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FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Overcoming Our
Ignorance
of the Russians

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Cover photo by Mary Ellen Rugg.

Among Friends: Seeking a Friendly Response

Just a year ago the International Court of Justice issued a ruling in the case of *Republic of Nicaragua v. United States*. The court decided that the United States should pay damages to Nicaragua for the U.S. mining of a Nicaraguan harbor in 1984. Our government to date has refused to pay the \$307,200,000 requested by Nicaragua, saying that the World Court does not have jurisdiction over the matter.

A number of Friends meetings, however, responded more positively ("Among Friends," *FJ* 3/15). Several California meetings, for instance, sent contributions to the World Court towards payment of damages. The court, I understand, sent appreciative responses but returned the funds.

Westwood (Calif.) Meeting now proposes a different approach. In a letter to the Nicaragua School Supplies Campaign of the American Friends Service Committee (1501 Cherry St., Philadelphia, PA 19102) the meeting writes:

"Because the World Court has stated that it cannot handle direct individual payments of this penalty, we are donating funds to the Nicaragua School Supplies Campaign, which directly benefits the people of Nicaragua. It has been calcu-

lated that the assessed damages amount to \$1.48 per U.S. citizen. The amount enclosed, \$45.88, represents the share of the damages accruing to members and attenders of Westwood Monthly Meeting."

And from South Africa, comes this brief report of a different Quaker response to injustice. Avis Crowe writes:

"We went to a fair Saturday put on by the End Conscription Campaign (ECC), a fundraiser. Quakers had a very popular pancake concession that made R200 (\$100) for ECC. Shortly after we left, there was a bomb threat and police with dogs came—but no bombs were found. One of our Quaker pancake makers said, 'Oh, we were too busy to leave. We took note of it, then simply forgot about it and went on about our work!'"

Letters and pancakes—seemingly small gestures to confront militarism and apartheid. But the witness is enormous: that "neither principalities. . . nor powers. . . can separate us from the love of God"—or from our fellow human beings.

Vinton Deming

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ALL THE TIME IN THE WORLD

It takes all the time in the world
to enter the water and the wind wholly,
to let fall the imaginary boundaries,
and return to the source and the destination.

It takes infinite patience to be the forest,
to cry with the chickadees and crawl with the ants,
to stalk with the cat, and forage with the bear,
to let the slow, timeless sap flow through your branches,
and feel roots and tubers pierce you like a lover. . .

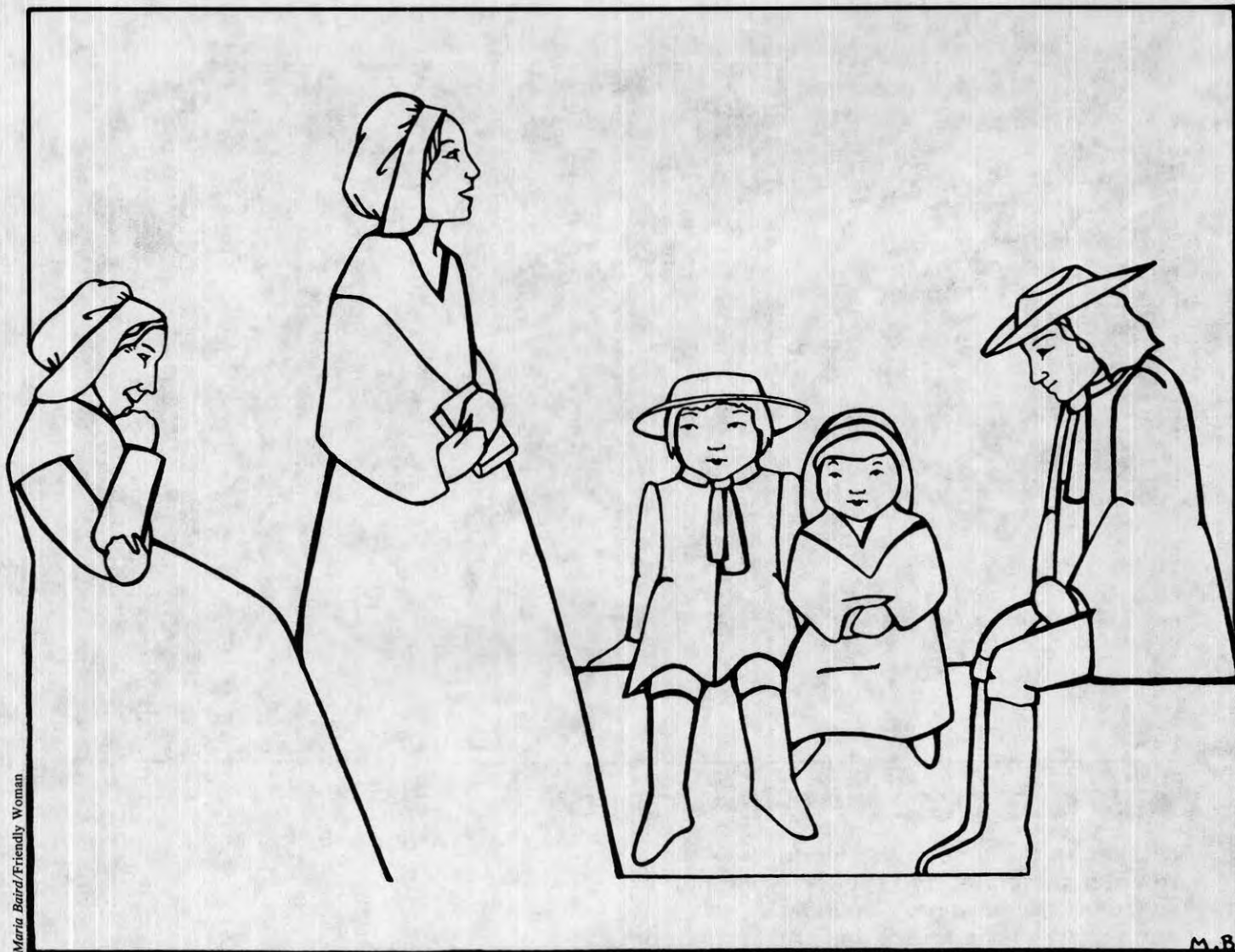
Nothing begins or ends here: there is only the circle
widening, calling back its own.
When you walk the path, you must be the path.
Do not be proud. Even the centipede knows this.

Everything that you touch changes
and changing, changes you.
Everything you think fills the air with its smell.

As you build your tipi or your city,
remember that knowledge and skills cannot save you.

When night falls, you must be the night.
When day breaks, you too must be broken.

—Anthony Manousos



Maria Baird/Friendly Woman

M.B.

A Vocal Ministry

The Society of Friends seems of late to be in a ferment of self-criticism, attempts at self-definition, and cries of alarm at dwindling numbers and the quality of the vocal ministry.

Ferment is at least a sign of life, and complacency is always a danger to be avoided. Yet there is danger of an unnecessarily confrontational approach to

J. Richard Reid is a member of Worcester-Pleasant Street (Mass.) Meeting and is a professor emeritus of Romance Languages. He lives in Spain half the year.

by J. Richard Reid

self-definition and excessive pessimism about membership statistics and meeting for worship. My concern here is the frequent expressions of dissatisfaction with the quantity and quality of vocal ministry.

Each of us is the final judge of our own experience in meeting for worship. Yet it is also helpful to share our views of the nature and quality of that experience, and our visions of what might

enrich it. Since my experience does not lead to pessimism, I offer some reflections on what seem to me to be important elements of that experience, and what things would enhance it.

Most questionable, it seems to me, are concerns about insufficient vocal ministry. How does one judge how much is enough? I can only say that I have never experienced a meeting in which there was too much silence; and I have sat through dozens in which the amount of talk seemed far too much for the Spirit to have been responsible for it all.

More challenging is this assertion by Peter Donchian in a recent article (*FJ* 7/1-15/86): "It is only too clear that over the years there has been a steady decline in the *authority* of our vocal ministry, and an even more important loss in the depth and power of the silence." (Emphasis mine.)

As for authority, two meanings come to mind, admirably expressed by Earl Stevick in his book *A Way and Ways*: "The word 'authority' as we hear it every day has two meanings. One of these meanings carries with it the use of coercion; the second implies a relationship in which both parties believe that one of the parties is competent to direct, guide or instruct the other."

If Friend Donchian regrets the decline of authority in either of these senses, the observation is disturbing and has led me to some reflections on the nature of the vocal ministry in different religious traditions.

The *priest*, in many religions, including that of the ancient Hebrews and the modern Catholic confessions, is a person who is designated by ordination to serve as intermediary between God and believers, implying a unique mystical relationship with God, and guaranteeing the divine authority of his sermons. Judaism has replaced the priest with the *rabbi*, who is regarded simply as a teacher, and whose authority lies in his learning and scholarship. The *minister* (or pastor) in Protestant churches has a less well-defined role. He is expected to lead and to act on behalf of the followers. In his sermons he is expected to articulate for them their views on spiritual and moral matters.

It seems to me that the vocal ministry in a Quaker meeting should be sharply contrasted with the sermons of priest, rabbi, or minister. To be sure, there is considerable ambivalence in this regard, visible in pronouncements by yearly meetings and Friends' writings through the years. Hence, I cannot appeal to their authority but only to such light as I have about the essence of the Quaker point of view.

Fundamental to Quakerism, I believe, is a faith that each of us, without ordination or formal consecration or special intellectual gifts or training, has access to divine inspiration, and that by faithful cultivation of the inner Light we may come to have both what one Friend has termed "encounters with transcen-

dence" (Scott Crom in Pendle Hill Pamphlet 267) and insights into the nature of our spiritual condition that may be helpful to others. No less fundamental to the Quaker view is the humility that comes from realizing that we may be mistaken in our interpretation of our leadings, and that submitting them to the scrutiny of others is a most promising way of putting them to the test.

Viewed in this light, a spoken message in a Quaker meeting is clearly not a sermon or homily but something more modest and yet more wonderful. It consists of opening one's soul to fellow worshipers and either humbly offering some insight that one finds helpful and hopes they also may value; or offering one's own spiritual need in the hope that others may be led, by dwelling on their

**Speak only if
deeply moved. It is
the Spirit, not the
intellect, that should
give the signal.**

own inner Light, to illumine some aspect of the matter.

Consequently, rather than being discouraged at a lack of authority, it seems more promising for each of us to simply think of what we can do individually to help our meeting achieve the spiritual depth we hope for. Many years' reflection on what seems to characterize the most "successful," satisfying, uplifting or inspiring meetings for worship has led me to a set of principles for my own guidance. For myself they are commands that I try, not always successfully, to obey. To others I offer them for consideration, in the hope they may prove helpful.

- Speak only if deeply moved. It is the spirit, not the intellect, that should give the signal.
- Let the intellect scrutinize the message before it comes out. Thus we weed out those thoughts that, even if we were moved, are trivial, incoherent, or otherwise inappropriate; and we can hope to avoid verbosity.
- Speak only after the meeting has had time to settle down. It takes most of us

a while to quiet our minds and hearts as well as our bodies, and to achieve a state of receptiveness.

- If someone speaks before you, wait a good long time before breaking the silence again. Whatever was said deserves a time of silent reflection.
- If you felt you had a message before the other friend spoke, use the following silence to reconsider what you had to say. The relation between the two thoughts may produce something more profound than either alone.
- Even if the message you just heard seems trivial or otherwise disappointing, respect its integrity. Let your thoughts dwell on it; there may well be something of importance that you were about to miss.
- If your reaction to what another worshiper has said is utter rejection, keep your peace. Look for some kernel of truth in it that you can accept. This, when you find it, is the guidepost to deeper levels that we must find before the encounter can be fruitful.
- If you find yourself speaking in almost every meeting, suspect yourself of taking too lightly the call to speak.
- Avoid trying to manipulate the meeting. For example, the feeling that it is high time someone said something is hardly a valid reason for groping for something to say.
- A vocal message does not have to be an intellectual essay. The intellect can guard you from incoherence or triviality without rejecting pure poetic inspiration. A brief expression of concern, or a poem, or a song can also manifest the indwelling Spirit in a meaningful way.

