence of what was happening appeared to be part of a return to an adventurous veracity, where people dare live with diversity and, as William Coffin advised, "not blunt the edges of your differences," so that Friends could follow the Light in themselves and each other, truly and clearly.

The reward came in the several moments when, as silence fell, Friends were surprised by the depth of shared worship. Such a time came at First-day meeting when the words one Friend could not recite, for the tears, were sung for him by another: "Friend, I have a gift for thee; I'll sing thy song."

Elizabeth R. Marsh



Philadelphia Yearly Meeting attenders leave Arch Street Meeting House.

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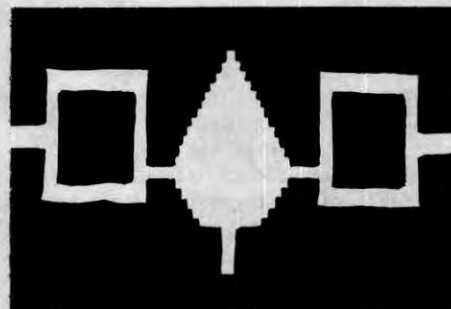
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Forum

Pleasing Package

The March 1 **FRIENDS JOURNAL** is excellent. I think your monthly issue is a good idea for all the reasons you give. I enjoyed the little piece by my first cousin, Virginia Apsey. She writes well. The Tree of Peace story I had not heard before—very touching. And, of course, I enjoyed the visit with Mary Hoxie Jones. The new Cadbury biography is excellent! When I heard it was to be written, I didn't think an author could put Henry Cadbury between the covers of a book, but Marge has done it!

Eleanor Stabler Clarke
Kennett Square, Pa.



Not To Worry

"Worry Trust and Faith" (*FJ* 3/1)—what a dynamic, great, short, and to-the-point article . . . it speaks to my condition. I always tell Friends and friends when they talk "worry"—don't worry. I say that word is not in my vocabulary. "Concern," as Virginia Apsey correctly writes, "is to be aware of the present and take steps, under God's guidance, to improve a given situation. The world holds hope for better things"

Hildegard Herbster
Miami, Fla.

Too Many People

I have just read the article "Conversation with Mary Hoxie Jones" (*FJ* 3/1) and found it very interesting. It would have been more so if her age and exactly who she had been with at each place had been included. What a life she has lived!

But I cannot see why all the highly intelligent and well educated people now writing and making talks do not seem to understand that too many people and not enough jobs are what makes trouble, and that failing to control population growth is the greatest threat to our civilization.

Who can blame boys and young men for getting into trouble when they have nothing of any importance to do? Hanging around street corners or sitting at home watching T.V. doesn't help.

Many of the world's undeveloped or developing countries are now asking, not for money, but for us to send them people who would know how to teach ways of controlling their population growth. They have recognized what is happening to them in the way of diminishing food and other supplies.

This is a serious matter to be watched all over the world, including our own great country.

In all the probing questions asked Mary Hoxie Jones, this matter was neither the subject of questioning nor mentioned in answers, and she is not the only one neglecting this subject.

Margaret N. Morrison
West Hartford, Conn.

Many Quaker Paths

Arthur Roberts should be commended for writing "Paths Toward A Quaker Future" (FJ 3/1), and the JOURNAL for publishing it. This is the first time I have read an article which analyzes the nature of Friends' theological diversity. I think Friend Roberts has helped clarify the subject. The next question is whether the diverse Quaker paths can be reconciled—whether a common spiritual ground can be found. Perhaps this is not possible in a meaningful way. Nevertheless, in spite of theological diversity, there can still be a loving, sharing, religious community of Friends. For this to happen, however, it seems to me there can be no put-downs of others' deeply held faiths and no judgments of superiority, but rather a respect for the validity of others' spiritual paths and a commitment by every Friend to the unfettered search by other Friends.

Peter Rabenold
St. Leonard, Md.

Just a short note to tell you, that as a new subscriber, I am greatly enjoying your magazine.

I particularly liked the article "Paths Toward a Quaker Future." As a fairly recent attender, this clarified much for me.

Lea Sterling
Gardena, Calif.

How beautiful it was to turn a few pages and read the simple charge of the 1987 Friends General Conference, "To Listen, To Worship, To Minister," after reading the other frenetic article, "Paths Toward a Quaker Future."

It is easy to find Rufus Jones in three of the paths. The liberal, the Universalist, and the mystic, but why divide them? Woven together, they were what Rufus Jones taught to help us get through the 20th century.

I suppose there is still hope as long as FGC follows the spirit of Rufus Jones.

Margaret Adams Hutchison
Sandwich, Mass.

The article "Paths Toward a Quaker Future" is absolutely the most comprehensive coverage and evaluation of the various strands of Quakerism that I have ever read. It is so excellent that I feel it should be printed in pamphlet form and distributed by Friends General Conference! As a member of the Wider Quaker Fellowship who has experienced an early background of fundamentalism, a sojourn into the Universalist Church, and then Quakerism, I can only concur with and appreciate the insight of Arthur Roberts as he delineates the strengths and weaknesses of the religious tapestry known as the Society of Friends.

His "tentative and partial conclusions" regarding a Quaker future are ones which I believe Friends should take very seriously, and I agree with his final hope that the day will come "when the word 'Christocentric' or simply 'Quaker' will suffice to indicate that we are people of the Christian Way."

James B. Passer
Sylvan Beach, N.Y.

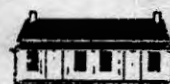
Author O. Roberts' article is an interesting and valuable consideration of the variety of approaches to Quakerism found within our Society.

As regards what Arthur Roberts designates the "restorationist" view, which points us back to Fox and the Society's origins, I fail to understand in what sense he criticizes this view as "theoretical." The convictions on which early Quakerism was founded led to remarkable consequences in individuals and society. The author tells us the mystical approach neglects the "atonement"—I wonder in what sense he uses this term? He claims that God is lost in mysticism since the experience, not God, becomes central. This strikes me as a very strange statement, because any experience is an experience of something. The mystic intention is to experience God, who cannot be known directly in any other way. As to his criticism of Universalism, how is one able to escape the knowledge that God is God of all humanity? Hence there must be many paths leading to that presence.

