

February 1988

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



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**Among Friends**

# Entering Unknown Territory

**W**ell, this is a first, Friends. We have consistently adorned ourselves in Quaker gray (or black) since we became FRIENDS JOURNAL in 1955—just as our predecessors, the *Friend* and the *Friends Intelligencer*, did before us in an earlier century. Just once in recent memory we varied the color of ink for an entire issue (Christmas green in 1981), but never anything so daring as a front and back cover in two colors!

But a word of reassurance: for those readers about to bemoan the loss of Quaker simplicity by such an old and venerable publication as ours—and those who simply prefer the sharpness of our black-and-white covers—take heart: the color that greeted you this month does not represent a change of editorial policy (or any windfall of excessive journal revenues this month). We just thought that readers suffering the ravages of late-January snows might appreciate a bit of warmth and color to bolster their spirits just now and to tide them over till spring. And for those living in warmer climes. . . well, you deserve a little change of pace as well. You might consider this as our special valentine greeting. Next month it's back to business as usual, a return to Quaker black and gray. But for now—enjoy.

Perhaps the touch of color on our face will distract all but the most attentive from a careful reading of our masthead to your left. I call your attention to the fact that our former assistant editor has gained the well-deserved promotion to associate editor. Our best wishes to Melissa Kay Elliott in her new assignment.

Looking to the substance of the current issue, one of the themes is that of change. Stated differently, how can we find the courage and resourcefulness to face some of the challenges that confront us? Lyle Jenks and Keith Gann sensitively explore a growing concern, the current AIDS epidemic. What might Friends be doing to address this serious issue? The involvement of a committee of Friends at Florida Avenue Meeting in Washington, D.C., provides us with one model for Friends' action. What are other ways in which individuals and meetings are playing a helpful role? We hope to hear from others.

For those not convinced that AIDS is a critically important issue, I suggest that you read an article by John Platt, a noted biophysicist, published in the November-December issue of *The Futurist*, the fine publication of the World Future Society. The author believes that if new cases and deaths continue to double every year (the current trend), deaths in the United States could reach half a million per year in the 1990s—50 million worldwide. John Platt's thesis is that the epidemic may have the same impact globally as a major war.

But let us not despair, Friends. I find hope when I read of the life of Domingo Ricart (see page 6), realizing what an enormous contribution can be made by one individual. "Hope," writes Henri Nouwen, "prevents us from clinging to what we have and frees us to move away from the safe place and enter unknown and fearful territory." So let us be hopeful.

*Vinton Deming*



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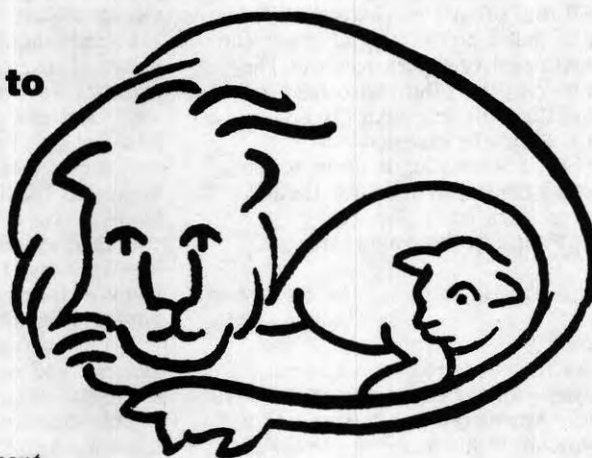
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Front cover art from Edward Hicks's  
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Shari Land

## Christ and Quakers

In light of the several responses to my August letter, perhaps you will allow me to clarify my concern for the readers of FRIENDS JOURNAL.

At various times in my life, I have been on various paths. I have drawn extensively from psychology, philosophy, and theology for my religious growth. I came to the Friends Meeting as a spiritual refugee, seeking God. After several years in unprogrammed worship, I began to have experiences with Christ. It was then that I was led to investigate the original Quaker message.

George Fox preached a two-part message: First, his experience of the Inner Light was that it is universal, and is called by different names in different places, and is in the Turk and the Jew and Native American; that there is "that of God" in everyone. Second, he testified that "Christ is come to teach His people Himself." This was his experience of Christ Present, as teacher, friend, and savior.

Many of the unprogrammed Friends rely only on the Inner Light doctrine. They think that we have outgrown Christianity (or that we should), and some of them are offended at any reference to Christ or the historic roots of our Quaker Christianity. But I have found Christ Present to be the most important and relevant experience of my life. This is our testimony of the Living Christ which is not found in other versions of Christianity, and which I hope is kept alive in the Society of Friends.

I find that often I must watch my words so that I do not offend those who have had negative experiences with the Christian religions. But I also have a responsibility to speak honestly and tenderly about the experience of my faith. Christ is teaching me how to do this, and I constantly pray for the willingness to learn from Her.

Your Friend in the community of Christ,

John Everhart  
Chattanooga, Tenn.

As a Christ-centered Friend, I must take issue with the comments of Carolyn Knudsen Adams (FJ Jan.). Those of us who worship in his name emphasize his presence within us and among us as our prophet, shepherd, and king. Jesus is alive in our souls today, if only we would wait on him in the manner of first-generation Friends. This is the same Jesus who ministered to Martha and Mary, the same Jesus who admonished his disciples

to love one another as he loved them.

Friend Adams mentions the alleged contradictions in the New Testament. The Gospel writers, Mark, Matthew, and Luke, may differ slightly on the exact details of Jesus' life but agree most emphatically about the essence of his life and teachings.

Friend Adams advises us to "look for moral guidance" from those we know, Gandhi and Martin Luther King. It was Christ Jesus, as Martin Luther King proclaimed in his inspired sermons, who moved King to strive for peace, justice and racial equality.

Yes, Jesus Christ has come "to teach his people himself."

Arthur Berk  
New York, N.Y.

## Imbalanced Priorities

The letters of Mildred Young and Basil Burwell (FJ Jan.), responding to "Friends and the Homeless" (FJ Nov.) recalled a personal sadness associated with Friends. It arose in the '70s when Southeastern Yearly Meeting was denied seed money for a plan to develop a multigenerational community. It would have provided relatively low-cost retirement housing and a variety of other family housing that could have been mutually supportive. Those who presented the plan at the appropriate occasion of Philadelphia Yearly Meeting were told that there were no funds available for such a project. However, within the year such seed money was made available for the start-up plans of Pennswood on the George School campus.

Friends should be aware of our imbalanced investment in retirement facilities, favoring those who "have done well" and can pay the substantial entry fees and significant monthly fees. We can be justly proud of and grateful for the numerous facilities which members of the Society have developed with financial encouragement from Philadelphia Yearly Meeting. But it is distressing to see so many of them, compared to the extremely limited efforts to meet the needs of those who retire from our low-paying Friends agencies and other social or religious services.

This situation was strongly impressed upon me again when I read a mailing to Lake Erie monthly meetings from the Kendal-Crosslands corporation. As I read of its involvement in four retirement-related real estate developments, including homes at over \$200,000, I was chagrined that they are spreading into other yearly meetings, now indicating

their involvement in Oberlin, Ohio. While they record that they are "not responsible to or supported by any other organization, Quaker or otherwise," their letterhead states the "board is composed of members of the Religious Society of Friends (Quakers)."

As a former employee (consultant to the Committee on Aging Friends) of Philadelphia Yearly Meeting who expressed a concern in the early '70s for the imbalance in our investments for aging Friends, I have felt this concern growing over the ensuing years. The reasons for this situation are not hard to identify if one studies process in the relevant structures of the yearly meeting. Changing the condition will require some deep soul-searching. However, the need for appropriate retirement housing for those of more limited resources deserves the serious attention of Friends today, as it did years ago.