In addition to a decline in authority, Peter Donchian laments an "even more important loss in depth and power of the silence." How does one measure depth and power in something so intangible as silence? Do we not each have to measure this for ourselves? Isn't our contribution to the "depth and power" simply coming to meeting prepared to listen attentively, humbly, and tenderly first to the voice within and, if the occasion arises, to other worshipers' outward expressions? Perhaps one pitfall is to distinguish too sharply between the vocal ministry and the ministry of silence. They are ideally woven together into one seamless whole. □

Last September, Free Polazzo, my longtime friend and lover, and I brought to Ministry and Counsel of Atlanta Meeting our request to be joined in holy union under Friends' care and oversight. We had been together for 4½ years, and had been quite open about our relationship, sharing family accommodations at Southern Appalachian Yearly Meeting and Association and at Friends General Conference. We had felt a strong attachment from the start, but were wary of formal commitment after long previous marriages and painful divorces. We tested one another and labored together at length to know whether depth and constancy were present, and whether what we shared was of the Spirit. When we were finally sure we wrote our letter.

Both of us had concerns about the in-

two people could make— a spiritual commitment in the presence of God and our Friends to remain loving and faithful to each other. Both of us felt that state sanction or license was irrelevant to that commitment. In fact, for us it would have been contrary to truth to accept the state's definition of marriage under the law, because that definition is entirely material and carnal and relies upon force of arms for its backing.

We felt that the commitment we wanted could best be made in the manner of early Friends (*The Beginnings of Quakerism*, William C. Braithwaite, p. 146) who held that right joining in marriage was God's work alone and could not be accomplished by priest or magistrate or anyone else, and that those who were present—at least 12 faithful Friends—were there only as witnesses.

Free and I took our efforts at clearness from state involvement yet one step further. We found in talking to several lawyers, and then at their suggestion, with the judge of the probate court in the county where we live, that if we held ourselves forth as "married" or as "husband and wife," we would then be considered to be married by the state under the common law. Thus we learned that the words "marriage," "husband," and "wife" are not owned by the state and one may not use them without acquiescing to the state's definition and terms of agreement. So we decided not to use those words. Instead we chose to use "joined in holy union" from older Christian and Jewish texts, and "right joining" from George Fox, and to refer to ourselves as partners or mates.

We met with our clearness committee in October and November in three sessions totalling about ten hours. They probed and searched and labored with us. They were very thorough in their work. In addition to posing searching questions about our clearness and commitment, they required that we develop written agreements on aspects of our relationship which would otherwise be defined for us by the state under the marriage laws: we wrote up a contract on co-ownership of the house we had decided to buy, determined how all costs of living would be shared, agreed to parallel economic responsibilities in the case of disability or death, and wrote compatible wills. We were also referred by our clearness committee to a competent family therapist to serve as mediator for problems which might arise. We worked out with our children (I have three sons, ages 23, 20, and 17, and Free has two sons, ages 13 and 10) an understanding about our relationship with one another, and with each of them.

When all of this was completed, our clearness committee had us write a letter to the meeting explaining what we were doing and why, and recommended approval of our joining under the meeting's care and oversight to Ministry and Counsel, which, after lengthy discussion, recommended approval to the monthly meeting. This preliminary part of the clearness process brought the two of us even closer together and helped us negotiate emotionally-charged issues better than we had before.

Our joining was brought up by Ministry and Counsel for discussion at

A Clearness

by Janet Hemphill Minshall

stitution of marriage because of its history as a means of enforcing a double standard of repression and subjection. Marriage under English common law, from which our marriage laws were derived, was essentially a contract of ownership. The woman, on marriage, literally lost her legal identity in the medieval concept of *couverture* (to be covered), and the man was thus held legally liable and responsible for her actions and for the management and profit or debt which accrued to her property.

Free and I wanted to do something that was unmistakably different than that, something that didn't carry as heavy a burden of past social relations. But we also wanted to make as full and deep a commitment to one another as

George Fox, in formulating the early Quaker procedures, echoed traditional Jewish marriage practices which neither depended upon nor included state sanction. The union of a couple was considered to be a covenant between those two people and God, with a minion of ten observant Jews as witnesses. Both traditions required a solemn act of contract between the two individuals, and documentation of the specifics of the contract. (The Quaker marriage certificate is a simplified version of the often ornately inscribed and illuminated Jewish *ketubah*). And both traditions required full publication of intentions well in advance of the ceremony to ascertain clearness from other conflicting obligations. On the basis of our knowledge of historic Jewish practices, the marriage of Cana in Galilee in which Jesus is said to have participated, was carried out without state sanction or license from the Rome-backed government.

Janet Hemphill Minshall is assistant clerk of Atlanta (Ga.) Meeting. Born and raised in the South, she has spent 25 years as a community organizer and is presently involved in refugee resettlement and providing assistance to legal and illegal immigrants.

monthly meeting in December, January, and February. The overwhelming love, support, and encouragement we received from most Friends was truly wonderful and carried us through a very difficult time thereafter.

The concerns which a few people shared with us were about why we weren't doing what was conventional and expected (getting a license and using the word "marriage"). They seemed to feel that if we didn't involve the state and call our commitment marriage that somehow we were threatening their marriages and indeed the whole framework of society. They spoke of maintaining standards but could not describe those standards except to say that they were embodied in the way things were supposed to be done.

Unfortunately, much discussion of our request took place outside meeting and out of our presence, and therefore included a good deal of rumor, conjecture, and misinformation.

One member of the meeting wrote a letter which included derogatory reference to Free's Jewish background. He also made statements accusing us of "sinful fornication," and questioned whether or not we were really Christian. Friends met with him on several occasions in attempts to promote tolerance and understanding. The stress and personal pain I felt at that kind of name-calling in my meeting, my spiritual home, was intense and debilitating. My understanding of the message that Jesus taught among the Jews was of a changed deity who required changed believers. Jesus taught that his disciples were not to follow new laws, but instead to become new beings. The Old Testament God of wrathful judgment, vengeance, and petty jealousies became the New Testament God of love, magnanimous forgiveness, and peace. And the believers, the children of God, were urged to live the gospel (God's spell) of love. Thus for people who call themselves Christian to use the name of Jesus to justify hostile and unmerciful attacks on one another seems the ultimate sacrilege.

We found that our joining was seen by some Friends as a possible foot in the door for gay or lesbian celebrations of commitment. One person spoke for denying our request for the care and oversight of the meeting to pressure us to opt for a more conventional marriage. Another suggested barring our use of the

meetinghouse unless we complied with the laws of the state. We discovered that some Friends who had little difficulty with the illegality of public sanctuary—we are a longtime sanctuary congregation—could not easily stretch their Christian concern to include active members of their own community. It was said that we had legal alternatives, that we did not have to circumvent the law, which completely missed the point. We didn't have to circumvent the law; we chose to as a matter of conscience, as many members of the Society of Friends have done when they felt the law contradicted higher principles and

that they had never experienced any limits on their rights and freedoms as a result of the law. I believed them wholeheartedly and was disappointed that I was not able to find a way to help them see that their situation is privileged and their viewpoint limited.

In a called meeting for threshing, I spoke of early Friends as a radical religious minority who understood that the laws were of the world and, as such, would always tend to be supportive of those who held power, whether Catholic, Anglican, or Puritan. Quakers followed, unevenly at first, in the path of the discipline Churches—the Mennonites and



David Pascale

values. In this instance, however, we were pushed hard by a handful of weighty Friends to go against our consciences, to uphold the law, honor convention, and satisfy their sense of propriety.

While there was some passionate support for legality, the individuals who held that view seemed to have little awareness that the laws of the world, and the police who enforce them, are regularly used as instruments of oppression against the poor and powerless, people of color, women, and religious, political, and tribal minorities. Several affluent members of the meeting said

Brethren with whom Friends still share the peace testimony—in resisting state involvement in religious matters and in their lives. On the basis of the teachings of Jesus they held minority positions in their cultures on issues of truth, simplicity of faith and practice, equality, community, and peace, and thus were often in violation of the laws of their countries. Their sufferings for their beliefs are amply recorded.

I believe that if I live by those old Quaker testimonies as best I can, and if I honor our history as Friends, then I cannot in truth be part of the majority culture in my time either. I can often

pass as a member of that culture, but when it comes to important issues, I find that I must exclude myself from the majority. Therefore I cannot assume that the laws of the majority will protect me or serve my deepest needs. Only God can do that. I believe firmly that the leadings of the Spirit often conflict with the laws of the world, for as the laws change to accommodate old leadings and spiritual insights, God sets new leadings before us. Truth, peace, equality, simplicity, and community are our standards, and the requirements of those standards change as the world changes. I continue to search my heart to discern what God requires of me to meet those standards afresh.

I think Friends, indeed people in general, are frightened by the current trends: two out of three marriages now end in divorce, many more people are choosing to live together without the formalities, including elderly couples who would lose much-needed Social Security benefits if they married. We are moving steadily toward the point where more babies will be born out of wedlock than in. But efforts at coercing compliance with outward forms will not remedy the inward ills of the society, nor will they counteract those frightening trends. Indeed such efforts will only drive people away from our religious community as we expose our own hypocrisy.

It seems to me that if the commitment of two people to join their lives together and become family for one another is to survive the enormous social upheaval taking place, then it must be freshly defined, and freely chosen, and it must be overwhelmingly spiritual at base. It must be dependent upon God for its support and backing. It cannot rest on the false and precarious assumption that the state will care for it, nurture it, or in any way contribute to its survival. Indeed, the state is likely to be involved in a marriage only when it is ended, and the adversary legal process the state relies on will not necessarily be to the benefit of the individuals involved—especially if one party is physically or emotionally ill, or can't afford a lawyer, or if both parties get caught up in making war on one another with the support and encouragement of the legal establishment. Everyone, including the children, suffers as a result of such encounters.

The essence of a loving and enduring

commitment is not in the word "marriage," or in a piece of paper filed with the state, or even always and invariably in the clearness process and the approval of meeting. Free and I did not expect our large and diverse meeting to share a common perspective on the law and its relevance or irrelevance to marriage in the Spirit; however, we did hope for tolerance and love from our community of faith.

When we finally passed meeting, a carefully worded minute was adopted: "Atlanta Friends Meeting allows the right joining of Janet Minshall Roache and Free Solomon Polazzo under its care, noting that some Friends have expressed great concern and have agreed to stand aside in order to allow this union. The meeting requests that Ministry and Counsel pursue the issues that have been raised during the discussion of this joining, including questions regarding marriage and regarding Christian Quakers, and asks that Ministry and Counsel bring us through these issues through forums and other effective means."

That meeting, like the others before it, was predominantly loving, supportive, and very sensitive to our needs and concerns, while dealing straightforwardly with issues on which Friends were divided. The minute was an acknowledgment, however, that the issues we raised were much larger than our joining, and that they needed to be addressed directly and openly without personal attack or manipulative tactics.

On the first day of spring, Free and I were joined in holy union under the care of Atlanta Meeting. The ceremony was a blending of Quaker unprogrammed worship, Jewish prayers, and ancient women's traditions. It was made possible by a very large and loving committee of oversight, which took on many of the responsibilities and details of organizing it.

The music before meeting for worship was a beautiful gift from the musicians to all of us. A viola, violin, piano, guitar, and mandolin were used to play an Old English ballad, a Bach hymn, and a Hebrew love song. And the last piece was an arrangement of variations on a single melody—"Simple Gifts," "The Lord of the Dance," and the chorus from "Appalachian Spring" by Aaron Copland. A Friend commented afterward that it was so very appropriate for our joining,

because it was an illustration of the complexity of simplicity.

Free's family, who are predominantly European Jewish survivors of concentration camps and great hardships after WWII, were pleased to share their religious tradition as part of the ceremony. Free's uncle, who had always wanted to be a rabbi, gave the invocation, the Shehecheyanu and the Mi Adir, in Hebrew and English. Free's whole family read The Seven Blessings, the Sheva B'rachot, after we'd exchanged vows. Free and I broke the wineglass from the Sheva B'rachot to end the meeting for worship, and Jewish Friends cried "Mazeltov!"

After the ceremony, as people were gathering around to sign the certificate, I watched a group of several Friends react with surprise and puzzlement as Free spoke to his parents in Italian (he was born in Italy). I realized that most Friends didn't know Free to be a refugee because he has only a New York accent now—indeed, they didn't really know who Free is. It was beautiful to watch their faces change as they began to understand.

The non-Quakers who came to celebrate with us were from all over the world, from many different races, tribes, and spiritual traditions—one, a Sufi, born Jewish, said that our ceremony had "changed the Universe." I hope so.