One might take the liberty of adding an eighth view of Quakerism in which the religious nature of Quakerism is pushed aside, and such basic concepts as the Bible, God, and Christ are either denied as unimportant or simply disregarded.

In his considerations, Arthur O. Roberts exposes the basic reasons for the weakness of our Society. I wonder about the Quaker future to which they might lead.

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World of Friends

An invitation to North Americans involved in Sanctuary to participate in the International Peace Pilgrimage Across Germany, July 6-24, has come from the Pax Christi Basis-Group and Protestants for Peace and Justice of Fulda, West Germany. The aim is not to obstruct or blockade, but to display signs for Justice—Peace—Integrity of Creation. This is to be part of the process leading to the World Conference of Churches in 1990. The walk will proceed through the Fulda Gap in the Rhoen-Vogelsberg area. Anyone interested in joining for a day, a week, or the whole time may write to Klaus Dylla, Rauscherbergstrasse 17, D6400 Fulda 19, West Germany, or to Ruth Hawkins, 61 Henshaw Ave., Northampton, MA 01060, or call her at (413) 584-2788.

Two new opportunities for Quaker service have been announced by Friends United Meeting Quaker Volunteer Witness. The first, arranged through Beacon Hill Friends House in Boston, Mass., involves providing assistance to refugees who are facing exclusion or deportation from the United States. The Quaker volunteer will assist Boston Legal Services lawyers by interviewing new detainees, providing legal research, and getting information on conditions in the client's country of origin. The second opportunity is working on the Disarmament 2000 Campaign at the Baltimore Office of the American Friends Service Committee. Disarmament 2000 is a nationwide initiative whose goal is the elimination of nuclear weapons by the year 2000. The volunteer will work with Baltimore AFSC staff to build a local network of support for the project. Quaker volunteers receive room, board, medical insurance, and a small personal stipend. Both positions will start in September. For more information, write Ben Richmond, FUM Office, 101 Quaker Hill Drive, Richmond, IN 47374, or call (317) 962-7573.

Quakerism 101, a traveling course on Quakerism for Friends meetings, is a Philadelphia Yearly Meeting Religious Education Committee follow-up to the popular Quaker Studies Program. Quakerism 101 is designed as a six-week course for meetings to orient new members and attendees to the beliefs and practices of Friends and to deepen the understanding of experienced Friends. This year the course has been given at a third of the yearly meeting's 100 monthly meetings. Quakerism 101 usually includes early Quaker history, basic beliefs, meeting for worship and for business, testimonies and concerns, and diversity among

Friends. Teachers are Quaker Studies Program graduates and teachers, and others experienced in teaching and Quakerism. Meetings may request either six one-hour or six two-hour sessions. Teachers are paid a stipend and travel expenses. For more information, call Barbara Henderson at (215) 241-7221, or write the Religious Education Committee, Philadelphia Yearly Meeting, 1515 Cherry St., Philadelphia, PA 19102.

Finnish Friends announce two opportunities for foreigners to visit their country in August. The Finnish Ministry of Education offers 10 scholarships each year (not including transportation) for foreigners wishing to attend the Viittakivi International Seminar. For the August 1-8 seminar the theme is "Creative Living." Interpreters will be provided. Send applications to: Corresponding Secretary, Viittakivi International Center, SF-14700 Hauho, Finland, telephone 917-44911. Participants may wish to stay for the Friends Workcamp at Emmaus-Westervik August 9-22, which is free. Work includes baling clothes for shipping to Chile and Peru, helping in the flea market or the garden, gathering and cutting firewood, picking berries, painting, singing, dancing, volleyball. For the weekend of August 14-16 there will be a gathering of Finnish Friends on the theme "Quaker Service Work and Its Spiritual Roots." For more information contact Jonathan Lutz, Emmaus-Westervik, SF-10600 Ekanas/Tammisaari Finland, telephone 911-25484.

The submission date for manuscripts on "Alternatives to Violence" for the Fellowship of Reconciliation has been advanced to July 15. Suggestions are to be "solutions to the problems of violence, not a recounting of the ills which assail us." Alternatives should be proposed from the viewpoint of a member of a governing body or a citizen. Send submissions to Gene Knudsen-Hoffman, 312 East Sola Street, Santa Barbara, CA 93101. Participants may submit more than one suggestion.

Videotapes in the meeting library are a new idea that Washington (D.C.) Meeting is developing. The peace committee is hoping to acquire a variety of films on peace and social justice issues, and feels that the videotape library will become an important educational resource. Films on peace and other topics will be available for programs for the meeting community and for showing to committees.

Books

A Testament of Hope: The Essential Writings of Martin Luther King, Jr.

Edited by James M. Washington, Harper and Row, San Francisco, 1986. 653 pages. \$22.50.

Martin Luther King, Jr., lives and breathes again in this fine collection of his prophetic writings and speeches. James M. Washington begins the book with an introduction that traces his subject's long family history in the ministry, and interprets its role in shaping the civil rights leader's philosophy. By doing so, the author reveals the man behind the martyrdom, rather than concentrating on the legend that succeeded him. The author also wrestles with explaining Martin Luther King's seemingly predestined celestial summoning to alter history.

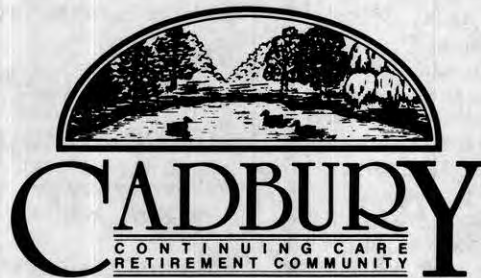
The book consists of three parts: two include interviews, articles, and speeches, and the third includes his five books. Together, the collection edifies the reader on Martin Luther King's philosophy on nonviolence, integration, and political activism. The articles are placed in chronological order, which enables the reader to witness the progression of the legendary figure's philosophy as it had to adapt to increasing amounts of violence.

A Testament of Hope includes Martin Luther King's famous speeches, such as "I Have a Dream" and his Nobel Prize acceptance speech, as well as rare interview transcripts from "Meet the Press" and "Face to Face."