Robert M. Cox  
Kalamazoo, Mich.



## Glowing Gifts

I was glad to read Barry Morley's article, "Quietly The Ministers Among Us" (FJ Dec.). It has often been the small, unsought acts of personal grace or caring which have nourished me most in the meeting community. They remind me



## Viewpoint

### Revive the Quaker Leadings: Missionary and Merchant

The early Friends balanced well the spiritual and material sides of their lives to have the maximum impact for good. They were missionaries who spread the revealed word of God far and wide and merchants who worked honestly in worthy enterprises.

Friends work as diligently now as their predecessors did for the betterment of current social concerns—peace, refugees, prison reform. In these endeavors modern Friends work from the basic religious understanding that we share with early Friends. Much of the time the people for whom, and with whom, we are working do not know that our inspiration comes from the Inner Light. We are not fully honest if our religious motivation is not known or is glossed over by us in our actions. We can be accused of hiding the Quaker path to God from others by our reticence.

Early Friends carried the missionary work throughout the world with humble piety and a dogged determination that as many people as possible should have an opportunity to hear of and, if they were so moved, to choose the Quaker way. These missionaries suffered death in Massachusetts and tribulations in Turkey. They toiled unceasingly through the new settlements of America developing openings for the Light and publicly proclaiming their new understanding of how God could be experienced and served.

There was no demeaning of the message by public exposure or exhortations to the unconvinced. It is true that those early Friends garnered publicity, but publicity for the Truth. Due to their public stand Friends drew ridicule and persecution upon themselves. Modern Friends are as brave in the cause of antinuclear protest.

George Fox would have used television. The importance lay in getting as many people as possible aware of the revelation that God's presence was available to all who sought it openly and did not come just through the mediation of appointed

clergy. Friends used both the written and the spoken word to spread their message. Unlike me they did not write for the convinced—they wrote to convince.

Truth was not cloistered in meetings to be shared only with those who happened to enter. Truth was placed clearly in everyone's view, open and well lit so that those who needed could find it more easily.

Truth and deception can be spread by many of the same methods. If we believe in our path to God we have a responsibility to air it, to present it as an alternative to those paths that we may regard as dubious, misguided, or even downright dishonest. It is important to promote that which is worthy when that which is not is marketed with much skill and unfairly exploits the innocent. We are irresponsible if we feel there is value in the Quaker message and we allow it to be ignored, overshadowed, or shouted down. There is as great a proportion of seekers in the world today as ever gathered upon the slopes of Pendle Hill three centuries ago. The Society of Friends was founded by a lay missionary movement which took the responsibility to spread the word. Many sects and religions have active lay missionary organizations working successfully today. We too should realize that responsible Quaker missionaries would not be exploiting the weak, they would be helping feed the spiritually starved or malnourished. Such work was worthy in the early years and should be worthy today.

Worthy too were the Quaker merchants who worked hard and in harmony with the Quaker understanding of God's message. We have tended to look to the example of John Woolman who deliberately turned away from the possibility of material success through fear of succumbing to greed. But many Quaker business people and entrepreneurs made money and devoted it to good works while living in comparative modesty.

It is hard nowadays to find Quakers who are in business and finance—even those who come from families who traditionally were in business are more likely now to be educators, doctors, or in some other area of the helping professions.

We should remember that it is the love of money that is the root of all evil, it is not money itself. The good that can be performed by a God-fearing, sympathetic, and imaginative entrepreneur is immense. The Quaker belief that all people should be treated equally was translated by Quaker merchants into the settling of fixed and fair prices for goods. Quakers were the first to openly display the prices of the goods they sold. Anybody could shop with a Quaker free from the fear of exploitation. How I would love to buy my next car from a Quaker car dealer or get a roofing estimate from a Quaker builder!

As with any actions in this world we have to take care that our business decisions are in harmony with our religious beliefs. A Quaker iron founder could build the first-ever iron bridge but would not provide metal for armaments. Quaker capital and imagination helped humanity make a positive and peaceful advance. Johns Hopkins himself agreed that it was right that he had got into trouble with his meeting for building his fortune on a trade in liquor—yet with his money he did much good.

A supermarket owner who advertises honestly, provides a market through which local farmers can sell fresh produce, and who stocks Nicaraguan coffee and hires the handicapped is truly a valuable member of society.

Let us return to the leadings of early Friends. Quakerism has so much to offer, but we have hidden the Inner Light under a bushel. We can sell the bushel, at a fair price, and hold the Light high to clearly mark the path for all who wish to follow.

David Peerless  
Sandy, Utah

of eternal flames whose low-intensity heat is totally irrelevant to their sustaining power.

Barry Morley's article, itself such a flame, elicited memories going back as far as 18 years ago when I first became involved with the Society of Friends. I remember with profound gratitude and affection those many people whose gifts, humble yet glowing, I cherish to this day.

Lucy Aron  
Montecito, Calif.

### Which Martins?

Thank you for printing the notice of the death of Edna Hartsock in the November 1987 issue. I was sorry someone inserted "(Fla.)" after Miami. Miami Monthly Meeting, Waynesville, Ohio, was established in 1803 and is still active.

I am sending a little family story: a happy time when I was a child was the day the martins returned to their box in the spring. My father would have the box

clean and ready. We four children would each try to be the one to see the martins first. That lucky person would rush into the house calling, "The martins have come," and all would tumble out of the house to see. One day my father came in to the house saying what sounded like, "The martins have come." We all rushed out to find, not birds at all, but Mrs. Martin, an elderly woman who had come to call. She was quite surprised and

*continued on page 29*



*Domingo Ricart, pacifist, scholar, and Friend, died in Boulder, Colorado, in April 1987. During his life, Domingo wrote pamphlets and books in Spanish about Quaker beliefs, aided refugees, taught Spanish literature, and was an active member of Comité Organizador de los Amigos Latinamericano (Organizing Committee of Latin American Friends) of the Friends World Committee for Consultation. This article is based on 1986 interviews.*

# DOMINGO RICART: A LIFE OF SEEKING AND SERVING

by Nancy Dawson

Although Domingo Ricart was raised to be a devout Catholic, he started questioning the Church's teachings while he was still in high school in his native Barcelona. "We read some text about Luther, about how depraved and terrible he was. But the same page had a quotation from Luther that made more sense than what the text told about him. I stopped trusting my Catholic teachers," Domingo recalled.

While studying early Christian history as a graduate student in Paris, Domingo read *On Concord and Discord*, by Juan Luis Vives, a 16th century Spanish humanist and psychologist.

"Vives said that there was no just war, that violence was not natural, and that war was against Christ's teachings and against our own common sense. I agreed," Domingo said. He became a pacifist.

After completing his graduate studies, Domingo returned to Barcelona in 1928. He and Margarita de las Barreras were married in 1933. Domingo was on the board of the YMCA and Margarita was on the board of the YWCA when the Spanish Civil War erupted in July 1936.

"Armed troops came into the Y offices and questioned why we had no Catholic images on the walls. The Catholic Church was aligned with Franco, and any non-Catholic group was suspect. We explained that the Y was interdenominational, and the troops left," said Domingo.

A few months later, another unexpected visitor showed up at the Y while Domingo was on duty. He was Alfred Jacob, an English Quaker. Alfred had been sent by London Yearly Meeting's Meeting for Sufferings to assess the needs of the Spanish civilians, both in Barcelona (a Republican stronghold) and in Burgos (a Franco stronghold). Officials in Burgos were not receptive, so Alfred concentrated his efforts on Barcelona.

"Mr. Jacob spoke beautiful, formal Spanish. He told me he was a pacifist sent by Friends to start a relief program for the refugees. I was so surprised. I said, 'I thought I was the only pacifist in the world. Now I find one from abroad. That's wonderful, the work that you plan.'"