We asked the assembled gathering, in honor of our ancient Mother Earth, to bring and exchange fresh flowers and to pass a flame among them lighting candles. We offered a prayer that

*our hearts might open to one another
as flowers open to sun and rain, that
our love might shine as candles shine
in dark of night,
and that we might make peace there
among ourselves and carry it out
into the
world as Light unto nations.*

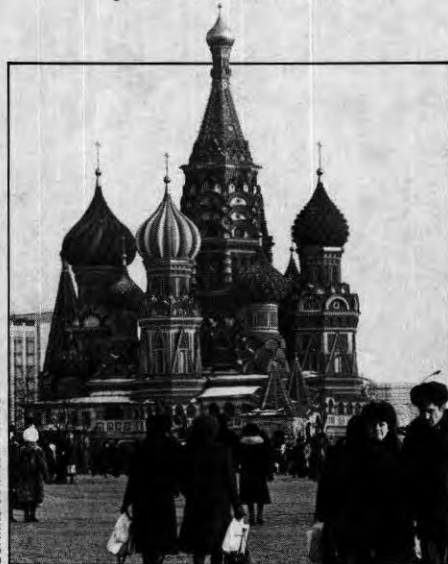
Our vows were exchanged by candlelight as night was falling, with the smell of spring flowers all around us. Our certificate reads "In the presence of God and assembled Friends, Janet Hemphill Minshall and Free Solomon Polazzo, taking each other by the hand as a sign of their mutual consecration, joined together in Holy Union, promising with Divine assistance to remain loving and faithful, each to the other." □

Overcoming Our Ignorance of the Russians

by Joe Peacock

Shortly before the recent summit meeting between President Reagan and Mikhail Gorbachev in Reykjavik, a Dutch news program for children described a surprising poll conducted in the United States. At a certain U.S. university, most of those questioned knew so little about the Soviet Union that they thought Gorbachev was the name of a Russian dancer. The news announcer did not have to explain to the young Dutch audience the real identity of the man named Gorbachev: Dutch children are well aware that they live on an earthquake fault between the two superpowers, and are familiar with the names of world leaders. So it was amusing, if also quite sobering, for them to learn of such ignorance on the part of "educated" U.S. students.

The cosmopolitan Dutch, who regularly watch U.S. television and films (in English, with subtitles) are well acquainted with U.S. innocence of European geography and history. It is something of a standing joke here that U.S. citizens making their brief whirlwind



Corinne Johnson/AFSC

tours of Europe don't know exactly where they are when they come to the Netherlands, and may easily confuse Amsterdam and Copenhagen. Such visitors are also often surprised by the existence of modern conveniences here, at a level at least as high as what they are used to. There is a tendency, perhaps even a desire, to see the world as Walt Disney presented it. But the extent of U.S. ignorance of the various countries of Eastern Europe is at times surprising even to the Dutch.

When I came to Europe five years ago to join the staff of a small, religiously-based peace organization I quickly became aware of my own lack of knowledge about Europe. Fortunately, a

fringe benefit of my otherwise low-paying job was an opportunity to travel, giving me a chance to see a different Europe than that seen by most tourists.

Nowhere was I more aware of my inherited ignorance than in Eastern Europe. My first visit into Warsaw Pact countries was a trip to Prague in the Spring of 1983. There I quickly made friends with some students I met in a pub, and as they led me around their city I discovered that it is one of the most beautiful and best-preserved cities in Europe (it has since served as the set for the films *Amadeus* and *Yentl*). But on two occasions I embarrassed myself, and revealed my U.S. ignorance, when I commented on how beautiful it was "here in Yugoslavia." But it was Czechoslovakia. The Czechs, of course, are keenly aware of the differences between themselves and the peoples of the countries on their border: Poland, Germany, Austria, Hungary and the Soviet Union—but not Yugoslavia. In fact, even to speak of "Czechs" is something of a misnomer, since the people of that country commonly make a distinction between the Western European Czechs in the West and the Eastern European Slovaks in the East, not to mention the large Hungarian population that inhabits the southern part of the country.

These were only the beginning of the fascinating complexities I encountered

Joe Peacock, who has lived in Holland for five years, studies at the Slavic Institute at the University of Amsterdam and works with the International Fellowship of Reconciliation in Alkmaar, Holland. He is former managing editor of Reconciliation International, the magazine of the IFOR. Joe is a member of Gwynedd (Pa.) Meeting and sings in the choir of the Russian Orthodox Church in Amsterdam.





in Europe, including that part of Europe which Americans generally view as a large gray mass on the other side of the Iron Curtain. Not long after my visit to Prague I went to Budapest and discovered in Hungary a completely different country: a language unrelated to any other language spoken in the region, with a distinct history, a different tone of politics, and even its own kind of dissidents. A trip to the Soviet Union in 1984 revealed that similar differences also exist between the various republics within the USSR.

I originally came to Europe to pursue a vocation in peace work with focus on disarmament. In the course of this work I realized that below the surface of repeated failures to achieve meaningful disarmament (of which Reykjavic was only a recent and dramatic example), lies a fundamental Western fear, much of it based on ignorance, of Eastern Europe and particularly the Soviet Union. I came to realize that disarmament work has faint hope of success unless it addresses itself to the fears and stereotypes that dominate Western thinking and which are a major underlying factor in all our initiatives in the arms race.

Taking steps to break down this ignorance and fear will not quickly lead us to love the Russians or even to trust them, but it will improve our chances of mutual survival. Besides, are we not called, as people of faith, to try to break down the walls of hostility which divide us from our "enemies"? As believers, we should not only be concerned with what nuclear weapons can do to us physically, but also, and perhaps especially,



Anthony Manoussos

to what they are already doing to us *spiritually*. The system of nuclear deterrence, in gear 24 hours a day, requires our psychological and spiritual readiness to unleash a holocaust on our "enemies."

Perhaps this is why it is considered so dangerous to think that Christ's command to love our enemies might have implications for how we think about the Russians. Loving our enemies can today be seen as trying to undermine the foundation of the system that is said to guarantee our national security.

With thoughts such as these in mind, I felt that I should modify my vocational plans. I registered for a program of Russian studies at the University of Amsterdam, with the aim of learning the Russian language and at the same time improving my understanding of the country which my government considers to be its greatest enemy and the center of an evil empire.

I started my studies with considerable trepidation, given my background in the peace movement. Emigrés, who fre-

Sadly, few of us have had the opportunity to talk with a "real live Russian."

quently teach Russian, may well be bitter about their experiences in the Soviet Union and therefore critical of the naiveté of anyone active in the Western peace movement. Also I was aware that those undertaking Russian studies, far from being "Russia lovers," tend to be critical, even cynical, about the Soviet Union, just as those studying the problems of Latin America often develop a sharply critical attitude toward the U.S.

Experience confirms the existence of these tendencies, yet I discovered in both students and faculty a greater diversity of attitudes about the Soviet Union than I had expected.

Particularly startling to me was the attitude of my conversation teacher, a small but fiery woman of Jewish descent who ruled her class with an iron fist. Outspoken on all issues, she was particularly adamant in her criticism of the Soviet Union, which she had left shortly after the Second World War. I was frightened of what denunciations might follow her discovery of my involvement in the peace movement.

But when I finally admitted in class that I was active in peace work, she supported my viewpoint with an outpouring of emotion, describing the sufferings of her family during the war—she had lost nine members of her extended family. She was left with a permanent hatred for Germans—and an equally permanent opposition to war.

"I am opposed to all armies and all wars," she said that day, and has repeated often since then, "and I can tell you what war is about." Despite her uncompromising criticisms of the Soviet Union, she supports nuclear disarma-



David McCauley/American Friends Service Committee

ment. (When someone commented that the Soviet dissident Andrei Sakharov had a different view, she snapped, "but there are 240 million other Soviet citizens who are not Andrei Sakharov!")

Following the war she and her husband lived for a time in the United States. The experience disillusioned her. She found people there to be uncultured, preoccupied with money, and prejudiced in their attitudes toward the Russians. Like most émigrés, she is proud of her Russian identity. She was shocked and disappointed when her grandson, living in the United States, made disparaging comments about "the Russians." "The Russians?" she asked him on the telephone. "And what about your grandmother—and your mother?" Her grandson paused, "Well, I don't mean *you*, grandma," he replied with embarrassment.

Sadly, few in the United States have any idea what Russians have to be proud of. Our image of the Russians is of a barely civilized people. Our own history—all 202 years—is precious to us, but we have little sense of what it means to have a history which begins well before the Middle Ages. (Certainly Russians don't think of their history as starting with the Bolshevik revolution.)

We from the United States are rightly proud of our cultural creativity and diversity, but from a Russian viewpoint our culture is still young and superficial, offering few counterparts to master-

pieces of Russian culture: the poetry of Pushkin, the novels of Tolstoy and Dostoevsky, the music of Tchaikovsky, Mussorgsky, Rachmaninoff, Stravinsky, and Shostakovich. Yet it must be noted that the Russians love U.S. novels and films.

Such comparisons are difficult and perhaps unfair, but suggest a difference which came home to me on my first visit to the Soviet Union. We were having dinner next to a group of elderly Russians, almost certainly war veterans. They started to sing many wonderful songs which they knew by heart. Their voices were far from great, but what was lacking in pitch was more than made up for in emotion. Some of those singing were weeping. Our group responded by singing some American songs. It was hard enough finding a few songs that we all knew, and those that we found had none of the emotional depth of the Russian songs. Of the two groups, we were the better dressed, but they had the better songs. It was a humbling experience.

Cultural differences such as these create misunderstandings for émigrés, some of whom come to the United States with advanced academic degrees and a missionary hope of bringing culture to the new world. But those receiving the émigrés into the United States expect them to be grateful simply to be in the "free world" and happy with any job they can get, which may well be clearing restaurant tables. Most

are willing to make that sacrifice, but nearly all suffer terrible homesickness.

As U.S. citizens, we are rightly proud of our many accomplishments, our freedoms, our technological genius, and the diversity of the people who have made the United States their home. Yet most of us fail to realize that the Soviet Union is another vast melting pot. In fact, the 15 republics of the Soviet Union contain peoples with vastly different histories, cultures and languages. While there exists in the Soviet Union a major effort to educate everyone in Russian as, at least, a second language, there are more than 100 languages and many different alphabets. Fifteen of the major languages appear on Soviet currency.

Given such diversity, it is quite improper to speak of all Soviet citizens as "Russians," even though a majority do live in the Russian Republic. In fact, it may be offensive to call a Georgian, Armenian, or Lithuanian a Russian. The recent rioting in Kazakhstan illustrates that the people there resent the intrusion of a Russian in the leadership of their republic.

When compared with the staggering cultural diversity that stretches across the 11 time zones of the Soviet Union, our diversity in the United States seems like little more than the differences between various fast-food restaurants. Hence the unfortunate, but widely-held, view in Europe that U.S. citizens have little to be proud of except our power and wealth.

The image of Russians conveyed by U.S. television and film often makes them seem to us little more than emotionless zombies, or monsters bent on world domination. Sadly, few of us have ever had an opportunity to talk informally, as fellow human beings, with a "real live Russian." While billions of dollars and rubles are spent each year to overcome various perceived gaps in our respective military technology, few efforts have been made to overcome the human gap of ignorance which divides us. It is a complex process, and one which demands both patience and careful thinking. Because we in the United States are less encumbered by overt propaganda than the Russians, though perhaps more burdened with prejudice and preconceptions than we imagine, I believe it is incumbent upon us to take the first steps toward bridging the human gap. □

A Pin for His Lapel

by Rudolf S. Scheltema

It was at the annual international symposium of European marine biologists held at Gdansk, Poland, that I saw him again. As I walked into the tearoom I noticed him sitting at one of those small round tables, drinking a glass of hot tea, trying not to burn his fingers. I had not seen him since our meeting in Leningrad nearly ten years ago. Nonetheless I recognized him almost immediately and greeted him briefly but warmly. He was a rather short, slender man somewhat older than 60, balding and with a grin that revealed a number of gold fillings; his face was rather long, and he wore heavy dark-rimmed glasses which gave him a somewhat owl-like appearance. In the past I had always considered him somewhat stiff, a bit distant and formal. He was, I knew, a distinguished marine biologist, a corresponding member of the USSR Academy of Sciences, and I thought perhaps he fancied himself too important to consider me seriously. Later when we had an opportunity for more leisurely conversation, I was proven to be mistaken.