In an article titled "Showdown for Non-violence," which was to be published on the day of his death, Martin Luther King outlined his future plans for social reforms. The civil rights leader voiced his deep frustration with the government's uncompromising reluctance to make adequate political remedies that would alleviate the burden of the oppressed. The Martin Luther King who wrote this article was militant and restive. He foresaw continuous months of marches in Washington, D.C. This was to be a march of poor people in search of political and economic equality. His words, although eloquent, rage with apocalyptic prophesy:

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to the poor, it will have failed to live up to its promise to ensure life, liberty, and the pursuit of happiness to its citizens. If society fails, I fear that we will learn very shortly that racism is a sickness to the death.

A Testament of Hope succeeds as a venerable tribute to King and his great importance in the history of America.

Clifton Gamble

In the Autumn Wind

By Dorothy Stroup. Charles Scribner's Sons, New York, 1987. 437 pages. \$19.95.

She could be Scarlett O'Hara digging for turnips in the fields of Tara after the Civil War, but instead she is Chiyo, a Japanese mother, searching through the rubble in Hiroshima for her son, a schoolboy who had been sent with his classmates to do demolition work in the center of the city that fateful August morning.

She is the heroine of this novel, a simple, loving woman, waiting for six years for her husband to return from the war, reading and rereading his letters to find a clue to his whereabouts, which army censors will not let him tell.

She is a mother who must face never knowing for sure, but at last admitting to herself that her son must have been incinerated with the others by the mysterious bomb that burned the skin off arms without flame, that bent steel, that leveled houses, that left dead people sitting as if alive, and sickened survivors days and weeks later.

She earns money by painting faces on Japanese dolls for American soldiers to buy as souvenirs, a task which would have been beneath her before the war.

She is Japanese. She was our "enemy." But she is human.

How and when she finds her husband, his hatred of killing, the unpretty story he tells, yet still hiding something from her, are all there—human beings caught in the endless tentacles of war.

The book is only a novel. It tells all over again the story of Hiroshima. But it is more.

The author, Dorothy Stroup, is an American who once worked at the American Embassy in Tokyo and later taught English at Hiroshima Women's College. She learned from survivors what it was like that day the bomb was dropped and afterward so that everyday details of Japanese life are vivid and real. The book is a reminder to us all that the unbelievable thing we fear really happened—and in the lifetime of some of us reading it today—and that we must not forget it if we are to remain human.

Amy Weber

Visions of a Warless World

By Walden Bello, with editorial assistance by Friends Committee on National Legislation. Published by FCNL Education Fund, Washington, D.C. 1986. 130 pages. \$5/paperback.

Visions of a Warless World provides hope to those who would create a world beyond war. It offers a lively, present-day response to the idea that where there is no vision, people perish. Ed Snyder, executive secretary of Friends Committee on National Legislation, explains the motivation for the book in his foreword: "Without a worthwhile goal to shape policies and actions, the world will surely experience catastrophe, given the age-old institution of war, the dynamics which sustain it, and the weaponry now in existence and being developed."

Much talk of war and peace takes the form of debating opposing proposals and exposing contradictory assumptions in a style that usually leads to stalemate. The freshness of political sociologist Walden Bello's approach lies in his presentation of contrasting viewpoints as complementary perspectives, each contributing to a "grand vision" of a warless world.

The broad scope of the book is one of its chief merits. The perspectives include those of the major religions of West and East; the political visions of "conservative-realists," liberals, and Marxists; and contributions of psychologists, feminists, Third World thinkers, and 19th and 20th century advocates of nonviolent action. A second merit of the work is its honesty: the visions are presented with internal contradictions and failings of the traditions that put them forward. Finally, the book deserves plaudits for being accessible: much information, a measure of inspiration, and useful bibliographies are offered in an exceptionally inviting format. This reviewer used it with profit in a college course in social and political philosophy, but others will find it an excellent introduction to inquiry about war and peace.

Robert C. Schultz

Calendar

JUNE

13-14—Exeter and Maiden Creek (Pa.) meetings' 250-year anniversary. Under a theme of "Quakerism Then and Now," the two meetinghouses, about 20 miles apart, will be open both days from 10-4. Various celebrations are planned. Exeter Meeting is a mile west of Rt. 562, Meetinghouse and Boone Rds., near Pottstown. Maiden Creek Meeting is at Kindt's Corner, West Shore Drive, Shoemakersville.

13-14—100th Anniversary of Dunning Creek Meetinghouse, Fishertown, Pa., Saturday evening, 4 p.m.; Sunday 10-4. Former and nonresident and visiting Friends welcome.

18-21—Lake Erie Yearly Meeting at Olney Friends School, Barnesville, Ohio. For more information, write Richard W. Taylor, 492 Miller Ave., Kent, OH 44240.

19-22—Quaker Theological Discussion Group annual conference at Guilford College, Greensboro, N.C. The theme of "Justice and Peace: Their Theological Basis" will be addressed by John Punshon, T. Vail Palmer, Lonnie Valentine, and Lon Fendell. For more information and to register, write Quaker Theological Discussion Group, Route 4, Box 471-A, Easton, PA 18042.

19-23—National Conference on Nonviolence, in the Black Hills of South Dakota. For more information, write the National Conference on Nonviolence, 802 11th Ave., Brookings, SD 57006, or call (605) 688-4518.

26-30—Friends Association for Higher Education annual meeting, at Whittier College, Whittier, Calif. For more information, write FAHE, P.O. Box 18741, Greensboro, NC 27419, or call (919) 852-2028.

26-30—New Foundation Fellowship Seminar Gathering at Camp Neekaunis, Waubesa, Ontario, Canada. The theme is "Who Do They Say I Am?" For more information, write Fritz Hertzberg, 966 Finch Ave., Pickering, Ontario, Canada L1V 1J5.