*Nancy Dawson is a member of Boulder (Colo.) Meeting, where she is active with the Friends of Central America group. She works as a technical writer at the National Center for Atmospheric Research.*



Domingo invited Alfred to use a desk and the phone at the Y for his work, and introduced him to British and Swiss contacts in the city. On the third day of Alfred's work, the Ricarts invited Alfred to live with them.

"Alfred and I talked and talked. We agreed on everything. I said I could be of good help because I was trilingual—Catalán, Spanish, and French."

Domingo joined Alfred on the staff of the Servicio Internacional de los Amigos—Cuaqueros (International Service of Friends—Quakers). The Servicio was given an abandoned mansion outside of Barcelona, which they named Casa de Juan Luis Vives (Juan Luis Vives House) in honor of Vives's pacifist views. The Ricarts, Alfred and Norma Jacob, and other staff members lived there. Margarita's job was to manage the large household. Foodstuffs for distribution were stored in the basement.

Refugees from central Spain were pouring into Barcelona as Franco's troops advanced. While the Quaker group was assessing needs, Alfred started meeting the trains full of refugees that arrived late in the night. Many had been traveling for two days; they were hungry, weary, depressed. Orphans

were taken to the children's hospital; family groups and adults went to the offices at the stadium for relocation processing.

On Christmas night, 1936, the Servicio opened its first canteen at the train station. They distributed milk, bread, and extended a welcoming hand to refugees as they passed through the station.

That one canteen multiplied to 13 throughout Barcelona. Some of the canteens were located in the poorer neighborhoods to serve the needs of non-refugees as well. Another 121 Quaker canteens were operating in areas outside of Barcelona by the end of 1938. The canteens fed children and expectant and nursing mothers. They served porridge, bread, powdered milk, cocoa, and doses of cod liver oil for its vitamin and mineral content.

Under Domingo's supervision, the Servicio established 40 colonies of refugee children located away from the centers of fighting. Progressive Spanish teachers, many of whom had Montessori training, ran each colony, and school classes were held daily. The colonies were housed in private, abandoned homes, several of which were in the Pyrenees. Quaker groups from abroad "adopted" children's colonies and sent

supplies to them.

Domingo made two trips to Madrid, where the fighting was heavy, to convince mothers to send their children to the colonies for safety. The children's colonies also cared for many orphans.

The Quaker relief work in Spain was performed in a different style than other relief work of the times, according to Domingo:

"The Quaker work in Spain was always done with the support and work of the local people, not done for them by foreigners. The work was successful



*Margarita and Domingo Ricart in Barcelona, Spain, 1938*



*Spanish refugees crossing into France at El Pertús, 1939*

Photo reproduction by Tom Moen

because of the climate of mutual trust—trust between local people and foreigners and between the Quaker unit and local and national government office officials. Trust and the common goal of aiding the children made it possible for members of the Quaker unit to work together despite differing political opinions. There were even some who supported the Franco position who worked for the unit, but this did not interfere with their work to aid the refugees."

Besides the canteens and children's colonies, the Servicio had programs to distribute clothing and to assist with adoptions. They also had lorries that delivered bread to schools in and near Barcelona—bread baked from the supplies sent by Friends. "One of the last shipments received before the Quaker unit had to leave Barcelona was several tons of flour from American Friends. One hundred thousand children ate the bread of Quakers," Domingo recalled.

By late 1938, the fall of Barcelona to Franco was inevitable. Margarita and their young daughter were already in France when Domingo left Barcelona. He helped run a canteen in Gerona near the French border to feed the steady stream of fleeing Spaniards, but not for long.

Franco's troops were advancing. By February 1939 it was time for Domingo to become a refugee himself. He obtained a last-minute passport and permission to cross the Pyrenees into France with eight

truckloads of children.

The life of Spanish refugees in France was difficult; camps were desolate, windy, and surrounded by barbed wire fences. Refugees slept in the open; food and medical attention were inadequate. Often, families were separated since there were men's camps and separate camps for women with children.

Domingo avoided being sent to a refugee camp himself because an English Friend had arranged for his papers to read "Dominique Ricart," and since he spoke French fluently, he was able to pass for a Frenchman. During the months the Ricarts remained in France, Margarita was the housemother of a refugee children's unit, and Domingo and Norma Jacob visited refugee camps and worked to improve camp conditions.

In the fall of 1939, Alfred Jacob arranged a scholarship to Woodbrooke in London for Domingo, and the Ricart family spent three years there. Domingo studied English, Quakerism, and the links between the early Spanish mystics and the roots of Quakerism. It was there that he and Margarita officially became Friends.

During their years as refugees in London, the Ricarts started clubs for Basque children and aided Spanish refugees. Domingo served as the executive secretary of the Juan Luis Vives scholarship trust, which was established to further the education of Spanish refugees.

In 1947, the Ricarts left their refugee status behind and immigrated to the

United States. They spent a year at Pendle Hill, where Domingo taught courses on the Spanish mystics.

From 1948 to 1971, Domingo taught courses on Spanish literature and culture at the University of Kansas in Lawrence. He and Margarita were founding members of the Lawrence Meeting.

The Ricarts moved to Boulder, Colorado, in 1977 to be near their daughter. Margarita was ill and died within the year.

Domingo's concern for the plight of refugees continued. In Boulder, he served as translator and friend for Central American refugees. Children in one refugee family he aided called him "abuelito"—little grandfather.

At a party celebrating his 85th birthday, Domingo told Friends why 1986 was a particularly significant year for him: "It is the 50th anniversary of 1936, the turning point of my life. Until then, I had been a seeker. In 1936, I became a finder as well." □

*In recognition of Domingo's long-standing service to refugees, the Boulder Meeting established the "Domingo Ricart Appreciation Fund" before his 85th birthday party in 1986. The fund supports work with Central American refugees. Memorial contributions can be made to: Boulder Friends Meeting, 1825 Upland Ave., Boulder, CO 80302. (Designate contributions for the "Domingo Ricart Appreciation Fund." Contributions are tax deductible.)*

## Thoughts on Quaker Service

Quaker service therefore should be expressed basically in love, since the essence of Christianity is love. Says my beloved pre-Quaker of the 16th century, Juan de Valdés, "All this business of being a Christian consists simply in love: love of God, love of oneself, love of the neighbor."

Quaker service can only spring and manifest itself in love, which also implies sharing, complete and sacrificial if necessary, and, also, continuity. People are taught, or are instinctively afraid of being personally involved. Why should it be so? We partake of the same Light, we are brothers and

sisters. That is why Quaker service at its best, and Quaker help, is so different from the service that organizations—social, political, or purely humanitarian—can render.

One example shows that sometimes Friends really succeed. After the war, two Friends were visiting, in France, a center for women, children, and old people—[people who were] driven out of Spain at the end of the war. The two Friends were driving a small car, with a Quaker star painted in a prominent place. As some [refugee] women saw the car, they called the others, and gathered immediately

around it, with great signs of joy: "We knew you would be coming, because you love us."

Humbly the Friends said: "... terribly sorry, because we don't have anything to give you; we just came to see what you were doing, and find out if, and what we could do."

"Never mind," they said, "You came because you care about us."

More than food and shelter, people need love.

Domingo Ricart  
October 1979



# Seeking a Friendly Response to AIDS

by Lyle Jenks

**H**appy birthday, Friend. . . How is your vacation? We miss you. . . By the way, there's something going on at the meeting which I feel you should know about. . ." Such was the essence of a long-distance telephone conversation more than two years ago, and the beginning of an ongoing process of learning and growing together as members and attenders at Friends Meeting of Washington (D.C.). Individually and corporately, we have worked to address our lack of knowledge, our fears, our uncertainties, and our hesitancy to truly trust one another. Bringing our hope, our faith, and our care and concern for each other into the Light, we have come together in seeking a Friendly response to AIDS.