The following midday, Amélie and I came out of the rain after walking on the high dunes at Stowinski on the Baltic coast and entered the dining room of a small provincial hotel. It had been a presymposium field trip with a large gathering of European biologists. There he sat with his student at a table for four at the head of the stairway. We asked to join him; he nodded and smiled. I had never seen him so relaxed. Our conversation wandered. I asked him how he happened to become a marine biologist. He paused and unexpectedly began to relate his life as a young man. He had served on the Eastern front during

World War II and had been the victim of a German rocket, which had hurled him who knows how many meters; he had suffered a concussion and lost his memory. I thought of my own experiences as a teen-age infantryman on the Western front; we called those German rockets "screaming meemies." After that he had been at a laboratory at Murmansk in the USSR and had later gone to his present marine institute at Vladivostok. I had never known very much about him before. I told him I had been on the Western front; we had a warm and friendly exchange throughout dinner and talked about our research.

During the week that followed I saw him only occasionally at lectures or in the corridors; it was a busy time. On the last day there was a symposium dinner. Such occasions are always festive, the end of an intense week of scientific

papers. Amélie and I sat at a long table with some of our European colleagues and friends. I was thinking of a toast I wanted to make when I noticed in the pocket of my tweed jacket a pin I had meant to give someone when the opportunity arose. It was one of those attractive, circular, enameled "World Beyond War" lapel pins representing the world, with the continents in light green and the oceans in aquamarine. It comes attached to a card with a short explanation, the gist of which is, "working together we can build a world beyond war." It is the pin of an organization started, I believe, by an engineer involved in weapons research who had second thoughts and a change of mind.

I got up and walked around the large hall to see if I could find my Soviet colleague. I finally found him sitting with several other Russians at a far table. I walked over to him.

"You know," I said, "we have had some experiences in common. I want to give you this," and I handed him the pin.

He looked at what was written on the little card to which the pin was attached. He thought for a moment, taking in what I had said, stood up and looked at me. Then he gave me a big hug. I felt we understood each other. I had reached him. I walked back to my table and did not see him again. The next morning we left early for Bialystok and the forests of eastern Poland.

Recently I saw one of those illustrations of earth from outer space, and under it was a little saying which reads in part: "Earth which has seemed so large must not be seen in its smallness. . . . Many things that divide us are. . . of infinitely less importance than the interdependence and danger that unite us." That I think sums it up rather well. What more practical reason can there be for peace and for good will? □



Rudolf S. Scheltema is a senior scientist and marine biologist at Woods Hole Oceanographic Institution in Massachusetts. He is an attendee at Sandwich (Mass.) Meeting.

BUILDING BRIDGES



Terry Foss/American Friends Service Committee

Friedrich Huth (center) and Joachim Garstecki (right) talk with Bruce Birchard, national coordinator of the American Friends Service Committee's disarmament program.

East German Friends Reach Out to the World

by Melissa Kay Elliott

Friends in the German Democratic Republic (also known as East Germany) are reaching across the gap of trust between East and West powers, helping build a bridge of hope by opening the gates of communication. This is what Friedrich Huth, a Friend from the German Democratic Republic (GDR) hopes will help foster development of a "security partnership" to transcend military competitiveness.

Such a partnership, which emphasizes common security, would recognize that one country cannot be safe unless all others are safe and trusting in their security, too. "In the nuclear age you can't get security for your own alone, but must be for everybody together. You must see security from the eyes of your opponent as well as from your own. To find ways for the future, there should be different kinds of ap-

proaches," says the GDR Friend, whose enthusiastic smile and personable manner seem to invite collaboration.

Friedrich prefers to be called "Freddy" (after a grandfather who earned the nickname while working on the railroad during a stay in the United States in the 1800s). Freddy is a physicist and a leader in the GDR Quaker community, which is the only yearly meeting in a Warsaw Pact nation. He stopped by FRIENDS JOURNAL for an interview in May while in Philadelphia on a speaking tour sponsored by the American Friends Service Committee. He was accompanied on his visit by Joachim Garstecki, a theologian and staff analyst on peace and security issues with the Theological Studies Department of the Federation of Protestant Churches of the German Democratic Republic.

There are more than 200 local church peace groups in the German Democratic Republic. Those groups are finding common aims in working for world peace, according to Freddy's and Joachim's message. Although the GDR is officially an atheistic state, Christi-

anity still carries weight and has a wide following because Germany was the birthplace of the Reformation and bears an ancient tradition of Christianity. As a result, the government interferes very little in official religious observances.

That is not to say, however, that the government always listens to people of faith. The church has publicly rejected the "logic, spirit, and practice" of nuclear deterrence, objected to military education in the schools, pressed for more liberal regulations for conscientious objection, and urged the state to relax restrictions on travel and emigration. Friends tend to work in quiet, non-provocative ways to incubate new ideas in their society and to help find common ground among activists, church leaders, and government advisors.

GDR Friends, numbering a mere 50, plus about 100 friends of Friends, focus their activities carefully to make their efforts count. Although few in number, Freddy says he and other GDR Friends feel very much a part of a family of faith, with close connections to other GDR church people, as well as to West

Melissa Kay Elliott is a member of Corvallis (Oreg.) Meeting, where she worked for the Corvallis Gazette-Times newspaper for ten years. She left to go to Pendle Hill in October 1986 and now is assistant editor of FRIENDS JOURNAL and lives near Philadelphia.

German, Western European, and U.S. Friends.

Quakers were present in Germany in the days of George Fox, but died out. Current-day Friends trace their history to Quaker relief efforts after World War I when Friends ran feeding programs for starving children. As a result of that influence, some Germans became Quakers, and a few more have joined in recent years. In both Germanys, Friends number about 500. Freddy says GDR Friends' beliefs run the gamut from Christianity to humanism, just as do U.S. Quakers' beliefs.

Young Friends, between ages 14 and 25, are becoming a particularly vital group, he added. They are building a meeting center on the ruins of an old farm, with participation from West German, English, and U.S. Friends in "seminars for work and dialogue." These seminars are similar to traditional Quaker work camps, but GDR Friends prefer the longer, more descriptive title to avoid the negative connotation of the Nazi concentration camps.

Besides establishing a branch of Friends in Germany, Quaker relief work after the two world wars left a legacy of credibility and a reputation for compassion. Quakers are also remembered in Germany for their work to help people emigrate to escape the Nazi regime, "no matter why they needed to flee," Freddy says. Many GDR government officials benefited personally or had family members who benefited from those efforts. Quakers' commitment to fair-mindedness and insistence on dialogue gained respect, gratitude, and notoriety following the Cold War. At a time when Western nations were trying to isolate and ignore the German Democratic Republic, British and U.S. Quakers insisted on inviting GDR diplomats to be part of seminars and off-the-record dialogues. "That is where many East German diplomats learned to be diplomats, and they remember Friends for it," Freddy says.

Such a track record gives GDR Quakers a boost in their work with the government to open communications and try new ideas in discussions. Unsurprisingly, many of the same basic Quaker values surface in present-day Friends' work to develop personal relationships between researchers, church leaders, and peace workers. Recently, GDR Friends participated in a three-day

symposium focusing on the concept of common security and unilateral steps toward disarmament. The symposium brought together political scientists in government and research and church people.

This open forum format gives people a chance to exchange ideas in low-pressure situations, an approach Freddy calls "bridge building." It keeps the flow of communications going without incurring obligations. "When politicians won't talk to each other, we help ideas cross over—ideas on one side are incubating on the other," Freddy says.

GDR Friends have also worked with other churches to press for a nuclear weapons-free corridor extending 150 kilometers on either side of GDR and West German borders. The proposal was first made in 1982 by the Palme Commission, an independent group of government leaders from around the world. Although the plan has not yet been implemented, it is gaining increased support. The Soviet Union has come out in favor of it, and others continue to join the line of support. To be implemented, the proposal would need the endorsement of Soviet and Western superpowers in addition to a treaty between both Germanys.

According to Freddy Huth, such support indicates a changing attitude by diplomats toward the concept of common security, an idea that the ecumenical peace movement began pushing several years ago. Common security does not mean opponents will become friends or will cease competing with each other, he adds. It does mean there should be less need for military competition, which could improve the economic welfare of people throughout the world. "Security is not only military but economic. We are looking for cooperation between East and West to try to demilitarize competition," he says.

It also means our changed attitudes must begin with a healthier brand of respect and trust for each other, banishing damning stereotypes of opponents from textbooks and entertainment and replacing them with more realistic and human images. It requires incremental confidence-building steps on all levels.

"If we develop confidence in each other, then we do not need to build defense," Freddy says. □



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Forum

History Invites Awareness

I am writing to express my thorough enjoyment of the March 15, 1987, issue of *FRIENDS JOURNAL*. The entire issue spoke to the varied needs of my condition, but in particular the articles by Ted Hoare, "Recalling the Quaker Message," and Herb Lape, "Quaker Worship—Rooted in the God of History" were satisfying.

Both articles involve an attitude toward history which is often swept by the wayside. As Quakers, we need to be aware of our history. The depth of this awareness needs to go beyond the quaintness of plain speech, guilt over the quietist period and revelling in the role of Friends in ending slavery. Understanding our Quaker heritage from the point of view of the inward faith which has inspired us for more than 300 years may require some revision of the popular notions of Quaker history that meet political or social agendas in the present. Our complacent and sometimes superficial recitation of Friends history bears periodic reexamination and deeper reflection leading to reinterpretation.

As we continue on our collective and individual spiritual journeys, we should not be bound by our heritage and traditions; rather we should appreciate them in the context of the times, cultures, and motivations which produced them. After all, the first Quakers were spiritual pioneers of a sort, challenging commonly held beliefs and practices with little more than the testimony of their faith. I sometimes wonder if in our hectic, material world we understand our own pagan gods as clearly as did those Friends of long ago.

Gordon Remington
Salt Lake City, Utah

As one coming to Quakerism from the "outside," I share the concerns presented by Herb Lape (*FJ* 3/15). I for one, however, am very thankful for and enthusiastic about a form of worship into which Buddhists, Hindus, secular humanists, and even atheists can be welcomed with full respect for the integrity of their spiritual condition and search.

As I understand Quakerism, we believe that God moves in history through God's Spirit, best understood by a community of worshipers each contemplating his or her own human spirit and then sharing insights gained with the community for proving.

One of the most convincing things about Quaker worship for me is that it is a historically rooted form of worship

which welcomes people of many faiths and perspectives into worship and fellowship. I can't imagine anyone being very interested in attending meeting for worship if they were not there to explore the Spirit (by whatever name) and share in communal worship. They would just get bored.

Perhaps Herb Lape is dealing with a different problem—how to make Quaker worship meaningful for faculty and students who are attending required chapel services in schools and don't actually want to be there. I remember the required chapel services I attended through high school and college. If that is the case, all I can say to Herb Lape is "Good luck. . . ."

Daniel Liechty
Philadelphia, Pa.



I want to comment on the wonderful material about Quaker heritage, roots, and faith that you have been printing for months now. I have clipped them all for continued reading, and we have been using them in our meeting as we tackle this thorny problem as part of our preparation for yearly meeting affiliation. I particularly appreciate these having been scattered over succeeding issues as they have kept the meeting's concern deep and immediate as no large body of reading material could have done.

Dorothy Samuel
St. Cloud, Minn.

Blessing or Transgression?

I read part of my March 15 *FRIENDS JOURNAL* today over lunch and felt the need to send you a note of thanks immediately for publishing Stephen Finn's article, "My Father's Blessing."

Stephen Finn has told parts of the stories of many gay and lesbian people, and his story embodies the dream of many of us—though most of us dare not even dream it. Those of us my age and older often find tears in our eyes just at seeing something so beautiful about us in print.

Though only a Friend at heart, I have

subscribed to *FRIENDS JOURNAL* for a few years now. I find it a continuing blessing in my life, and I thank you for your part in that.

Your policy of publishing positive-image, value-affirming articles by and about the life and spiritual experiences of lesbian and gay people is a healing and loving policy in the tradition of fathers like Stephen Finn's.

John Swetnam
Durham, N.C.

I enjoy *FRIENDS JOURNAL* very much. However, it appears as though you assume all your subscribers are of the same opinion as you are concerning homosexuality. Some of us think these people are ill and need help and not encouragement to make more problems for our society.

I'm so proud that all the members of my family are normal and like the opposite sex.

Please think of people like me the next time you plan to publish a story on homosexuals.

Estelle Y. Ciccone
Somerville, N.J.

Dispute Targets Congress

In the article "War Tax: Consideration of a Witness" (*FJ* 3/15), the authors state that their war tax dispute is not with the IRS but that "our real dispute is with the Department of Defense."

As a war tax resister, I've often struggled with this question, and for myself, I do not feel that my dispute is with either. Most immediately, my dispute is with the U.S. Congress and its refusal to grant conscientious objectors to military taxes the same right of conscience granted to conscientious objectors to military service.