JULY

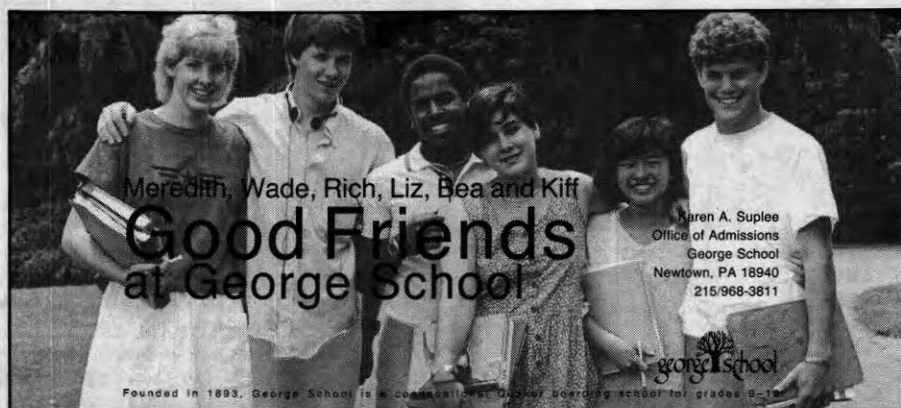
4-11—Friends General Conference 1987 Gathering at Oberlin College, Oberlin, Ohio. Keynote speakers will be Jan Hoffman, Marshall Massey, and Marty Walton. The theme this year is "To Listen, To Minister, To Witness." For more information, call (215) 241-7270, or write Ken Miller, Friends General Conference, 1520-B Race St., Philadelphia, PA 19102.

8-12—Friends Church Southwest Yearly Meeting at Rose Drive Friends Church, Yorba Linda, Calif. For more information, write Charles Mylander, P.O. Box 1607, Whittier, CA 90609-1607.

8-12—North Carolina Yearly Meeting (Conservative) at Guilford College, Greensboro, N.C. For more information, write Louise B. Wilson, 113 Pinewood Rd., Virginia Beach, VA 23451.

Poets and Reviewers

Clifton Gamble is a senior at DePauw University, where he is majoring in economics and aspiring to be a journalist. **Robert C. Schultz** is active in the struggle for world peace and is a faculty member in the philosophy department at the University of Denver in Colorado. **Amy Weber** is a member of Haddonfield (N.J.) Meeting and taught high school English in the 1960s. **Avis Crowe Vermilye**, who lives in South Africa, has been an actress, a student, housekeeper, and teacher of journal writing and Gospel studies at Pendle Hill. **Dorothy S. Darling** is from Odessa, N.Y., and is a regular poetry contributor. **William Walter De Bolt** is a published poet and a United Church of Christ minister in Trenton, Nebraska.



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CREMATION

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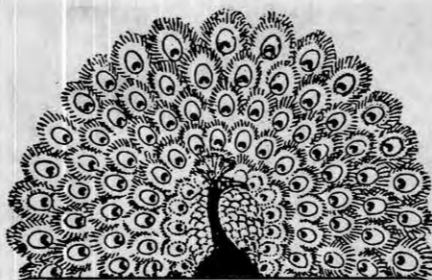
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Milestones

Births

Bisenieks—Hilary Balderston Bisenieks on March 6 to Betsy Balderston and Dainis Bisenieks. His mother is a member of Goshen (Pa.) Meeting.

Cook—Travis James Cook on March 2 to Milton and Sue Willey Cook. His father and paternal grandparents, Ernest and Sara Furnas Cook, are members of Miami (Ohio) Meeting.

Garner—Susanna Ellen Hemingway Thomforde Garner on December 6, 1986, to Anne Thomforde Thomas and Lee Jonathan Garner. Her mother and her sisters Abby and Megan are members of Plymouth (Pa.) Meeting, and her father is a member of Schenectady (N.Y.) Meeting.

McQueen—Gaelan Richard McQueen on January 18 to Sebrina Tingley and Dennis McQueen. Gaelan is a new brother for Ryon-Troy and Joshlee. All are members of Virginia Beach (Va.) Meeting, presently sojourning at Duneland (Ind.) Meeting.

Ryan—Nathaniel Arthur Ryan on January 4 to Thomas A. Ryan, Jr. and Lauri Perman of State College, Pa. His parents are members of State College Meeting.

Sessions—Elizabeth Valentine Sessions on March 5 to Lynne Valentine and Alan Sessions. Alan is a member of Oneonta Executive (N.Y.) Meeting.

Deaths

Barter—Leland Lasater Barter, 88, on February 28, 1986, in Ludlow, Vt. He was a member of Wilderness (Vt.) Meeting. He is survived by a son, William.

Bliss—Anna G. Bliss, 82, on November 11, 1986. Born in Brooklyn, N.Y., Anna Bliss graduated from Middlebury College where she was a member of Phi Beta Kappa. In 1949, she and her husband, Ernest, became members of Montclair (N.J.) Meeting. Anna is still remembered for her active participation in Quaker Ladies—a group that knit and sewed for the American Friends Service Committee and the Red Cross—and for her wonderful flower arrangements for the hospitality committee. She moved to California in 1973 and remained active in volunteer work, continuing to knit for the AFSC and for an orphanage in Mexico. Anna was devoted to her family; she nursed her parents and her husband during their final illnesses. She is survived by a son, Harry L.; two daughters, Shirley B. McLellan and Margaret B. Wilhelm; and six grandchildren.

Hoover—Clarence S. Hoover, 93, of Woodstown, N.J., on January 14. A graduate of Philadelphia Music Academy and Combs Conservatory, Clarence taught violin for over 70 years. He performed his first concert at age seven, served as concert master of several orchestras in Southern New Jersey, and conducted the Woodstown Friends orchestra for many years. He was a member of Woodstown Meeting. Surviving are his wife, Grace Ellis; four sons, William T., Albert S., Joseph L., and John A.; two daughters, Margaret Fischer,

and Alma Thalwitzer; ten grandchildren; and eight great-grandchildren.

Hughes—Frances Sward Hughes, 66, on January 6 in North Carolina. A member of the Dilworth (N.C.) United Methodist Church, Frances was known to Friends through her husband, Martin Hughes, ever since his Civilian Public Service days. Frances was hostess to traveling Friends wherever they lived. In the late 1940s, she lived at Tanguy Homesteads in Pennsylvania and attended Mid-dletown and Goshen meetings. Mother of seven children and professional home economist, Frances was named North Carolina Mother of the Year in 1980. She is survived by her husband, Martin; three daughters, Jeanette Hughes, Sharon Sinkiewicz, and Louise Van DeWiele; four sons, Ronald, Steven Lee, Allen, and Christopher; five grandsons; and a brother, Stanley Sward.