The situation which prompted a call interrupting the clerk's vacation was one which was wounding many in the meeting. For a number of months, Friends had been gathering for a potluck meal and an evening of international folk dancing together. Many of us attending the Midwinter Gathering of Friends for Lesbian and Gay Concerns had so much enjoyed dancing together in a safe environment free from smoke and alcohol that we wished to create the same possibility in our home meeting, and to invite nongay Friends to join with us. Accordingly, we asked an older member of meeting, well-known and much-loved for her joy in teaching dance, to lead our sessions. Those of us who regularly worshiped in the Friends for Lesbian and Gay Concerns hour were coming to know others of the larger meeting in new and important ways, and everyone was having a good time. Difficulty surfaced

when the leader's family members told her that they did not want her associating with gay people. Their fear was that she was being exposed to AIDS and, in turn, would expose them.

Such fear and misunderstanding were certainly painful to everyone involved. In addition, we quickly became aware that we all had a great deal to learn were we ever to be prepared to address the

## **Washington, D.C., Friends face the fear and uncertainty, and discover an opportunity to learn and grow together.**

reality of a member or attender being diagnosed as someone living with AIDS.

Informing the meeting of the challenge as he saw it, the clerk invited a cross-section of the meeting to join him in searching for a way to open. A dozen or more of us began meeting together in the clerk's home—long-time members and new attenders, gay and straight, women and men. Each month we would bring food to share in that hallowed Quaker sacrament of the potluck meal, and as the season went on, it seemed that we were finding a bit of extra time and giving extra attention to our contributions to the meal. Our time together was valued and cherished by each of us, as indicated not only by the care with which we nourished each other in the shared meal, but in the way in which we were able to keep our calendars clear

and seldom had to miss a session.

Our agenda was simple and clear. We were together to seek ways in which we might assist the meeting in preparing for the reality of AIDS. As we gathered in worship, first in silence and later each evening in worship-sharing, we began to open ourselves to the Light and to each other. In the safety of the group, where we affirmed the confidentiality of anything said, we began to look at our own deepest fears and concerns. With the help of the others, those of us who are gay and at high risk began to examine our fear of death, or, more pointedly, our fear of the process of dying. What we knew intellectually soon became experiential knowledge—AIDS is not a concern for only those at high risk, but touches all of us, and affects everyone's life, whether gay or straight or bisexual, whether sexually active or chaste, whether involved or aloof. The understanding and trust which grew within us and among us as we each shared what was in our hearts were truly gifts of the Spirit. Before long, the differences in life experience which we brought to the group, while still recognized and affirmed, were left behind as we began to experience a deeper connection with each other in what some of us would describe as blessed community.

Achieving this experience of community did not come easily. With the sharing came many tears and much anguish, sometimes with anger and resentment, often with fear. The silence into which we returned at the end of each evening seemed to sustain and buoy us, and we left with both a reluctance and an eagerness to face our lives with renewed centeredness.

While we did not share the content of our time together with other members of the meeting, we made sure that our group maintained a high profile for other Friends. It soon became clear that

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*Lyle Jenks, a member of Old Chatham (N.Y.) Meeting now working with Friends General Conference in Philadelphia, sojourned at Friends Meeting of Washington while serving as resident at William Penn House.*

our meetings were in themselves giving permission and encouragement for others to also begin exploring their concerns and to learn more about AIDS and its presence in our common life. It was beginning to be O.K. to talk about AIDS, and our small circle began to send energy through the larger meeting. Some Friends sought us out to share their worries in confidence; others began to collect news clippings, tapes, and educational literature to supplement what we had been posting on bulletin boards and displaying in the library. Others organized a holiday reception and party for a group of persons with AIDS, each of whom came to the meetinghouse with his buddy, the volunteer from a local AIDS clinic. Those Friends with oversight for the weekly meeting for learning before meeting for worship asked our group to present a forum on AIDS.

As the year continued, our group kept meeting for dinner and worship-sharing together. Each month, however, we also gave time to considering how we might offer educational materials and provide outreach. We assembled resource packets and notified each worship group and meeting in Baltimore Yearly Meeting of our availability as resource persons and speakers, agreeing that we would accept invitations by sending one gay and one nongay member together. We hosted an informal evening for health care professionals and persons with AIDS who were in Washington for a national conference, and were humbled at the appreciation spoken by those attenders who couldn't imagine their own churches opening their doors to such a group. Truly we as the hosts were beneficiaries in the rich exchanges that evening.

Apart from our work together, many of us were becoming increasingly involved in providing support to community programs and services for those directly affected by AIDS. Attempting to draw other Friends' attention to the opportunities for service, we also encouraged the meeting to affirm and support those members and attenders who were engaged in such significant ministries. Those who served as buddies to persons with AIDS, those who coordinated the burgeoning caseloads at the Whitman-Walker Clinic, the attender who accepted a staff assignment at the clinic to do outreach and education among drug users and prostitutes, as well as many others in less visible ways were all using their resources to ad-

dress the AIDS epidemic. The meeting as a whole was asked to hold these Friends, and those whom they served, in the Light.

At the end of the first year, the group, which had begun meeting at the invitation of the clerk, asked monthly meeting for recognition as a committee of the meeting. With that recognition came several open meetings where Friends shared personal concerns and also ideas about outreach and service opportunities, and a wider involvement by many in the meeting. One step taken on behalf of the meeting by the new Committee on AIDS was that of announcing to the wider community, especially through the gay press, our long-standing policy concerning memorial meetings. Knowing that the lovers and families of many persons with AIDS were denied access to their own churches for funerals or memorial services, we extended an invitation to all those facing such responsibilities to request use of the meetinghouse, available without charge. Like so

many other of our gestures, it seemed the least that we could do, and we have been humbled at the gratitude expressed by those who have made such requests. On at least one occasion in recent months, the meeting served as family for a man who died before being able to re-establish any contact with his estranged family of origin.

Perhaps the hardest challenge we have faced as a meeting has been in accepting the limits of what we are able to do in the face of such need. This is true within the meeting as well as in the larger community. A particularly difficult time occurred last year when a member of the Committee on AIDS learned that his son was hospitalized in another part of the country. We sent our Friend with as much loving support as we could imagine, and yet it seemed insufficient. In welcoming him home after his son's death, we could only embrace him and acknowledge how much we rely upon the strength and presence of the Spirit in such times. Surely grace is sufficient,



Martha Tabor

Attenders at a meeting of Friends Ad Hoc Committee on AIDS pause for a group photo.



and, truly, only grace is sufficient.

On several occasions, our committee has assisted in sponsoring a visit to our meeting and community by John Calvi. John, a professional massage therapist and singer/songwriter whose ministry as a released Friend is now under the care of Putney (Vt.) Meeting, has brought his healing to us as teacher, performer, and healer. Blessed with the gifts of therapeutic touch and spiritual healing, John has worked with many individuals in the meeting and in the neighborhood houses and hospices for persons with AIDS, as well as offering training sessions for those volunteers and staff members in daily contact with persons with AIDS. Offering the songs which have come to him in his ministry of healing, he has given three concerts at the meetinghouse, with contributions going to services supporting persons with AIDS.

Of his many songs, one seems to continue speaking of the challenge we face, and the opportunities for service, growth, and spiritual development which the AIDS dilemma poses. John sings: "So let's pass a kiss and a happy sad tear and hug the whole circle round . . . For the ones who aren't here, for the hate and the fear, for struggle, for love, for life. Let's have a song here for me and for you and for the love we cannot hide—and let's have a song for those who aren't here."