The legal arguments are manifold and include, among others, free exercise of religion guaranteed by the First Amendment and international law which involves Article 6 of the U.S. Constitution and the Nuremberg principles. Indeed, much of the thinking and correspondence of the founding fathers indicates that freedom of conscience was a principle they strongly believed in, but one they did not specifically list in the Constitution.

I suppose, if I were to follow the thread of responsibility to the spool, it would ultimately lead to the entire population of the United States that, in some macabre contortion of expediency, has put the welfare of the state above the rights of the individual, more closely a description of communism than of Western-style democracy.

Ultimately, I feel that war tax resistance is a religious issue and no governmental power has any authority in the case; it is strictly a personal concern to be resolved, individually, with God.

Thus our goal, as I see it, is to convince Congress of the religious nature of this issue.

Geoff Tischbein
Ft. Collins, Co.

Inner Light Guides

Since the publication in 1985 of a revised version of *Faith and Practice* by Pacific Yearly Meeting, a discomfiture has grown among Friends about certain areas in this new book of discipline. These areas place considerable emphasis upon language which stresses the Christian base of Quakerism without equally stressing the concept of the Universal Spirit as a guiding Quaker principle. Because of this Christ-oriented focus, some Friends in our meeting now feel excluded from the Society of Friends. To dispel this unease, this minute was adopted by the Santa Barbara (Calif.) Meeting at its December 1986 meeting for business:

For our membership purposes, we shall not limit ourselves to the phrase "The Light of Christ, which is the source of all our inner light," but shall use the phrase, "the Inner Light" as defined by John Woolman: "There is a principle which is pure, placed in the human mind, which in different places and ages hath had different names. It is, however, pure and proceeds from God. It is deep and inward, confined to no form of religion, nor excluded from any, where the heart stands in perfect sincerity. In whomsoever this takes root and grows, of what nation soever, they become brethren in the best sense of the expression."

Barbara Cartwright
Santa Barbara, Calif.

Sentimental Ties

Friends are reminded of two pieces of salient information during this present period of Quakerism.

First, in January 1936, Rufus Jones founded the Wider Quaker Fellowship. This was done so that those unable to worship more closely with Friends because of distance or ties with other religious communities could have an opportunity for a closer association with Quakers.

Second, fifty years later, in January 1986, the Sentimental Quaker Fellowship was established. Here those Friends who wished only to keep their nominal ties—based only on sentimental or familial grounds, but no other—could invest their money, beliefs, and energies.

If participation by some Friends in the vital life of our meetings for worship is either impossible or inconvenient, may we suggest that these individuals relinquish their membership in their particular

monthly meeting and join SQF instead?

Getting the tongue out of my cheek, I seriously ask, isn't it, Friends, important for us in these days of revitalization, to encourage each and every one of us to put our efforts into being Friends today and not in relying on the prestige of Friends and family of the past?

Sally Rickerman
Landenberg, Pa.

Inward, Outward Loyalty

Friends historically have discarded swearing of oaths, including the pledge of allegiance and the oath administered in courts of law, because of Quakers' emphasis on everyday truthfulness and inward allegiance to principles of respect and compassion toward other human beings of whatever nation, race or creed.

Key West Friends observe that the flags of this and of other countries have been used throughout history to mobilize armies, whip public opinion to support war, and to symbolize narrow national interest.

We declare our belief that love of country is a condition of the heart; that if love be present within, its presence is all-sufficient; that if love be lacking, then display of the flag is a meaningless exercise. Let us then look to our inward condition.

Helen Hardy
Key West, Fla.

Foulke Tributes Invited

We have wondered how friends of Thomas and Eliza Ambler Foulke might create some tribute to them that would record how these two Friends who, although they lived nearly all their lives within the orbit of Philadelphia Yearly Meeting, exerted an influence that stretched around the world and continues to touch and inspire the lives of others.

We have decided we should ask the help of the Foulkes' many friends and admirers in creating a biography of this remarkable couple. Please cast aside reticence and jot down your remembrances and tributes so that we may have as many sources and varieties of perspective to draw upon as possible. Be assured that all the material submitted will be edited to eliminate repetitions or redundancies so that you need not fear you may be repeating what others might submit.

Please mail your remembrances by July 30 to: Norma Price, 41501 County Road N, Mancos, Colo. 81328. A September 1 deadline has been set for the printing of this biography.

Sol and Barbara Jacobson
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World of Friends

Humanitarian aid for the people of Nicaragua has reached one-fourth of the way toward its goal, according to Quest for Peace, the sponsoring organization. The goal is to match the \$100 million that the U.S. administration allocated in June 1986 to support the contras, with \$100 million in humanitarian aid from the people of the United States. This aid is in addition to the \$27 million sent between June 1985 and June 1986, when Quest for Peace successfully matched the \$27 million voted for the contras in 1985 (FJ 2/1/86). Maureen Fiedler, a coordinator of the program with John Kellenberg, said that contributions have increased since the Iran/contra scandal broke into the media. Quest for Peace is coordinated by the Quixote Center, a national Catholic-based justice center in Maryland. For more information or to donate funds, write Maureen Fiedler or John Kellenberg at the Quixote Center, P.O. Box 5206, Hyattsville, Md. 20782, or call (301) 699-0042.

Activities of the Casa de los Amigos in Mexico City are varied and hectic as staff members try to meet the needs of refugees and earthquake victims, and to run the Casa. Geoffrey Robb and Beth Ensel are the new directors of the Casa. They were biking their way from their home in Calgary, Canada, to Bolivia, when they stopped at the Casa for a few days, just at the time that the newly appointed directors suddenly found that they couldn't come after all. So Geoffrey and Beth decided to stay. Their duties include being at the reception desk from 8 a.m. to 10 p.m., preparing and serving breakfast to 40-45 guests Monday through Friday, maintaining the physical plant, and supervising the Casa staff.

Some of the work with refugees involves counseling and doing the small, humanitarian things that enable refugees to keep a little hope. For example, a 14-year-old boy who came from Guatemala seeking work is homesick; he is sent to a Catholic church where funds are available for repatriation. A retired, 85-year-old Salvadorian schoolteacher needs financial help and companionship; she is invited to the Wednesday afternoon "convivencias." Another has an agonizing toothache; she is sent to a dentist. A seamstress needs glasses; she selects a frame from the Casa's supply and is given a letter to an optician who will supply the lenses at a discount.

To contribute to this ongoing work, funds may be sent by personal check or bank draft (payable to Casa de los Amigos, A.C.)

directly to the Casa de los Amigos, A.C., Ignacio Mariscal 132, 06030 Mexico, D.F., or to Orange Grove Meeting, 526 East Orange Grove Blvd, Pasadena, CA 91104, payable to them. Donations may be earmarked for refugee work, earthquake relief, or both. Another item the Casa could use are dolls for refugee children.

Nominees for the 1988 Nobel Peace Prize are invited from JOURNAL readers. The American Friends Service Committee, as a previous recipient of the Nobel Peace Prize (with the British Friends Service Council in 1947), is eligible to propose a new nominee each year to the Norwegian Nobel Committee in Oslo. For the 1987 Nobel Peace Prize the AFSC has nominated Brian E. Urquhart, former United Nations undersecretary general in charge of peacekeeping. Suggestions for the 1988 nominee should reach the AFSC's Nobel Prize Committee by October 30. Among the guidelines for making its nomination, the AFSC takes into account the quality of the person, the person's sustained contribution, commitment to nonviolent methods, work for peace, justice, and human dignity, and a world view. Timeliness and relevance to AFSC and other Quaker experience are also considered. Send suggestions to AFSC Nobel Peace Prize Committee, 1501 Cherry St., Philadelphia, PA 19102.

A Peace Walk for a nuclear-free New Zealand will begin July 25 at the northern tip of New Zealand's North Island. The vision for the walk emerged at Te Ohu Rongomau O Aotearoa (the New Zealand National Peace Workshop): a walk from one end of North Island to the other for peace; to affirm and confirm the nuclear-free state of New Zealand. The walk will last two months and will end at Wellington, the capital. For more information, write Peace Walk for a Nuclear-Free New Zealand, Carol Ann Bradfore, 2/85a Ranfurly Rd., Epsom, AK 3, Aotearoa, New Zealand.

The right to conscientious objection to military service received world recognition on March 10 when a resolution to that effect passed the United Nations Commission on Human Rights. This landmark decision, co-sponsored by Austria, Italy, Costa Rica, France, the Netherlands, Spain, and the United Kingdom, is based on Articles 3 and 8 of the Universal Declaration of Human

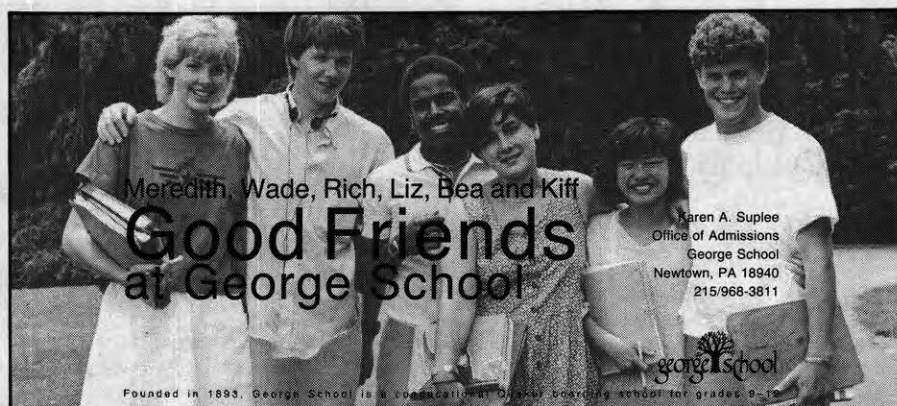
Rights, which proclaim the right to life, liberty, and security of people and the right to freedom of thought, conscience, and religion. This historic resolution is the first by a United Nations body in support of conscientious objection, although the issue has been debated in various international forums since the League of Nations. Support by the Commission on Human Rights for conscientious objection is expected to be especially useful for objectors currently in prison or facing other forms of punishment for their beliefs.

Training for pastoral care has been offered at Stapeley Hall in Philadelphia, Pa., since 1986. The program combines class work, including presentations of written reports of individual visitation, and experience in pastoral visitation. It is conducted by Patricia Brown, a member of Abington (Pa.) Meeting. Stapeley Hall is a Friends retirement community with a health care center. The pastoral care program is continuing this year with a \$5,000 grant from Philadelphia Yearly Meeting Friends Committee on Aging. Additional funds are still needed. Interested Friends may write Betsy Balderston of the Friends Committee for Aging, Philadelphia Yearly Meeting, 1515 Cherry St., Philadelphia, PA 19102.

The new Northwest Yearly Meeting superintendent is Howard E. Harmon. A 1952 graduate of George Fox College in Newberg, Oreg., Howard Harmon has been a pastor in Friends churches in Netarts and Clackamas, Oreg., and in Seattle, Wash. He comes to the superintendent's job from Wichita, Kans., where he has been assistant superintendent of Mid-America Yearly Meeting. He was named president of the national Evangelical Friends Alliance in January. He has been appointed for a two-year term, the customary length of time designated by the yearly meeting's *Faith and Practice* guidelines. Howard will assume his post July 1.

Current superintendent Jack L. Willcuts will complete 13 years in that position in June, having served from 1966-1971, and from 1979-1987. Jack and his wife, Geraldine, will be Quakers in Residence at Woodbrooke College, Birmingham, England, from September 1987 through Spring 1988.

Three Quaker college presidents recently received honorary doctorate degrees from Earlham College: Eugene Sumner Mills, president of Whittier College; William R. Rogers, president of Guilford College; and Franklin W. Wallin, president of Earlham from 1974 to 1983.



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Books

The Ways of Peace: A Philosophy of Peace as Action

By Gray Cox. Paulist Press, Mahwah, N.J., 1986. 211 pages. \$11.95/paperback.

Why is peace so difficult to achieve? Perhaps because, as Gray Cox suggests in his provocative book, most of us have not bothered to think deeply and critically about what peace is. Ask yourself, or a friend, to define peace, and the answer you're most likely to receive is something vague and amorphous, such as the "absence of conflict" or "a state of harmony." After explaining why these definitions are inadequate, both from a philosophical and practical point of view, Gray Cox provides convincing arguments to show that peace should be conceptualized not as a static condition, but as a way of living that constantly must be cultivated, analyzed, struggled with, and improved.