Forsythe—Ruth Truman Forsythe, 91, on January 30. Ruth was born in Newtown Square, Pa., the oldest of four children. She graduated from West-town in 1913, and from Oberlin College in 1922. After two years as an editor of the *Pennsylvania Farmer* in Philadelphia, she accepted a position in Washington, D.C., at the headquarters of the American Association of University Women. Later she returned to Oberlin as secretary to several Oberlin College presidents and administrators. After retiring, Ruth moved to the National Secretaries Retirement Center in Rio Rancho, N.M. One of her interests was travel: she visited every state of the Union and many other countries. Ruth was a member of Springfield (Pa.) Meeting. She is survived by a brother, Henry Forsythe.

Treadway—Clay Calvin Treadway, 88, in Des Moines, Iowa, on March 19. A founding member of Des Moines Valley (Iowa) Meeting, he served for many years on its committee for ministry and oversight. Service with the American Friends Service Committee punctuated Clay's life: He did reconstruction work in France after World War I in 1918 and 1919, before graduating from Friends University in 1925; and in 1934 he worked on the Westmoreland, Pa., project. Following World War II, the Treadway home was a first stop for several families of displaced persons relocating in Des Moines. After retiring as a school social worker in 1965, Clay worked to establish the Rufus Jones House in Des Moines, Iowa's first halfway house for prisoners. Despite all his involvement in meeting and AFSC activities, the primary focus of Clay's adult life was his family. He is survived by his wife, Dorothea; three sons, Allen, Roy, and Ray; a daughter, Ann Cook; a sister, Hallie Smith; and twelve grandchildren.

Waring—Arthur Buchan Waring, 82, on December 25, 1986, in New York City. Born Episcopalian, Arthur became a Friend just before entering Westtown School, graduating in 1922. He then attended Williams College, and after graduation spent the next 25 years in the world of business. Returning to Westtown for his 25th reunion in 1947, he was asked to serve on a planning committee. There he met and later married his classmate Eileen Brinton. They settled in New York, and, especially after retirement, Arthur became deeply involved with Friends activities: Powell House, Friends Seminary, American Friends Service Committee, Friends General Conference, Friends World Committee for Consultation, and others. He was a dedicated and active member of 15th Street (N.Y.) Meeting. He is survived by his wife, Eileen Brinton Waring.

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Washington, D.C. Accommodations for sojourners/seminar groups. Capitol Hill location. Reservations advisable. William Penn House, 515 E. Capitol St. SE, Washington, D.C. 20003. Telephone: (202) 543-5560.

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

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

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

Vermont farmhouse bed and breakfast on working organic farm. Hike, bike, canoe, fish nearby. Redwing Farm, Rt. 1, Box 2654 Newfane, VT 05345, (802) 365-4656.

Books and Publications

Grace Livingston Hill's *Beggaman* plus list of Hill's other books on sale, \$4.95. Yesterday's Books, 402 Bedford, Whitman, MA 02382.

Womenwise keeps you informed. A quarterly newspaper with the refreshing perspective on women's health care and related issues. Established in 1978 by women, for women. Send \$2 for sample to: WomenWise, 36 S. Main St., Concord, NH 03301.

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.

Super closeout! Books valued to \$19.95—Only \$1.00! Send stamped, self-addressed envelope for list. Bestsellers, P.O. Box 81331-F, Mobile, AL 36608.

Do You Read A Friendly Letter Every Month?

If not, maybe you should. Few Quaker publications have caused as much talk and controversy per page as *A Friendly Letter* since it first appeared in 1981. That's because it has brought a growing number of readers a unique series of searching, crisply written reports on today's key Quaker issues and events, in a convenient newsletter format. Many of these reports have been the first and some the only coverage of these important topics. A year's subscription (12 issues) is \$13.95; sample copies free from *A Friendly Letter*, P.O. Box 1361, Dept. FJ9, Falls Church, VA 22041.

Outreach Ideabook. Bursting with more than 150 real-life experiences. Showing how meetings are reaching out to newcomers and enriching their spiritual community. This warm, delightfully readable collection is available from Friends Book Store, 156 N. 15th St., Philadelphia, PA 19102. \$14.95 + \$1.75 postage and handling. Pennsylvania residents add 6% sales tax if delivered in Pennsylvania.

Communities

Alternative lifestyles. Six rural communities invite visitors/members. Gentle cultures based on equality and cooperation. Write (\$2 appreciated): Federation of Egalitarian Communities, East Wind, Box FJ7, Tecumseh, MO 65760.

Ponderosa Village is a live-in community based on self-responsibility, voluntary cooperation, land/home ownership, individual spiritual values. Great place to raise children! Self-reliant seminars in summer. 197-7 Golden Pine, Goldendale, WA 98620. (509) 773-3902.

Country land. Ten families/persons, mostly Friends, own 5-6 acre individual lots plus 65 acres communal land in northeastern West Virginia: woods, stream, pond, recreational or residential use. We seek an additional member. \$8,000, terms negotiable. Write: Quaker Woods, c/o David Gould, 8 Tall Oaks Lane, Newtown, PA 18940; (215) 968-3640, or Margaret Kerr, 11473 Washington Plaza W., Reston, VA 22090; (703) 437-1677.

Community emphasizing Friends' concerns, ecology, living simply, spiritual values, Blue Ridge mountains area (near D.C.). Persons needed with 1) horticultural/orchard farming or 2) housebuilding skills. Oak Grove, Rt. 1, Box 455, Round Hill, VA 22141.

Conferences

The Friends Association for Higher Education announces that its 8th Annual Meeting will take place at Whittier College, Whittier, Calif., on June 26-30. The overarching theme for the three-year conference is "Seeking Relevance in Quaker Education." Gilbert White is the featured speaker. All interested educators are encouraged to attend. Harold C. Cope, Executive Director.

Quaker Lesbian Conference: For women who are Quakers or familiar with the Religious Society of Friends and who are lesbian, bisexual, or moving toward a lesbian lifestyle...come join us from August 6-9 on some beautiful land in southern Vermont for worship, workshops, and play. Cost \$85-110. Registration ASAP (no later than July 1). Write to Joanna Rohrbach and Melody Brazo, 192 Upland Rd., Cambridge, MA 02138 or call (617) 354-8306.

British Friend John Puncheon will be in residence at Woolman Hill July 5-10. Friends are invited to attend his "Dialogue with John Woolman" July 5-6, or to visit with him later in the week. Write: Woolman Hill, Deerfield, MA 01342, or call (413) 774-3431 for reservations.