In John's words, and in our work and seeking, we sense the challenge of finding a way through our fear and our uncertainty into a centered response to the world around us. Such a response begins in the center with the Spirit and emanates out so that we are not only empowered in creating a Friendly response to AIDS, but to all that we encounter. □

*Editor's note: Several Quaker organizations have information available about AIDS. Both the Friends Committee on National Legislation and the American Friends Service Committee have policy statements and Friends General Conference has a list of resources. To get copies, send a self-addressed, stamped envelope to each group. FCNL's address is 245 Second St., N.E., Wash., DC 20002, and both AFSC and FGC can be reached at 1501 Cherry St., Phila., PA 19102. Friends for Lesbian and Gay Concerns publishes a newsletter and has other information available at P.O. Box 222, Sumneytown, PA 18084.*

# Swimming in Deep Water

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by Keith A. Gann

In February 1986 I was diagnosed with ARC (AIDS Related Complex). I had become very ill approximately two years previously and required hospitalization. That illness was never diagnosed beyond "some sort of viral infection." At that time, there was no test available for antibodies to the HIV. The illness was characterized by an acute low white blood count and low hemoglobin count. Those counts remained chronically low during the ensuing two years. Still, doctors reassured me that the likelihood of my having AIDS was remote.

I frequently had minor infections, rashes, fatigue, and occasional night sweats. In November 1985 I tested anonymously at a public health clinic and was positive for antibodies to the virus. I debated for three months before informing my physician at the HMO I belonged to, weighing the possible benefits and costs of that information being in my medical records. However, when I became ill again with fever, night sweats, and fatigue, I informed my doctor, and a battery of tests, including a liver biopsy, bone marrow sample, blood work, and spleen and liver scan were conducted. I was informed that I had ARC.

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*Keith Gann is a member of Twin Cities (Minn.) Meeting. He is active in AIDS education and supportive services. He is editor of PWAlive, a newsletter by, for, and about people affected by AIDS.*

During the course of these three years, previous concerns increased regarding my abuse of alcohol. I sought a variety of counseling and worked hard at resolving the fears and dynamics that increased my likelihood of alcohol abuse. I experienced periods of sobriety of two and three months at a time, punctuated with severe bouts of drinking of two to three weeks' duration.

In October 1986, I decided I could no longer endure the cycles I had been through and had to make a major change in my life. I entered treatment for alcoholism at a gay and lesbian treatment center. This was extremely difficult, and I experienced a great deal of emotional pain, shame, and guilt. However, I completed treatment and left feeling much better about who I am, firmly connected in the Alcoholics Anonymous 12-step program, and better able to accept love and support from those who cared about me.

At the recommendation of the treatment team and with my concurrence, I did not return to a highly stressful job as a county social worker. I was accepted into a graduate program in clinical psychology at JFK University in Orinda, California, and planned to begin in the spring.

Meanwhile, I began a training program in neon art and sign making in Minneapolis. The plan was to work doing neon during the day and to attend grad school in the evening. While

waiting to begin neon school, I became ill with what I thought was the flu. I continued to do my daily activities and began neon school. The training was intense, and I returned home each evening exhausted. When a dry cough persisted, I had difficulty breathing, my appetite was gone, and night sweats became more frequent and severe. A new X-ray was ordered. It revealed what appeared to be pneumocystis, a type of pneumonia that does not occur when the immune system is working properly. I was hospitalized that evening, and intravenous antibiotics were started. A bronchoscopy was conducted the next day.

Though ill, I had somehow managed to carry on daily activities during the preceding month. However, once in the hospital, I suddenly felt the full impact of my illness and collapsed exhausted into bed. I had lost 20 pounds, and was very weak. Walking the ten or so feet to the bathroom resulted in bouts of coughing, sweating, and panic. Two days later, the result of the bronchoscopy confirmed pneumocystis. My diagnosis was changed from ARC to AIDS. I responded well to the antibiotics and was discharged after one week. My appetite returned a few days later. I returned to neon school and finished the course. I postponed graduate school indefinitely because I needed to be with the people whom I loved and who loved and cared for me.

I have not had any subsequent serious illness, my blood counts are currently better than they have been in three years, I have regained the weight I lost, and I remain sober, content, and peaceful.

These are some of the basic facts. They are a very small part of the story. The story is about healing, and it has no ending. The story has less to do with the facts and more to do with the understandings. I would like to share with Friends some of my current understandings and request patience in that process. Please know that I do not presume to speak for all persons with AIDS, nor do I have any corner on the truth, other than that of my own experience.

There is no right or wrong way to have this disease. Nor is there a right or wrong way for those without AIDS to respond to their friends and loved ones who have been so diagnosed. However, a criteria that I have chosen as a measure of the effectiveness of my healing process is the query, "Does what I am doing make me feel more or less connected

and involved with myself, with the Spirit, with the earth, and with my brothers and sisters? Does it make me more aware of loving and being loved?" I believe that if I can answer honestly that I am feeling more connected, more loved, and more loving, then these important parts of my life are working together in an effective healing process. The journey toward wholeness is a lifetime's work. When somewhat complacently expecting a lifetime of 70 years, it is easy to postpone this work. When faced with a life-threatening illness, the urgency of this goal is present.

For all of us there are obstacles to our experience of wholeness. Some of these are our own making; some are attitudes we adopt as very young children in response to situations in which we have no control, such as emotional, physical, or sexual abuse, or lack of love and nurturing. Some of these attitudes served me well in my need just to survive, and I have a deep love, respect, and loyalty to them. However, as an adult, I find they are no longer useful and only keep me isolated and alone. There are other obstacles that are, of themselves, out of my control, though how I respond to them is my responsibility.

I believe that AIDS is only one symptom of a planetary illness. Earth herself has been pushed to the edge of collapse by those who would deny her wholeness and completeness. I do not believe it is coincidental that those who are considered on the fringe, dispensable, undesirable, and devalued in this culture are most at risk for this disease, i.e., gay men, intravenous drug users, and people of color. Our attitudes as individuals and as a society are projected and become real events. Given the constant negative energy that these groups have been subject to over time, I am not surprised that the immune response, the very function that is meant to insure our survival, has broken down. Nor is it surprising that it should be transmitted via semen and blood, fluids normally associated with lifegiving functions.

Many Friends (friends) are searching themselves for a Spirit-led response to AIDS, both personally with people whom they love, and politically in a hostile political atmosphere. I would suggest that the same queries I use to evaluate my healing program might be adapted and applied. "Is my attitude toward people with AIDS, and people most at risk for AIDS, one that allows me to feel connected with them in a

loved and loving relationship? Recognizing that oppression is, by its nature, immuno-suppressive, do I actively work to end oppression against people with AIDS and those most at risk for AIDS, and to lovingly welcome them into my community as valued and equal Friends (friends)?"

I've found that many people whom I care about have a hard time knowing what to say, what to ask, or how to know when or how much to discuss AIDS with me. Oftentimes, there seems to be a desire to "protect" me at the expense of their own feelings. I've discovered that I am a strong and capable person. I can handle almost anything except being alone with this. I know that people who love me experience many of the same fears, sadness, and joys that I do. When they try to protect me from those feelings, or only show me happy feelings, I end up feeling alone.

I invite my friends to be honest with me. I also take responsibility for setting my own limits about when and how much I want to discuss AIDS. It has been very important to me to have friends to whom I can simply say, "I have a cold and I'm worried," or "I sweated last night and I was scared," or "sometimes, I just feel sad," and for them to know that they don't need to "do" anything, but that it is helpful for me to just say it and be heard.

I believe that each of us has an inner sense of knowing which we can touch and from which we can act. People with AIDS have a variety of choices to make as they develop programs of healing to meet their individual needs. Noncritical support for those choices and for positive lifestyle changes is valuable and helps me to feel empowered.