This book is readable and challenging. The author explores complex philosophical concepts, but avoids pedantry and sterile theorizing. Much of what he writes seems to have emerged from his teaching (among other things, he recently conducted a workshop on peacemaking at Pendle Hill) and out of a desire to engage the reader in new ways of thinking. The book has both the virtues and the drawbacks of lively and engaging classroom dialogue.

One of the book's merits is that it is filled with scenarios that force us to consider issues of war and peace from multiple angles. In a chapter entitled "Three Ways of Practicing Peace," Gray Cox evaluates the Quaker process of consensus, "principled negotiation," and Gandhi's Satyagraha approach. He concludes that "there is not one neat cut-and-dried thing which peace is, but there is an open-ended family of practices which can be pursued at high levels of excellence and which are open themselves as practices to further cultivation."

Readers looking for definitive approaches will be disappointed by the author's refusal to offer systematic procedures for altering institutions and policies that perpetuate conflict and war. The task of coming up with solutions and finding one's "peace practice" is left to the reader.

The book also might be faulted for its occasional wordiness. Writing with sociologists, philosophers, and their ilk in mind, the author sometimes lapses into repetitive-

ness, jargon, and tangled syntax. But such shortcomings should not deter us from appreciating the book's undeniable merits. *The Ways of Peace* is a "must-read" for anyone who wants to gain a better intellectual framework for developing the skills and understanding necessary to practice the ways of peace.

Anthony Manousos

Peacemaking in Your Neighborhood

By Jennifer E. Beer, with foreword by Elise Boulding, New Society Publishers, Philadelphia, Pa., 1986. 245 pages. \$14.95/paperback.

Years ago, when they were built, the twins mirrored each other. Now, the houses reflect the personalities of the families who call them home. Nestled together on tended lawns they speak of hopes, dreams, security, comfort and . . . conflict. A glance at the cover of Jennifer E. Beer's reflective book, *Peacemaking in Your Neighborhood*, sets the scene for the thought-provoking, paradoxical but joyous chronicle of an experiment in neighborhood dispute mediation by Community Dispute Settlement, which was created in 1972 by the Friends Suburban Project, a program of Philadelphia Yearly Meeting.

Conflict, which exists in and between individuals, groups, societies, classes, and nations can make day-to-day life into sieges between cease-fires for the disputants. When such disputes occur in neighborhoods, the resources for resolution are often traditional and limited.

Community Dispute Settlement, whose Quaker founders "hold that at some level justice and peace grow from solutions rooted in spiritual change . . .," tried to change that in suburban Delaware County, Pennsylvania. Jennifer Beer records the effort humorously, clearly, and mercilessly, belying her association with Friends Suburban Project.

In Part I of *Peacemaking in Your Neighborhood*, Jennifer Beer brings the reader to a mediation session, describes the background and motivations of disputants and mediators, characterizes the mediators' roles and the influences that shaped the Community Dispute Settlement model. Taking a step aside, in Part II the reader is invited to examine the choices the organizers face, the response of prospective clients to community conflict resolution, and the reaction of professionals in the legal, judicial, political, and social service fields.

The results of the experiment? Was Community Dispute Settlement settling community

disputes and improving people's skills in handling conflicts?

Privy to the struggles of mediators who hope to maintain a position of "no influence, no opinions, no judgment," the reader is given an insider's view of the empowerment of "mediators [who] learn to use the process as a ritual which has power beyond their personalities," and disputants who have chosen a wondrous new path to making peace, sometimes without quite knowing it.

According to Eileen Stief, the first director of Community Dispute Settlement, "The most important thing that . . . we have learned is that if you choose the kind of model we have, you're not going to be very busy, but you keep your values intact. And the mediation work you do is satisfying and well done."

If it is true that it's not the mountains but the sand in our shoes that makes life's journeys hardest, perhaps there is hope for peace in our world through peacemaking in our neighborhoods. What the reader comes away with is belief in the old axiom, "first things first." *Peacemaking in Your Neighborhood* is a hard look at just such a first step.

Ellen Holmes Patterson

A Question of Survival: Quakers in Australia in the Nineteenth Century

By William Nicolle Oats. University of Queensland Press, St. Lucia-London-New York, 1985. 409 pages. \$35.

In this volume, William Nicolle Oats relates the history of Australian Friends and their problems during the 19th century, including those created by the nature of the early Quakers in Australia and the insensitivity of London Yearly Meeting Friends to those problems. He also wonders whether the pastoral type of Quakerism which arose in parts of the United States might have been more conducive to growth in Australia than unprogrammed worship.

This volume is carefully researched and interestingly written, although it is far too detailed for all but a few American readers. For this reader it would have been rewarding if the author had brought the story up to the present, telling the more optimistic history of Quakerism in Australia in the 20th century.

With this book, William Oats adds to his history of Australian Friends, which he began with his earlier book, *Backhouse and Walker*. He is former headmaster of the Friends School in Hobart, Tasmania, Australia.

Leonard S. Kenworthy

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Milestones

Births

Rothschild—*Rebecca Anne Rothschild* on March 9 to Bonnie and Joel Rothschild of New York City. Her maternal grandparents are Sol and Lila Kaufman, and her maternal grandmother is Alice E. Rothschild, a member of Housatonic (Conn.) Meeting. Rebecca has three adult sisters and one adult brother.

Marriages

Morgan-Davie—*Keith Jeffrey Davie* and *Margaret Jane Morgan* on September 6, 1986. Margaret and her mother Jane V.W. Morgan are members of Poughkeepsie (N.Y.) Meeting. Keith's mother, Lee Morgan Davie, is a member of Chenango (N.Y.) Meeting.

Deaths

Bliss—*George I. Bliss*, 72, on May 1 in Gainesville, Fla. He was a member of Monadnock (N.H.) Meeting and a sojourning member of Gainesville Meeting. George Bliss grew up in New England, and after graduation from Brown University, he taught English, history, and Bible at Westtown School in Pennsylvania from 1937 to 1945; he was also master of the school's Stonehouse dormitory. Returning to New England, George became the first secretary of the New England Regional Office of the American Friends Service Committee, serving from 1948 to 1956. George had a vision for a small Quaker school he wanted to found, and after leaving the AFSC spent a year visiting Friends schools in the United States and England, getting ideas for what would become the Meeting School. His vision for the school was that it be small—about 35 students, that the core of the school be the meeting, that students live not in dormitories but in faculty homes, and that the curriculum be part academic and part physical labor. The Meeting School opened its doors in 1957; George stayed as teacher for ten years. During the time in New England, he had become active on yearly meeting committees, and in the mid-1950s George served as clerk of New England Yearly Meeting. From 1967 to 1969, he was a fund raiser for the Friends Committee on National Legislation. Then he and his wife Helen Bliss were resident Friends at Honolulu Meeting in Hawaii for two years. Always interested in Pendle Hill, George joined the general board in 1983, and he and Helen were Friends in Residence for the spring 1984 term. George Bliss is survived by his wife, Helen L. Bliss; three sons, Ernest L., G. Scribner, and Gerald M.; a daughter, Margaret N.; and a sister, Marjorie Chase.

Forbush—*Bliss Forbush*, 91, on April 6 at Broadmead in Cockeysville, Md. Bliss Forbush was long and passionately associated with Friends' institutions and beliefs. After registering as a conscientious objector during World War I, Bliss joined Swarthmore (Pa.) Meeting, but soon moved to Baltimore where he became executive secretary of Baltimore (Md.) Meeting. During the next seven years he started many meeting activities, founded

Camp Keewadin for Quaker families and young people, started and became dean of the Baltimore School of Religious Education. In 1926 he was recorded as minister. In 1928 he became executive secretary of Baltimore Yearly Meeting. During the 1930s, Bliss became active on Friends General Conference committees, gave many lectures for FGC at Cape May, N.J., and in 1941 became chairman of FGC. Other areas of service at this time were the Daniel Oliver School in Palestine, Pendle Hill, the American Friends Service Committee, and the Leadership Training Institute at Camp Keewadin. In 1939, Bliss assisted in setting up the first Civilian Public Service camp. During all these years he taught Bible and religion at Baltimore Friends School, where he was headmaster from 1943 to 1960. Active in World Council of Churches, Bliss was one of three Quaker delegates to the 1948 WCC conference in Amsterdam, the Netherlands. In 1955, Bliss oversaw the integration, after a long struggle, of Baltimore Friends School. Among his many publications are *Elias Hicks, Quaker Liberal*; *A Study of the Life and Letters of Paul*; *Moses Sheppard, Quaker Philanthropist of Baltimore*; *History of Baltimore Yearly Meeting*; and *The Sheppard and Enoch Pratt Hospital, 1853-1970, A History*; as well as hundreds of articles, mostly on Quaker and Maryland history. This list of Bliss Forbush's involvement in Quaker activities is far from complete: Quakerism was the center part of his long life. Survivors are his wife, LaVerne Hill Forbush; two sons, Bliss Forbush, Jr., and Byron Forbush II; five daughters, Jessie Schorreck, Helen-Mary Overstreet, Carmian Davis, Marjorie Scott, and Wendy Morrow; 14 grandchildren; and 19 great-grandchildren.

Foulke—*Eliza Ambler Foulke*, 93, on March 15 at Foulkeways at Gwynedd, Pa. Born into a Friends family, she had a long and deep involvement with Quakers. A graduate of George School, Eliza was the first secretary for the Young Friends Movement of Philadelphia Yearly Meeting. She also taught at Gwynedd Friends School. She was married to Thomas A. Foulke, an attorney who practiced in Ambler until his death in 1962. Together they went to Japan in 1949, he to administer relief, she to organize a new meeting and kindergarten in Tokyo's Toyama Heights. After their return, their home became the East Coast open door to a steady stream of Japanese young people. Eliza returned to Japan in 1964 to stay at the Tokyo Friends Center for a year. Subsequently the Japanese government honored her at Foulkeways for furthering relations between the United States and Japan. History was one of Eliza's interest. She wrote the history of Gwynedd Meeting, the Foulke genealogy, and the story of the movement of the original Welsh Quakers into the Gwynedd area. She was also the author of two compilations of devotional literature. She and Tom helped the two Philadelphia yearly meetings to combine in 1955, started several new meetings, as well as Foulkeways. A memorial meeting was held in Tokyo on March 20 and one at Gwynedd Meeting, where Eliza was a member, on March 21. She is survived by a daughter, Ann F. Solenberger; two grandsons, Thomas F. and Edwin Solenberger; and two great-grandchildren.

Kirk—*Elizabeth Holgate Kirk*, 82, on April 10, after a brief illness. She became a Friend after her marriage to Samuel E. Kirk. A member of Willistown (Pa.) Meeting, she and her husband helped

organize the Kendal (Pa.) Meeting soon after they became early residents of Kendal-at-Longwood. Elizabeth was the first Kendal Meeting clerk and a president of the Kendal Residents' Association. She was a member of many committees of Philadelphia Yearly Meeting and Willistown and Kendal meetings; she served as clerk of Western Quarterly Meeting; and she was on the board of managers of Pendle Hill, the Friends World Committee for Consultation and the Wider Quaker Fellowship. Out of her Quaker concerns came contributions to many civic activities. Elizabeth Holgate Kirk is survived by her husband, Samuel E. Kirk; two sons, Samuel E. Jr., and John T.; a daughter, Elizabeth K. Hole; and five grandchildren.

Lane—*Richard T. Lane*, 82, a native of Poughkeepsie, N.Y., on February 28 in Stuart, Fla. Richard Lane graduated from Oakwood School, Westtown School, and Haverford College. After graduation, he worked at W.T. Lane and Brothers, manufacturers of canvas baskets, first as salesman and later as sales manager. From 1965-1975 he was the building inspector for Poughkeepsie. Richard Lane and Anne Marie Brede of Philadelphia were married in 1930; they celebrated their golden anniversary in 1980. A birthright Friend, Richard Lane was a lifelong member of Poughkeepsie Meeting and served the meeting and other Friends organizations. He also served on the Spackenhill and Oakwood school boards. In retirement, he and Anne Lane were active in the Meals on Wheels program. After moving to Florida in 1980, they attended West Palm Beach Meeting and continued their Meals on Wheels work. Richard, a longtime boatman, was a member of the St. Lucie River Power Squadron. He is survived by his wife, Anne Lane; three sons, Richard T., Jr., Charles B., and Peter O.; a daughter, Elizabeth L. Morrison; nine grandchildren; a sister, Mary Lane Swartz; and a double first cousin, Emily Lane Taylor.