For Sale

Mayan handmade cotton clothes, accessories, and unique gifts. Free color catalogues: One World Trading Co., P.O. Box 310, Dept. A4, Summertown, TN 38483. (615) 964-2334.

Grandfather Clock: cherry, 1790. Quaker family heirloom. working condition. Appraised \$4,500. Oak Grove, Rt. 1, Box 455, Round Hill, VA 22141.

Rabbits for Russia. Quaker farmer selling pedigreed Angora rabbits (\$35) to finance USSR peace pilgrimage. John Van Tine, Penobscot, ME 04476.

Of cabbages and kids.... Thoughtful/fun music, cooperative games, safe garden supplies, recycled paper stationery. Free info: 630 Pickford #P, Madison, WI 53711.

Personal

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

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

Concerned Singles Newsletter links compatible peace-oriented singles, all areas, Free samples: Box 555, Stockbridge, MA 01262.

Positions Vacant

Meeting secretary: full-time, Germantown Monthly Meeting, 47 W. Coulter St., Philadelphia, PA 19144. General secretarial duties, typing, filing. Knowledge of word processor desirable. Familiarity with Friends beliefs and practices. Applications to Personnel Committee.

Job opening for administrative secretary in the Committee on Education. Job description in Committee on Education office. To be filled prior to the end of June 1987. Contact: Committee office, (215) 241-7223.

Santa Fe Monthly Meeting seeks resident to serve in exchange for rent-free housing beginning August 1987. Details available from: Resident Search Committee, Santa Fe Friends' Meeting, 630 Canyon Rd., Santa Fe, NM 87501.

The Appalachian South Folklife Center is seeking a skilled craftsman to administer an arts and crafts program, particularly the repair and operation of six looms, and to teach marketable skills. Production of marketable items is the goal. Contact us at P.O. Box 10, Pipestem, WV 25979, or (304) 466-0626.


Intern Positions for 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.

Center For Teaching Non-Violence seeks full-time staff with a minimum one-year commitment. Lodging and \$8,000/yr. We do public interest activism, research publishing on aggression, work against war toys, and operate the National Coalition on Television Violence (TV and film violence, war toys, sports violence, pornography, etc.). We are located three blocks from the Univ. of Illinois and Quaker Meeting. (217) 384-1920. Resume to Thomas Radecki, M.D., Box 2157, Champaign IL 61820.

Couples: Live in as house parents in therapeutic community. Provide care to parents and supervision of mental health workers. Excellent salary, 4 months vacation during the year. Wonderful opportunity for couples to work and have time off together. Contact Alexandria Schnarr, D.V.M.H.F. (215)345-0444.

Olney Friends School is seeking a special individual who can combine house-parenting in the girls dorm with quality cooking. Join our Friendly community as we strive to prepare 80 students for college and beyond. Contact Jim Beard, Headmaster, Barnesville, OH 43713. (614) 425-3655.

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



**Executive Secretary,
Friends World Committee
for Consultation, Section of
the Americas.** Administer
programs of the section; ar-
ticulate a vision of the world
Society of Friends; partici-
pate in fund raising, based
in Philadelphia. For application information, write to:
Clerk, Search Committee, PO Box 194-H, Scarsdale, NY
10583. Closing date for receipt of applications:
September 30, 1987. Position begins August, 1988.

Clergy and Laity Concerned, an interfaith, multiracial peace and justice organization, seeks editor for CALC Report. Salary \$18,450 plus benefits. For job description, contact: CALC, 198 Broadway, New York, NY 10038. (212) 964-6730.

Friends Centre, Auckland, New Zealand: Quaker married couple (no children) sought as resident Friends for minimum one year from September 1987. Inquiries to: Clerk, 115 Mt. Eden Rd., Auckland 3, New Zealand.

Teachers: Alternative school, established, innovative, in midcoast Maine, seeks teachers with multilevel experience, K-2, and 3-6, for '87-'88 school year. Write: Director, Toddy Pond School, RFD Box 2990, Monroe, ME 04951.

Executive Director for the Marriott Lifecare Community located in Haverford, PA. Establish and direct a staff of professionals for a new community of 300 independent living units and health care facility. Must have 10 years general management/marketing experience within the hospitality or similar services industry and proven track record with respect to occupancy, sales, profit goals, and resident/patient satisfaction. Send resume to Corporate Management Recruiting, Marriott Corporation, 935.50 LC, Marriott Dr., Washington, DC 20058.

Secretary, full-time at Powell House, New York Yearly Meeting's retreat and conference center. Duties include typing, filing, answering phones, as well as interacting with guests, registration, production of flyers, and mailings. Must be willing to learn IBM PC operations, work independently, and manage multiple deadlines. Starts August 1. Salary, full health insurance, housing or housing allowance, pension/IRA contribution, some meals, and generous vacation plan. Plus a chance to work with nice people in a very pleasant setting. Contact: Susan Corson-Finnerty, RD1, Box 160, Old Chatham, NY 12136. (518) 794-8811.

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

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.

Teacher: Religion and Human Values Department, full-time. Contact: David C. Burnham, Headmaster, Moses Brown School, 250 Lloyd Ave., Providence, RI 02906.

New Society Publishers, a worker controlled publishing house, has positions in production and shipping/fulfillment. Each collective member edits books, shares management, is committed to nonviolence. Full-time, good benefits. Apply: NSP, 4722 Baltimore Ave., Philadelphia, PA 19143.

Positions Wanted

Psychologist-educator, administrative experience, extensive background in aging (published), currently sojourning and working in Italy, seeks creative work with older persons. Opportunity decidedly more important than salary. Frank E. Grant, NADSAP, FSC-NSA DET, FPQ New York, NY 09522.

16-year-old seeks job as live-in mother's helper July-August. Experienced with children, has senior lifesaving. References available. Write: Katrina Thomas, 114 Delaware Ave., Ithaca, NY 14850. (607) 273-7567.

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.

Wedding certificates, birth testimonials, invitations, announcements, addressing, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Write or call Leslie Mitchell, 2840 Bristol Rd., Bensalem, PA 19020. (215) 752-5554.

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

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

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

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.