Many Friends have special gifts of healing. I encourage them to make those gifts available to people with AIDS. Empowerment is crucial. I am not a victim and I am not dying of AIDS. I am a strong, loving, and whole person who is living and learning with AIDS. I live in a world of people who are capable of being strong, loving, and whole. We ultimately share all our experience, our joys, and our sorrows.

My friend David wrote me a letter with his observation of my experience. I think he summarizes this time we are living through together. "You are swimming in deep water, without allowing fear and panic to cause you to drown."

□



Members and attenders of the Seoul, Korea,  
Friends Meeting



Clark Bortree

## GETTING TO KNOW FRIENDS IN KOREA

by Clark Bortree

My studies with Friends World College first took me to Japan in the fall of 1985. Over the next year and a half I visited Korea five times, partly for the purpose of doing a report on Korean Quakers for my college. During this time I had the opportunity to worship with and get to know some of the Korean Quakers, including Teacher Ham Sok Hon.

Through Teacher Ham, one of the first Koreans to become a Quaker and undoubtedly the most well-known, I was able to learn much. As Douglas V. Steere of Haverford College has written in the foreword of *Queen of Suffering, a Spiritual History of Korea* by Teacher Ham: "Ham Sok Hon is little known outside of Korea, but in his own country he is a kind of Gandhi with a vision for his people and a sizeable following among the younger generation."

Teacher Ham was born on March 13,

1901, in a small village beside the Yellow Sea in the extreme northwest corner of Korea. According to Teacher Ham, Korea at that time was in a state of political and economic bankruptcy, and there was no religion to offer deliverance

to the people. Confucianism, Buddhism, and Son Do (similar to Taoism) had been present for centuries, but rather than a creative vitality they offered only a hardened orthodoxy and lifeless form. Such a society was filled with ignorance, superstition, and corruption, and its people abandoned themselves to despair. No one dared hope or had the will to rebuild the society. However, as Teacher Ham explains, "In the midst of this general disillusionment I had the good fortune to study the 'new education' from early childhood. This was because Christianity, which was just beginning to be propagated in Korea, entered my village."

It was through these missionaries that Teacher Ham and many other Koreans were given hope to continue and to believe in their country and themselves. They were given the faith that they needed to keep them going.

Teacher Ham left Korea for Japan in 1923 to pursue university studies. At that time Korea was under Japanese colonization. A year later, he became in-

Clark Bortree is studying at the East Asian Center of Friends World College in Kyoto, Japan. He is a member of 15th Street (N.Y.) Meeting.

terested in the nonchurch movement led by a well-known Japanese pastor by the name of Uchimura, who was disillusioned with what the churches in Japan were teaching and the methods they used. He had decided to form his own sect and teach the gospel in his own way without a church, an action which impressed Teacher Ham deeply. As Teacher Ham says of Uchimura: "I esteem Mr. Uchimura to be of such stature that at times I would venture to say that the knowledge of this one man alone is more than enough to compensate for my 36 years of servitude under the Japanese people."

Teacher Ham eventually left the nonchurch movement after returning to Korea, and kept busy running a school that taught Korean history and culture as it really was, not as the occupying Japanese had wanted it to be taught. During the Korean War, he was persecuted by the communists and had to flee from his native place in North Korea. Upon arriving in the south, he again faced persecution for his activities in teaching the truth, which often was the opposite of what the military dictatorships were saying.

I met with Teacher Ham at his house one cold morning in Seoul, accompanied by two Koreans from the meeting. When we arrived, Teacher Ham invited us into his nice cozy study, where we sat down and began talking about his interest in gardening. He has a fairly large greenhouse, with a variety of plants, located just outside the window. I had brought a list of questions but soon found them too formal and limiting, so I asked a few questions and let the conversation take its own course.

My first question was how Teacher Ham became interested in Quakerism. I learned that just after the Korean War in 1953, the British Friends Service Council and the American Friends Service Committee helped with rehabilitation work. Their first project was to help to reconstruct a hospital destroyed during the war in Kunsan. Some young Quakers and several Korean youth participated. It was through meeting these Quaker participants that Teacher Ham became interested in and impressed with their beliefs.

Teacher Ham first went to the United States to attend a Quaker workshop in 1962 and went to England to attend another workshop the following year. He explains: "Indeed it was not until 1967, when I attended the Friends

World Conference in North Carolina at the invitation of the Pacific Yearly Meeting, that I made a firm resolution to become a member of the Religious Society of Friends. Rather than being the result of a special act on my part, it was a decision arising from a sense of responsibility to the Friends who had befriended me."

*Ham Sok Han*

There is only one Quaker meeting in Korea, located in Seoul. The meeting-house was purchased by some of the first Koreans interested in Quakerism, including Lee Yoon Gu, the first Korean to become a Quaker. Meeting for worship is held every Sunday morning from ten to eleven. During that hour of silence those present, both members and



*Clark Bortree*



attenders, who feel moved to speak may do so. Often Teacher Ham has a message or thought to share with those present. Following worship are a few brief announcements and then usually a lecture given by Teacher Ham which lasts about an hour or so. Then from twelve to one is the reading of the Bible, which Teacher Ham usually leads.

On Wednesday evenings at the meetinghouse, there is a Bible study with Teacher Ham leading the discussion.

Although the actual number of Quakers in Korea is said to be roughly ten or so, there seem to be quite a few Koreans interested in becoming members or learning more about Quakerism.

I asked Teacher Ham why there were

so few Korean Quakers in Korea with such an abundance of Korean Christians. He explains; "Our meeting is not so prosperous. I don't know exactly why. The Korean people are not so interested in Quakerism. . . . Unfortunately, most Korean Christians have greater respect for their creeds and dogmas than for what they are capable of experiencing. They pray for their own happiness and welfare. It's a religion without roots. It's evidence that they have to cast off Shamanism."

Teacher Ham goes on to explain how most Korean Christians today like to worship in big white churches with smooth-talking preachers telling them about heaven and hell, and how to avoid going to the latter. They like to jump up and down, screaming and hollering for forgiveness and a clean conscience. It makes them feel quite refreshed, he says.

Teacher Ham prefers the silent way. He explains: "Quakers prefer to pray without a formal program, but you can appreciate the necessity of some structure. We prefer to describe our place of worship as simply our meetinghouse rather than church. There is no minister, priest, or hierarchy; there is no pulpit, no formal seating. Each person sits and meditates in silence."

Being a Quaker myself and knowing what many U.S. Quaker meetings are like, I found some interesting differences in Korea. Most U.S. meetings have benches or chairs to sit on. Korean Quakers during silent worship keep a good posture while sitting on the floor cross-legged. Teacher Ham is one who is quite concerned with proper posture: "It's why we can't overlook our body, however hard we may try to live a spiritual life. Life must follow the physical body irrespective of how close one comes to the life of the spirit. For example, we know that we can't continue with spiritual activities without eating and sleeping. We can't ignore these basic facts. It is a delusion to think that even though our faith be strong, we can overcome everything without limit. It may be possible for a short time, but not for long. We can't ignore for physical health or for spiritual matters the importance of a correct posture. Physiology and psychology support this."