Newlin—*Eva Miles Newlin*, 85, former Guilford College faculty member and widow of professor emeritus of history Algie I. Newlin, on April 15 at Friends Homes in Greensboro, N.C. Born in Oregon, Eva was educated at Pacific College and Willamette University, and taught at Pacific College, where she met Algie Newlin. They were married in Geneva, Switzerland, in 1930, where both were pursuing graduate studies. In 1931 the Newlins returned to Guilford College, where they had taught before. Eva also served a term as chair of the department of modern languages. After her retirement, Eva was active on Quaker committees, serving on the mission board of Five Years Meeting, as a member of the Friends World Committee for Consultation, and as vice president of its Americas Section. She also helped organize the FWCC Triennial at Guilford College in 1967. In the 1940s, Eva and Algie were directors of a hostel for German refugees sponsored by the American Friends Service Committee, and were also directors of the Friends International Center in Geneva, Switzerland. Survivors include a daughter, Joan Newlin Poole; a son, James C. Newlin; a brother, Ross C. Miles; and two grandchildren, Luther Herbert Poole III, and John Wesley Poole.

Nicholson—*Jesse Thompson Nicholson*, 83, on March 24 at the Waverly in Gladwyne, Pa. A member of Haverford (Pa.) Meeting, Jesse Nicholson was an orthopedic surgeon. He had been president of the American Orthopaedic

Association; chairman of the department of Orthopaedics at the University of Pennsylvania's Graduate School of Medicine as well as professor there. He had also been chief of orthopedics at Lankenau and Children's hospitals in Philadelphia. In addition, he was consultant to the Children's Seashore House in Atlantic City, N.J., to the Home of the Merciful Saviour, the U.S. Naval Hospital, and the Philadelphia Veterans Administration Hospital. Jesse Nicholson studied at Wesleyan University and Haverford College, and got his undergraduate and medical degrees at the University of Pennsylvania. Jesse grew up in Camden, where his father, Joseph Lippincott Nicholson, was chief surgeon at Cooper Hospital. Both his parents' families came from settlers in

the 17th century Fenwick Colony, a Quaker settlement in Salem and Greenwich in East Jersey. Jesse Nicholson is survived by his wife, Edith Rose; three daughters, Elizabeth Thompson, Edith Davis Gunderson, and Virginia Nicholson; a son, Joseph Lippincott Nicholson; a grandson, Theodore Gunderson; and a brother, Joseph Lippincott Nicholson.

Spelman—*Alma F. Spelman*, 81, on February 25. Alma Focht was born near Dayton, Ohio. She attended Miami University and later worked in the personnel department of the Curtis Publishing Company. She married Melvin Brown; and together they joined Washington (D.C.) Meeting. Melvin Brown's work in the Marines took them to many posts abroad. While they were in Haiti,

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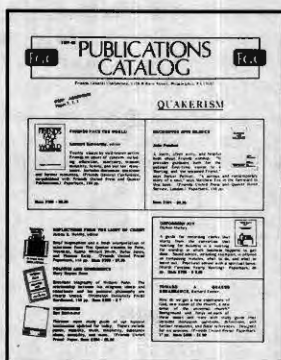
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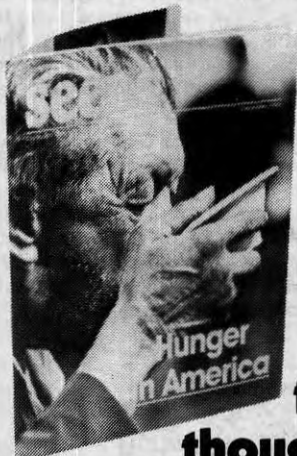
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Alma taught in the American School. They also lived in Shanghai, China. After Melvin Brown's death in Okinawa, Alma lived in San Francisco for several years, then moved to Redlands, Calif., where she joined Inland Valley Meeting. There she met Pratt Spelman. They were married under the care of La Jolla (Calif.) Meeting, where Alma served on the ministry and oversight committee and was a charter member of the board of trustees of the scholarship fund. Alma Spelman is survived by her husband, Pratt Spelman.

Sufferings

Prior—*Jerilynn C. Prior*, a member of Vancouver (Canada) Meeting who paid into Conscience

Calendar

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.

22-26—Wilmington Yearly Meeting at Wilmington College, Wilmington, Ohio. For more information, write Robert Beck, Wilmington College, P.O. Box 1194, Wilmington, OH 45177.

23-26—North Pacific Yearly Meeting at Linfield College, McMinnville, Oreg. For more information, write Susan Dimitroff, 503 East W St., Tumwater, WA 98501.

24-31—Northwest Yearly Meeting at George Fox College, Newberg, Oreg. For more information, write Jack Willcuts, P.O. Box 190, Newberg, OR 97132.

26-August 1—New York Yearly Meeting at Silver Bay Association, Silver Bay, N.Y. For more information, write Mary Foster Cadbury, 15 Rutherford Pl., New York, NY 10003.

29-August 2—Illinois Yearly Meeting at Illinois Yearly Meetinghouse, McNabb, Ill. For more information, write Alfred Dupree, 2445 Thunderbird Dr., Decatur, IL 62526.

AUGUST

1-6—Evangelical Friends Church Annual Meeting at Malone College, Canton, Ohio. For more information, write Robert Hess, 1201 30th St., NW, Canton, OH 44709.

5-9—Iowa Yearly Meeting (Conservative) at Mapleside Meetinghouse near Paullina, Iowa. For more information, write John Griffith, 5745 Charlotte St., Kansas City, MO 64110.

5-9—Iowa Yearly Meeting (FUM) at William Penn College, Oskaloosa, Iowa. For more information, write Stephen Main, P.O. Box 703, Oskaloosa, IA 52577.

5-9—Mid-America Yearly Meeting at Friends University, Wichita, Kans. For more information, write Maurice A. Roberts, 2018 Maple, Wichita, KS 67213.

Canada's Peace Trust Fund that portion of her Canadian federal income taxes which goes for military purposes, has had her appeal to the Tax Court of Canada rejected. In 1986, Revenue Canada assessed the amount of tax that Jerilynn had withheld from her 1982 income tax. She appealed the assessment, but was denied the appeal. The forthcoming hearing will be in Vancouver; the case will eventually go to a Federal Court of Appeal and then to the Supreme Court of Canada as a test case of the 1982 Charter of Rights provisions for freedom of conscience and religion. Legal costs will probably exceed \$100,000. Donations, payable to the Peace Tax Legal Fund, may be sent to The Society for Charter Clarification, 7398 Jubilee Ave., Burnaby, B.C. V5J 4B6.

5-9—Ohio Valley Yearly Meeting at Wilmington College, Wilmington, Ohio. For more information, write Barbie Hill, 6921 Stonington Rd., Cincinnati, OH 45230.

5-9—Western Yearly Meeting at Western Yearly Meetinghouse, Plainfield, Ind. For more information, write Robert E. Garris, P.O. Box 70, Plainfield, IN 46168.

7-9—Central Alaska Friends Conference at Friends Retreat Center, Wasilla, Alaska. For more information, write Michael Monroe, 5240 E. 42nd Ave., Anchorage, AL 99507.

7-12—Indiana Yearly Meeting at Earlham College, Richmond, Ind. For more information, write David R. Brock, 1403 Briar Rd., Muncie, IN 47304.

7-16—Central Yearly Meeting, Central Friends Camp, southeast of Muncie, Ind. For more information, write Arthur Hollingsworth, 302 S. Black, Alexandria, IN 46001.

8-10—Central Africa General Meeting at Lake Safari Lodge, Siavonga, Kariba, Zambia. For more information, write The Clerk, CAGM, Ferdinand Mutanda, c/o Total Limited, P.O. Box 31274, Lusaka, Zambia.

11-16—Baltimore Yearly Meeting at Shenandoah College and Conservatory of Music, Winchester, Va. For more information, write Thomas H. Jeavons, 17100 Quaker Lane, Sandy Spring, MD 20860.

12-16—Ohio Yearly Meeting at Stillwater Meetinghouse, near Barnsville, Ohio. For more information, write Richard A. Hall, Olney Friends School, Barnesville, OH 43713.

12-16—North Carolina Yearly Meeting (FUM) at Guilford College, Greensboro, N.C. For more information, write Billy M. Britt, 903 New Garden Rd., Greensboro, NC 27410.

Poets and Reviewers

Leonard S. Kenworthy is the author of some 40 books and pamphlets on Quakerism. He lives in Kendal-at-Longwood, Kennett Square, Pa. A Zen practitioner, **Anthony Manousos** is a member of Princeton (N.J.) Meeting. He is also a member of the U.S./USSR Committee. **Ellen Holmes Patterson** is the "Monday volunteer" at the JOURNAL. She lives in Moorestown, N.J.

Classified

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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, DC 20003. Telephone: (202) 543-5560.

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

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Books and Publications

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New—Interviews on important Quaker topics, and classic readings, now on cassettes for listening and reflection:

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- #4. *Facing Social Revolution*: an interview with Quaker economist Jack Powelson.
- #5. Nathaniel Hawthorne's *The Gentle Boy*; three poems by Whittier.
- #6. *George Fox's life and work*: interview with Douglas Gwyn.

Tapes #1-#4 are approx. 60 minutes; \$5.95 each, postpaid. #5 and #6, approx. 90 minutes; \$7.95 each ppd. Order from: Quaker Tapes, P.O. Box 1361, Falls Church, VA 22041.

Peace Porridge. New two-volume resource for and about "kids as peacemakers," by Teddy Milne. \$19.95 plus \$1.55 shipping. Or send SASE for info. Also *Anthony, Choose Love*. Pittenbrach Press, 15 Walnut, POB 553, Northampton, MA 01061.

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.

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

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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. FJ10, 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.

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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.

Come live and learn in community. The Resident Program at St. Benedict Center, Madison, Wisc., invites people of all ages and backgrounds who seek spiritual growth, social change, or reflective time and space in a supportive, challenging, Quaker-Protestant-Catholic "school of the spirit" to spend one, two, or three ten-week terms in community with us. For a catalog and full information, write: Parker J. Palmer, Dept. 97, St. Benedict Center, Box 5588, Madison, WI 53705.

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.

For Sale

English country house, adjacent to historic Brigflatts Meetinghouse. See display ad in this issue.

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.

Alaskan Arctic Photography. Professional black and white photography of Eskimo children, Arctic wildlife, Native activities, etc. 8 X 10 signed and matted prints ready for framing. \$18.00 each plus \$2.50 postage and handling. For brochure, write to: Photo Essence, P.O. Box 661-FJ, Kotzebue, AK 99752.

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

Live-in volunteer community seeks all types, yuppies, puppies, muppies, guppies, buppies, dinks (we'll even take more peace and justice social gospel sub-culture drones) for work among the homeless and life among us. Our models are Dorothy Day, Peter Maurin, Martin Luther King, Mohandas Gandhi, and Elvis Costello. Specific needs for bookkeeper/beancounter, clothing room facilitator/fashion consultant, cook/lean mean kitchen machine, all sorts of hands and feet. Time's wastin'! Call Larry, Freedom House, Richmond, Va.: (804) 649-9791. If not there, then Jeff, Ruth Anne.

Live-in House Managers: Are you looking for a challenging position as live-in house manager(s) of a group home for developmentally disabled adult women that will develop into a farming community? This is an opportunity to get in on the ground floor of an exciting new project. Salary negotiable. Room and board includes your family. Please send resume of work and education to: Dr. Lee Goren, c/o Friends Of The Retarded, 205 Bosley Ave., Towson, MD 21204.

Live on small farm with Quaker family. Help with house work, rehabilitation of old farmhouse, farm chores, for room and board. Negotiable. Write: Promised Land, P.O. Box 4, Frenchtown, NJ 08825, or call (201) 996-4529.

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.

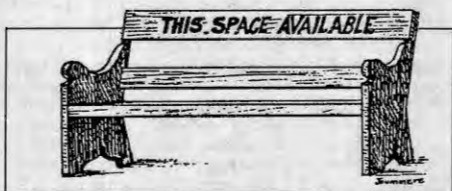
Intern Positions for 12 months beginning in September. Maintenance provided. Contact John Salzberg at William Penn House, 515 E. Capitol St. SE, Washington, DC 20003. Telephone (202) 543-5560.

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.

Ophthalmologist wanted to work in private office in NYC. Must believe in Quaker principles; fluency in Spanish is helpful. Contact Lester Lipton, M.D., 51 E. 90th St. (212) 427-2422.