Summer Rentals

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

Comfortable Madison, Conn., house in summer beach colony; 5 bedrooms, 2 baths; swimming, tennis. Perfect for family with children. \$525 per week. Available August 16-Labor Day. Call Stephanie Judson, (609) 829-9657, evenings.

New Hampshire farmhouse with view, privacy, birds, hiking, fishing, water sports nearby. Sunapee-Monadnock region. Sleeps 12. Four bedrooms, electricity, indoor plumbing. \$225/week; monthly or out of season discount. Shaw, (814) 238-0009.

Cottage, Clary Lake, Jefferson, Maine. Three bedrooms, quiet, dock, deck, much more. Available June through September, \$350/week. (203) 549-7448

Rent furnished, 3 bedrooms, 1½ baths, by month. No smoking or pets. Stuart, Florida. (305) 692-9514.

Summer cottage 10 feet from large lake; woods screen off neighbors on all sides. Pine-paneled living room, kitchen, 2 bedrooms, stone fireplace, own dock, boat, sand and swimming area. Also separate "getaway" one-room cabin. Basic conveniences but not fancy; cottage appeals especially to those preferring seclusion to cheek-by-jowl sites. Cost: July/Aug., \$1,000/month, \$600/two weeks; June, Sept., Oct., \$500/month. Call (914) 478-0722. Write "Pebbles," 100 Euclid Ave., Hastings, NY 10706.

Vermont: Comfortable housekeeping cabins in Mt. Holly near Appalachian Trail. Simple, secluded, swimming, boating, friendly atmosphere. Caroline Bailey, 5289 Shoemaker Rd., Centerville, IN 47330. (317) 855-2198.

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

Vacation Opportunities

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.

Wanted

Friends Hymnal. Will pay reasonable amount. Andrea Knox, 5027 Schuyler St., Philadelphia, PA 19144. Phone: day (215) 854-2464, evening (215) 849-6011.

Wanted: Works of George Fox. Eight-volume set, 1831 or 1975 reprint. Reply to Box C-794, Friends Journal.

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.

FRANCE

PARIS—Worship Sundays 11 a.m. Centre Quaker, 114, rue de Vaugirard.

GERMANY (FED. REP.)

HANNOVER—Worship third Sunday 10:45, Kreuzkirche (Gemeindesaal). Call Sander 629057 or Wolckenhaar 822481.

GUATEMALA

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

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: 884-5155 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. 4187 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. YWCA, Chestnut and Walnut Sts. Joan B. Forest, clerk. (408) 335-4210.

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

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

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

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

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

Colorado

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

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

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

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

FORT COLLINS—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. (discussion 9:30 a.m. of Westover), Stamford. (203) 325-2834 or 869-0445.

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

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

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

Delaware

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

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

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

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

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

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

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

District of Columbia

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

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

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

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

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

Florida

CLEARWATER—Worship 10 a.m. St. Paul's School, Oct.-May (homes June-Sept.). Clerk: D. A. Ware, 311 S. Betty Lane 18, Clearwater, 33516. (813) 447-4829.

DAYTONA BEACH—Sunday 10:30 a.m. in homes. Please call 255-2957 or 677-0457 for information.

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 Crumlieh, 294-1523.

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

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

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

ORLANDO—Meeting and First-day school 10 a.m. 316 E. Marks St., Orlando, 32803. (305) 425-5125.

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

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

STUART—Worship group. (305) 692-9514.

TALLAHASSEE—Worship Sunday 4:30 p.m. United Church, 1834 Mahan Dr. (US 90 E). Unprogrammed Potluck first Sunday. (904) 878-3620.

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.

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

Idaho

BOISE—Meeting in members' homes. Contact 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) 457-6542.

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

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

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

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For location call (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: 386-5150.

PARK FOREST—Thorn Creek Meeting. 10:30 a.m. Sunday. (312) 747-1296.

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., 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 Sunday. For time and place, call (812) 372-7475 or (Mig Dietz) (812) 342-3725.

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

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

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

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

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

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

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

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

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

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

WEST LAFAYETTE—Worship 10 a.m. 176 E. Stadium Ave.

Iowa

AMES—Worship 10 a.m. Ames Meetinghouse, 427 Hawthorne Ave. Information: (515) 292-1459, 292-2081.

DES MOINES—Meeting for worship 10 a.m., classes 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4851.

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) 843-5639.

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) 623-7973.

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 3 p.m. 333 E. Chimes 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—Unprogrammed worship, First-day school, 10 a.m. 1845 Forest Ave. (Rte. 302). Call (207) 797-4720.

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 Metzert, near U. MD. 445-1114.

ANNAPOLIS—Worship 11 a.m. Educational Bldg., First Baptist Church of Eastport, 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Call Gene Hillman, clerk, 268-5369, or Chris Connell, 263-8651.

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

BETHESDA—Classes and worship 11 a.m. Sidwell Friends Lower School, Edgemoor Lane and Beverly Rd. 332-1156.

CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace. Worship and First-day school 11 a.m. Clerk: D. Russell Palmer, Rte. 4, Box 282-J, Chestertown, MD 21620. (301) 778-6362.

EASTON—Third Haven Meeting, 405 S. Washington St. 10 a.m. David C. Hawk, clerk, (301) 820-7695. Irene S. Williams, assoc., (301) 745-3166.

FALLSTON—Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Clerk, Hunter C. Sutherland, phone (301) 877-1635.

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

SALISBURY—Unprogrammed worship 5 p.m. Holly Center, intersection Rt. 12 and College Ave. Child care. (301) 742-9673 or 742-2820.

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) 638-2829.

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: 678-8290.

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.

MOOREHEAD—Red River Friends Meeting, United Campus Ministries, 1239-12th St. N., Fargo, N.D. Unprogrammed worship 2 p.m. 236-1662.

NORTHFIELD-SOON-CANNON FALLS TWP.—Cannon Valley Friends Meeting, first, second, and fourth First Days. Unprogrammed worship 11 a.m. Child care. (507) 645-4869; (507) 789-5735; (612) 258-4292.

ROCHESTER—Unprogrammed meeting. Call (507) 282-4565 or 282-3310.

ST. CLOUD—Unprogrammed meeting 10:30 a.m. followed by second hour discussion. First-day school available 10:30-12:30. 721 6th Ave. S. Call (612) 251-3003.