I asked Teacher Ham in what ways Korean Quakers are different (activism, beliefs) from those in Europe and the United States. He said that for one

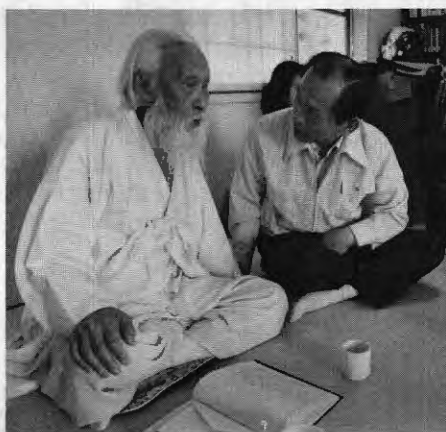


thing, Korean Quakers are a lot more orthodox and believe strongly in the Bible and Jesus Christ. Also, they are not so active in politics and civil disobedience as Friends are in Europe and the United States. Due to the small number of Quakers, he says, and the fact that the South Korean government is so repressive, it is quite difficult to be active without being arrested. Friends have to support their families and make a living, so they are cautious, he says.

Teacher Ham is best known throughout Korea for his powerful and insightful speeches and lectures. "I want to go on making speeches as long as I possibly can," he says. "Some wonder if it is useful to only speak. Nehru, the Indian leader said, 'I am an activist.' But I'm not. I'm a thinker. It is a great loss to our country that we don't have anyone who has the leadership ability of Gandhi." Teacher Ham, however, has been quite active and was arrested and imprisoned several times on account of his beliefs and activities. He was imprisoned during the Japanese annexation of Korea for publishing a magazine that was considered anti-Japanese by the authorities. "I view prison as the university of life," he says. "Many things which cannot be learned at school or in society are discovered there. This is because the teacher is not someone external to oneself, but rather the true teacher is within each [person]. My experiences in prison are many, always because I insisted on remaining true to my convictions. My fourth time was most significant. There I continued my study of the Buddhist scriptures and read more Laotsu and Chuang-Tsu. Moreover, I gained something of an experience of the mystical and reached the conviction that all religions, in the final analysis, are one."

Teacher Ham does not indulge in criticizing governments and world leaders. He tends to be somewhat cautious at times when talking about delicate issues. However, when he feels he has to say something critical, he will. "I have tried to be cautious in my lectures. Some people think I am too cautious. Our government feels that it has to be right. They will not listen to me even when I speak critically of them. I do so when I think that they are wrong. I feel so sad about it."

After meeting for worship one week, some of the frequent attenders and I went out to eat lunch. The group included university students, teachers, shop-



*Discussion group, Seoul Friends Meeting*

keepers, and others. Though their standard of living and occupations may differ, they are all drawn together by their interest in the values of Quakerism. They often go out to lunch together after meeting for worship to discuss various topics and issues.

While I was with them, I shared a copy of Amnesty International's yearly report on human rights violations in South Korea. They were quite interested in the report, which is banned by the government, and wanted to make photo copies for each other.

One of the meeting's attenders, whom I got to know well, is a university student. He had to take three years off from university studies in order to complete the military service required of all young Korean men. When he got out of the military, he found out about Quakerism and the meeting through Teacher Ham. Since then, about a year ago, he has been attending the meeting and also Teacher Ham's lectures. I had the good fortune to be invited to stay overnight at his family's house in what he described as a not-so-nice neighborhood. His mother, father, and younger brother were very friendly, and made me feel welcome during my brief stay there. My friend reads the Bible every day and is interested in becoming a Quaker. He is the only convert to Christianity in the family. His mother and father are Buddhists, and his brother does not seem to have much interest in any religion.

This family seemed to me to be quite open-minded and understanding of each other as well as of those they know little about. I was very grateful for the opportunity to share an evening with them and learn from them.

On my last night in Seoul, before leaving for Pusan, the southern part of Korea, to catch a ferry back to Japan, I went to the weekly Bible study class

held at the meetinghouse. Most of those present were not meeting members, but had been coming to the meeting regularly for a year or longer. A few expressed interest in eventually becoming members. Beliefs such as: "there is that of God in every person," and "walk cheerfully over the earth answering that of God in every person," seemed to be some of the most popular among them. They also liked very much the way in which Quakers worship and discuss the Bible. Undoubtedly, Teacher Ham has attracted many people. They look up to him and hold him in deep respect.

This particular night, even without Teacher Ham present, the meetinghouse was full of people. One of the attenders, the only one present who experienced the Korean war as a child, told me of his awful experiences during the war, and how it had a great effect on his outlook on life. After the war he became a Christian, but soon became disillusioned with the preachers and churches because the things they were saying and doing didn't seem just. He began to dislike all forms of Christianity and lost all interest in being a member of the church. It wasn't until several years later that he found out about Teacher Ham and the Quakers. One day he decided to attend the meeting in Seoul just to see what it was like. He has been a regular attender, interested in the meeting's activities and future course.

The projects the meeting has been involved in have not been as far-reaching as some would like. Some projects in recent years include the annual planting of trees for peace at springtime, visiting and assisting orphan and handicapped children, and various other modest activities concerning peace and human rights.

Most members and attenders, I found, want to have more contact with Quakers from Europe and the United States. In the past, they have had a few U.S. Quakers staying in Korea for periods of time to assist the meeting in its activities and growth, and such contact has been helpful.

When I ended my visit in Seoul I thanked friends for their help and hospitality. One of the members, a big, quiet fellow who lives at the meetinghouse with his wife and child, came up to me, gave me a big hug, called me his younger brother in Korean, and then gave me a piece of chewing gum. I smiled, thanked him, and went on my way. □



# LOVE REVISITED

by Albert Munn

I was preparing to give a talk about Quakers to prisoners, some of whom I felt might be antagonistic toward traditional formulas. I share a mild form of that malaise in my own life.

Take the word *worship*. It stirs up in me negative feelings, the reason for which has long been lost in my subconscious. Besides, when you try to describe a meeting for worship, the term leaves almost as much to the imagination as if you called it a meeting for turnips. So I hit the dictionary. There it was, of course; how stupid of me. How come I'm the last to find out these things? I will forever more enshrine *The American Heritage Dictionary, New College Edition* among my tiny collection of holy Scriptures. Its definition of worship is inspired:

Worship. . . 1. The reverent *love* and allegiance accorded a deity, idol or sacred object. 2. A set of ceremonies, prayers, or other religious forms by which this love is expressed. 3. . .

From now on I'm going to a "meeting for love." Paul says if we have not love we have nothing. That means there is no worship without love. Christ says if you do not love the people around you, you do not love God. At another time he said "what you do for the least of my people you do to me." Therefore when we go to a meeting for worship, at the very least we had better love one another, and I suspect the harder we love the better that meeting for worship is going to be.

Now, love is an activity with several steps. The very first step is paying attention, listening, watching, sensing, being present to the Other. The second step is to respond to the imperative of that encounter, meeting the need, the absence, the aloneness, the condition of the One present. I think there is a third step that can be reached that touches on the mystical. It is a transfer, an exchange, where something of us is left with the Other, and if the Other is opening to us, we in turn receive something. It is a moment

of grace that will forever leave us somehow different, renewed or—in the extreme—new, born again.

Here we find all the elements for our traditional meeting. The centering down is the listening, watching, sensing at the center of our being where the deepest understanding can take place. From where God approaches we do not understand. We think of it as from within but it might be from the soul next to us or across from us and yet still from within, for where does the Spirit dwell? There are no boundaries or directions, only presence. And so in responding to what we sense, we speak often to the condition of another without realizing how present that person is to us.

This sort of "love meeting" should become normative for our daily lives. Our whole life should be worship—a

celebration in love. When we can understand the possibility of this sort of love living, and commit ourselves to bring it into our daily lives, we then are slowly born again into this new higher plane of life where God, who is love, reigns.

If enough of us are so born again, this world, which is so quickly going down the tubes, might yet be saved.

Our other meetings can share in this light also. A meeting for worship for conducting business might be looked on as a "meeting for the works of love." Worship-sharing becomes "love sharing." Then of course the venerable potluck or covered-dish dinner is the "agape," or "love feast."