Friends General Conference is offering an opportunity to work in an exciting program, as Junior Gathering Coordinator/Gathering Assistant, starting Sept. 1. This is a combined position, 2/5 time as Jr. Gathering Coordinator, with full responsibility for all logistics of the Junior Gathering, and 2/5 time as support person for the Conference Coordinator and the FGC Gathering Planning Committee. Experience needed with Quaker religious education, organizing projects, working with volunteers; skills needed in communication, word processing and problem-solving. Write for job descriptions, and send resume and letter of application, including a statement of your vision of how the FGC Gathering can be a ministry to Quakers, including Quaker children. Marty Walton, Friends General Conference, 1520-B Race St., Philadelphia, PA. 19102. Applications accepted until July 31.

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.



Math/Biology Teacher, English/Social Studies Teacher, Food Coordinator, Farmer/Gardener needed beginning fall 1987 by Scattergood Friends School, a coed, Quaker, boarding, college-prep school with a work program and emphasis on the arts. Girls' dorm supervision will be part of one of these positions. People of color are encouraged to apply. Modest salary and benefits. Contact: Peter M. Ewald, Director, SFS, Rte. 1, Box 32, West Branch, IA 52358.



Executive Secretary, Friends World Committee for Consultation, Section of the Americas. Administer programs of the section; articulate a vision of the world Society of Friends; participate 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.

Work with detained aliens with Quaker Volunteer Witness as paralegal with legal services corporation. Starts Sept. One year full-time commitment. Free room, board at Friends House; health insurance; \$75/month stipend. Good writing skills necessary; Spanish helpful. BHFH, 6 Chestnut St., Boston, MA (617) 227-9118.

Scattergood Friends School in Iowa is looking for someone to direct its development program. Speaking and writing skills, initiative and persistence, and familiarity with Quaker style are critical. Prior experience with fund raising and PR are helpful. Position opens January 1988 with 4-6 months of training and introduction. Contact Paul Jolly, Director of Development, Scattergood Friends School, Rt. 1, Box 32, West Branch, IA 52358. (319) 643-5636.

Frankford Friends School (Philadelphia) seeks children's librarian for one day per week beginning September 1987. Telephone (215) 533-5368.

Youth and Militarism program coordinator for the Philadelphia Yearly Meeting Peace Committee. Supports youth as they are confronted by the many manifestations of militarism in our society, including draft registration and military recruitment. Must be able to work with many different kinds of people and to help them organize outreach to young people. Salary: \$16,000-23,500. Application deadline: July 15. For job description, call (215) 241-7230.

American Friends Service Committee seeks Regional Executive Secretary for New England region, based in Cambridge, MA, beginning fall '87. Responsible for overall administration, program operation, personnel, budget administration, public interpretation of AFSC activity. Requires compatibility with principles, philosophy of Friends and AFSC; strong administrative experience including financial management and budgeting; demonstrated experience providing staff support and supervision; strong communications skills; organizing experience. For application information contact: Phyllis Cohen, AFSC, 2161 Mass. Ave., Cambridge, MA 02140; phone (617) 661-6130. AFSC is an Affirmative Action Employer.

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.

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.

The Friends General Conference office seeks a person with excellent secretarial skills for the position of Administrative Secretary to start August 1. This is a full-time position as secretary, receptionist, expeditor, and support to program staff in a creative and hard-working Friendly environment. Experience needed in secretarial office work; skills needed in word processing, light bookkeeping, organizing information, and working with people. Write for job description, and send resume and letter of application to Marty Walton, Friends General Conference, 1520-B Race St., Philadelphia, PA 19102. Applications accepted until July 15.

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

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, FPO New York, NY 09522.

Certified rehabilitation specialist with own equipment, 25 years experience, seeks separate housing in retirement community with year-round swimming for himself and wife. Please send literature. Anthony Dougal, 402 College Ave., Chestertown, MD 21620.

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 Hershman, 318 Meetinghouse Rd., Hershman, 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 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.

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

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.

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. (813) 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 (Gemeindeaal). Call Sander 629057 or Wolckenhaar 822481.

GUATEMALA

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

HONG KONG

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

JORDAN

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

MEXICO

MEXICO CITY—Unprogrammed meeting, Sundays, 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. 705-0521.

SWITZERLAND

GENEVA—Meeting for worship and First-day school 10:30 a.m., midweek meeting 12:30 p.m. Wednesdays. 13 av. Mervelet, Quaker House, Petit-Saconnex.

YEMEN ARAB REPUBLIC

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

UNITED STATES Alabama

BIRMINGHAM—Unprogrammed meeting for worship 10 a.m. Sunday. Paul Franklin, clerk, 613 10th Ave. S. 35205. (205) 879-7021.

FAIRHOPE—Unprogrammed meeting 9 a.m. Sundays at Friends Meetinghouse, 1.2 mi. east on Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope, AL 36533.

HUNTSVILLE AREA—Unprogrammed meeting for worship and First-day school, 10 a.m. Meeting in various homes. Call (205) 883-0178 for information.

Alaska

ANCHORAGE—Unprogrammed, First Days, 10 a.m. For location call 333-4425 or 345-1379. Visitors welcome.

FAIRBANKS—Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone: 479-3796 or 456-2487.

Arizona

FLAGSTAFF—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver, 86002. (602) 774-4298.

MCNEAL—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3729.

PHOENIX—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85020. 433-1814 or 955-1878.

TEMPE—Unprogrammed, First Days, 10 a.m., child care provided. Danforth Chapel, ASU campus, 85281. Phone: 967-6040.

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Unprogrammed meeting 10 a.m. Information phones: 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. 4167 S. Normandie. Visitors call 296-0733.

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

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

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

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

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

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

SACRAMENTO—Meeting 10 a.m. Stanford Settlement, 450 W. El Camino near Northgate. Phone: (916) 452-9317.

SAN DIEGO—Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 466-4000.

SAN FERNANDO VALLEY—Unprogrammed worship, First Days, 9 a.m. 15056 Bledsoe, Sylmar. 360-7635.

SAN FRANCISCO—Meeting for worship, First Days, 11 a.m. 2160 Lake St. Phone: 752-7440.

SAN JOSE—Worship and First-day school 11 a.m., discussion 9:30 a.m. 1041 Morse St. 266-3083.

SAN LUIS OBISPO—Meeting for worship 9:30 a.m. Sunday. Cal-Poly University Christian Center, 1468 Foothill Blvd., San Luis Obispo, CA. (805) 543-2389.

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

SANTA MONICA—First-day school and meeting at 10 a.m. 1440 Harvard St. Phone: 828-4069.

SANTA CRUZ—Worship 10 a.m. Sunday. 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—Whiteleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 698-7538.

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

Colorado

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

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

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

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

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

Connecticut

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

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

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

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

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

STAMFORD-GREENWICH—Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 325-2834 or 869-0445.

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

WILTON—Worship and First-day school 10 a.m. 317 New Canaan Rd., Rte. 106. (203) 762-5669.

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

Delaware

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

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

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

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

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

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

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

District of Columbia

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

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

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

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

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

Florida

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

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

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

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

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

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

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

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

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

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.

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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.

Georgia

ATLANTA—Worship and First-day school 10 a.m. 1384 Fairview Rd. NE. 30306. Clerk: Bert Skellie. Quaker House, phone: 373-7986.

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. (404) 738-8036 or (803) 279-5733.

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

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

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

Hawaii

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

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

MAUI—Friends Worship Group. Please call Mr. and Mrs. Gordon Daniells, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or John Dart, 878-2190, 107-D Kamui Place, Kula, HI 96790.

Idaho

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

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

SANDPOINT—Unprogrammed worship group. 1 p.m. Sundays. Pina 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 Julia Dunn, (219) 489-9342, for time and place.

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

INDIANAPOLIS—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) 643-5639.

Kansas

LAWRENCE—Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 10 a.m. Phone: (913) 749-1360.

TOPEKA—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 233-1698, 233-5455, or 273-6791.

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

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, Saturday, 6 p.m.; Sunday School 9:30 a.m., meeting for worship 10:45 a.m. Don Mallonee, clerk. Ministry team. Phone: 262-0471 or 262-6215.

Kentucky

BEREA—Meeting Sunday a.m. Berea College (606) 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 529-5793.

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, 288-5369, 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) 271-2799.

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 to worship and First-day school plus child care Sundays at 10 a.m. at meetinghouse. 83 Spring St. Elizabeth Lee, clerk. Phone: (617) 994-1638.

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

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

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

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

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

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

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

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

Michigan

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

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

BIRMINGHAM—Worship and First-day school 10:30 a.m. Clerk: Brad Angeli. (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) 777-1698, 777-5651.

Missouri

COLUMBIA—Meeting for worship and First-day school 10 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: 874-7154.

KANSAS CITY—Penn Valley Meeting, 4405 Gilliam 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.

PETERBOROUGH—Monadnock Monthly Meeting, 46 Concord St. Worship 4 p.m. for the next few months. 242-3364 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-Moorstown Rd. Meeting for worship 11 a.m., First-day school 10 a.m.

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

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

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

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

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

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

MARLTON—See CROPWELL.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SHREWSBURY—Meeting for worship and First-day school 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) 733-7972.

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

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

HUDSON—Meeting for worship 10 a.m. first and third Sundays. 343 Union St. (518) 851-7954, 966-8940, or 329-0401.

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

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

Farmingdale-BETHPAGE—2nd & 4th First-days. Quaker Mtg. Hse. Rd., op Bethpage St. Pk. (516) 249-0006.

FLUSHING—Discussion 10 a.m., First-day school 11 a.m. 137-18 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) 287-1713.

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) 666-3524, and Fred Feucht, 88 Mountain Rd., Pleasantville, 10570. (914) 769-1720.

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

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

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

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

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

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

North Carolina

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

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

BURLINGTON—Unprogrammed. Phone 584-9419.

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. Box 455 Hannah Branch Rd., Burnsville, NC 28714. Call (704) 675-4456.

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. Bill Remmes, clerk. (919) 587-9981.

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

FINLAY—Joe Davis, clerk, (419) 422-7668

TOLEDO—Rilma Buckman, (419) 385-1718

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

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

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

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

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

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

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

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

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

OVERLIN—Unprogrammed worship, 10:30 a.m. 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—Green Country Friends Meeting (unprogrammed), FGC/FUM, 5 p.m. worship, 6 p.m. potluck, 7 p.m. forum each First Day. Call for location (918) 366-4057.

Oregon

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

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

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

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

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

Pennsylvania

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

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

BUCKINGHAM—Meeting for worship 11 a.m.-12. First-day school, 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.

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

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

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

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

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

GYWNEDD—First-day school 10 a.m., except summer. Worship 11:15 a.m. Summerville 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.). Lansdowne and Stewart Aves.

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

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

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

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

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

MARSHALLTON—Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 696-8538.

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

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

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

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

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

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

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

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

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

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

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

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

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

CENTRAL PHILADELPHIA—15th and Race Sts.

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

CHESTNUT HILL—100 E. Mermaid Lane.

FOURTH AND ARCH STS.—First and Fifth Days.

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

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

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

GREEN STREET MEETING—45 W. School House Lane.

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

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

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

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

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

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

READING—First-day school 10 a.m., meeting 11 a.m. 106 North Sixth St.

SOLEBURY—Worship 10 a.m., First-day school 10:45 a.m. Sugar 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.

VAILEY—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.

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) 889-7598.

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

Texas

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

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

BRYAN/COLLEGE STATION—Unprogrammed worship. Call (409) 846-7093, 846-6856, or write 754 S. Rosemary, Bryan TX 77802.

CENTRAL TEXAS—Unprogrammed worship. Call (817) 939-8596 or write 816 Lake Rd., Belton, TX 76513.

CORPUS CHRISTI—Unprogrammed worship 10 a.m. 1015 N. Chaparral. (512) 884-6699 or 854-2195.

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

EL PASO—Meeting at 10 a.m. Sunday. Meetinghouse at 1020 E. Montana Blvd., El Paso, TX 79902. (915) 542-2740.

FORT WORTH—Unprogrammed meeting for worship. Phone: (817) 535-3097 or 926-1526.

GALVESTON—Meeting for worship, First-day 6:30 p.m. 1501 Post Office St. 744-1806.

HILL COUNTRY—Unprogrammed worship 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: 862-6885. 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. at Esperanza Peace and Justice Center, 1305 N. Flores St.; Third First Days, 9:30 a.m. Meeting for Business with potluck at rise of worship; Judith Wade, co-clerk, 821 Garraty, S.A. 78209. (512) 822-8223.

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—Worship 10 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: 283-2111.

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) 285-7732.

LARAMIE—Unprogrammed worship 9 a.m. Sundays. UCM House, 1115 Grand. Call 742-5969.

Rhode Island

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



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