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) 777-1696, 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.

HELENA—Call (406) 442-5661 or 459-6663.

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

Nebraska

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

OMAHA—Unprogrammed worship. 453-7918.

Nevada

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

New Hampshire

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

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

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

HANOVER—Meeting for worship, Sundays, 9:30 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.). Clerk: Julia Childs. (603) 643-4138.

KEENE—Worship, Sundays, 10:30 a.m. P.O. Box 185. Phone: 357-1467.

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. 1600 5th St. N.W. Ann Dudley Edwards, Clerk. 265-3022.

LAS CRUCES—10 a.m. Sunday, worship, First-day school. 2610 S. Solano. 522-0672 or 526-4625.

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

SILVER CITY AREA—Gila Friends Meeting. 10:30 a.m. Call 535-5687 or 536-9934 for location.

SOCORRO—Worship group, first, third, fifth Sundays, 10 a.m. Call 835-0013 or 835-0277.

New York

ALBANY—Worship and First-day school 11 a.m. 727 Madison Ave. Phone: 465-9084.

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

AMAWALK—Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 763-5607.

AUBURN—Unprogrammed meeting 1 p.m. Seventh-day worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Ruth Stewart, 46 Grant Ave., Auburn, NY 13021. Phone: (315) 253-6559.

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

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

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

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

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

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

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

ELMIRA—10:30 a.m. Sundays. 155 West 6th St. Phone: (607) 733-7922.

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, 986-8940, 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—Combined Friends. Worship 10:30 a.m. First Sunday. (607) 432-9395. Other Sundays: Cooperstown, 547-5450; Delhi, 829-6702; Norwich, 334-9433.

ORCHARD PARK—Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. 662-5749.

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) 686-3524, and Fred Feucht, 88 Mountain Rd., Pleasantville, 10570. (914) 769-1720.

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

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

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

SCARSDALE—Meeting for worship, second Sunday in Sept. through June, 11 a.m.; July through first Sunday in Sept. 10 a.m. First-day school, third Sunday in Sept. through second Sunday in June, 11 a.m. 133 Popham Rd.

SCHENECTADY—Meeting for worship 11 a.m. Albany Street United Methodist Church, 924 Albany Street. (518) 374-0369.

SYRACUSE—Worship 10:30 a.m. 821 Euclid Ave.

North Carolina

ASHEVILLE—Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 227 Edgewood Rd. 298-0944.

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

BURLINGTON—Unprogrammed. Phone 584-9419.

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. Wayne 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—Ardmore Friends, Unprogrammed meeting for worship 5 p.m. each Sunday. 4 Park Blvd. 761-0335.

WOODLAND—Cedar Grove Meeting. Sabbath school 10 a.m., meeting for worship 11 a.m. Elizabeth G. Parker, clerk. (919) 587-3911.

North Dakota

FARGO—See Red River Friends, Moorhead, Minnesota.

Ohio

AKRON—Unprogrammed worship and First-day school. 119 Augusta Ave. Zip: 44302. (216) 867-4968 (H) or 253-7151(AFSC).

BOWLING GREEN—Broadmead Friends Meeting FGC. Unprogrammed worship groups meet at:

BLUFFTON—Sally Weaver Sommer, (419) 358-5411.

DEFIANCE—Jon Shafer, (419) 596-4641.

FINDLAY—Joe Davis, clerk, (419) 422-7668.

TOLEDO—Rilma Buckman, (419) 385-1718.

CINCINNATI—Clifton Friends Meeting, Wesley Foundation Bldg., 2717 Clifton Ave. Worship 10 a.m. 793-9241.

CINCINNATI—Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Unprogrammed worship and First-day school 10 a.m. Phone: (513) 861-4353. Roland Kreager, clerk.

CLEVELAND—Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr. 791-2220.

COLUMBUS—Unprogrammed meeting 10 a.m. 1954 Indianola Ave. Call Rod Warren (614) 863-0731 or Marvin Van Wormer (614) 267-8834.

DAYTON—Friends meeting FGC. Unprogrammed worship and First-day school 10 a.m. 1516 Salem Ave., Rm. 236. Phone: (513) 278-4015.

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

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

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

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

OBERLIN—Unprogrammed worship, 10:30 a.m. 152 W. Lorain.

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. 360-3643, 321-5119.

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

Oregon

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

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

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

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

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

Pennsylvania

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

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

BUCKINGHAM—Meeting for worship 11 a.m.-12. First-day school, beginning with worship at 11 a.m. Lahaska, Rtes. 202-263.

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

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

CHELTENHAM—See Philadelphia listing.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

INDIANA—Unprogrammed 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, 1½ miles west of Lancaster.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

OXFORD—First-day school 9:45 a.m., meeting 11 a.m. 260 S. 3rd St. Joseph Coates, Jr., clerk. (215) 932-5392.

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. Mermale 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 Germantown 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 Sprout Rds., Ithan.

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

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 Marple Rd. 544-3624.

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

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

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

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

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

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

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

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

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

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

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

Rhode Island

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

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

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

South Carolina

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

COLUMBIA—Worship 10 a.m. Presbyterian Student Center, 1702 Greene St., 29201. Phone: (803) 256-7073.

South Dakota

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

Tennessee

CHATTANOOGA—Worship 10 a.m., discussion 11:30. 335 Crestway Dr. Bill Reynolds, (615) 624-6821.

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

MEMPHIS—Unprogrammed meeting, child care 11 a.m. Clough Hall, Room 302, Rhodes College. (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) 899-7598.

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 10:40 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club, Kerrville, TX 78028. Clerk: Cathy Wahrmond (512) 257-3635.

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. Rt. 5, north of village, 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—First-day school and unprogrammed worship 10 a.m. Discussion 11 a.m. Phone (703) 463-8422.

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—Eastside Friends Meeting. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (206) 747-4722 or 587-6449.

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. Quiet worship First Days 9:30 & 11 a.m., Weds. 7 p.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.

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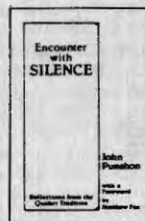
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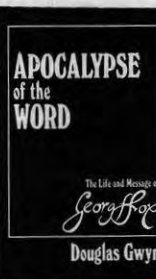


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