I haven't as yet converted the term, "meeting for community" without being repetitious. Any takers? □



David Barlow/Zoe Goes to Meeting

Albert Munn, a member of Live Oak Meeting in Houston, Texas, is active in prison ministry.

# THE QUAKER MI

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## Alternative to the Clergy-Laity Dilemma

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by Robert R. Maccini

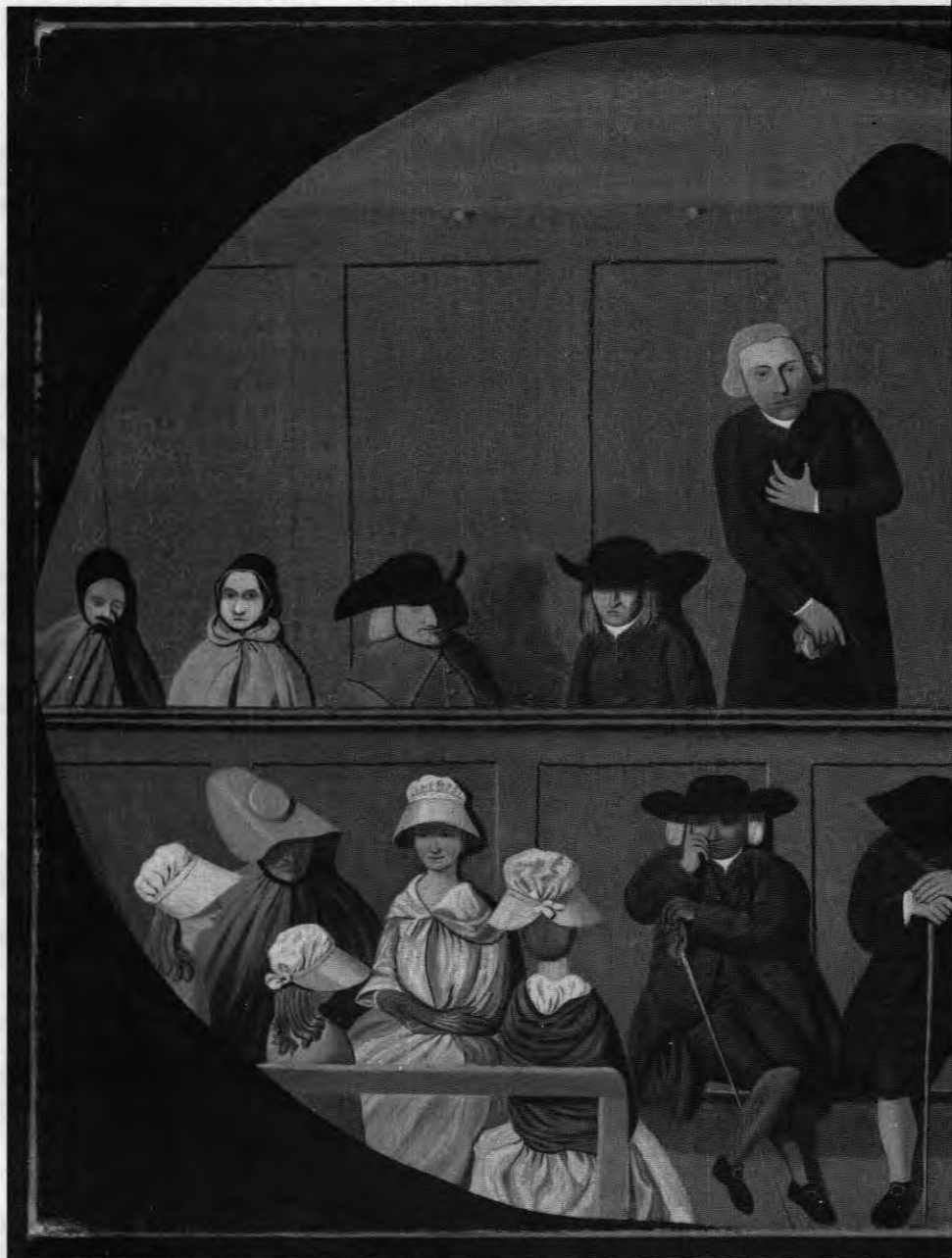
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**M**artin Luther once made the trenchant observation that the church in its theology resembles a drunkard on horseback! . . . now leaning far off to this side, now far off to the other, never quite falling to the ground, never quite sitting erect in the saddle. This remark rings historically true, and is given further

*Robert R. Maccini is a graduate of Andover Newton Theological School. For the past three years he has served as pastor of Smithfield (R.I.) Meeting.*

credibility by its source—probably the major, but certainly not the most radical personality of the Reformation. Indeed, Luther was trying to set the church upright in its theological saddle; and it was not he, but rather the tug of war between the radical Reformation and medieval Scholasticism that provides perhaps the ultimate case in point for his metaphor. It is from this large radical Reformation branch of the church tree that the smaller offshoot known as the Religious Society of Friends eventually

emerges, although by way of a more mystical path than earlier Anabaptists. While Quakers officially eschew being funneled into *either* path of the Catholic-Protestant bifurcation (“ . . . We overleap the boundaries of church membership and find Lutherans and Roman Catholics, Jews, and Christians, within the fellowship” [Thomas R. Kelly, quoted in *New England Yearly Meeting Faith and Practice*, 1985]), they nonetheless can be seen in many ways as swaying precariously to the Protes-





# MINISTRY

Quaker Meeting, a variant of a painting entitled Grace Church Street Meeting (British, ca. 1800)



Courtesy of Museum of Fine Arts, Boston

tant side of Luther's metaphorical mount, particularly in regard to sacramental theology:

Quakerism proposes to drop overboard the whole heavy load of theological "notions," . . . it proposes also to jettison every shred and relic of priestcraft, everything that implies sacerdotalism or religious meditation for one person by another. (Rufus Jones, quoted in *Faith and Practice*)

I will focus, then, more specifically on Quaker theology and practice of minis-

try: its English origins in the post-Reformation stream, its evolution among U.S. Quakers, and its importance today as balance and alternative to the overwhelmingly predominant clergy-laity model embraced in its broadest understandings by most members of the Christian church.

Along with the erroneous notion that all their worship is silent, there is no more widely disseminated myth about Quakers than the one which asserts that they have no ministers. Once this myth is exploded, so also must be destroyed its companion, which claims that Quaker ministers/pastors are a relatively late development in Quaker history. The fact is that from its infancy the Quaker movement recognized and encouraged those in its ranks—both female and male—bestowed with special gifts for ministerial leadership. Consider this statement by Robert Barclay, made a scant 20 years after the generally acknowledged beginnings of Quakerism in England circa 1650, yet indicating a remarkably clear distinction already between ministers and "every common believer":

We do believe and affirm that some are more particularly called to do the work of the ministry, and therefore are fitted of the Lord for that purpose; whose work is more constantly and particularly to instruct, exhort, admonish, oversee, and watch over their brethren; and that . . . there is something more incumbent upon them in that respect than upon every common believer. (Robert Barclay, quoted in *Faith and Practice*)

While George Fox is on most grounds justifiably recognized as the founder of Quakerism, it is important to note that his ideas and practice were but one (although perhaps the most outstanding) crystallization of a religious atmosphere to which many like-minded individuals variously contributed. This is to say that from the outset Quakerism was not only accepting of but *chiefly composed of* people like George Fox—people with special gifts for ministerial leadership, preaching, and evangelism. In stark contrast to the aforementioned myth, the earliest rumblings of Quakerism were almost exclusively the doing of traveling "full-time" ministers. Although not ordained and not clergy in the common understanding of that word. ". . . the spiritual leaders were the chief factor in the organized Society of Friends, as they had been in the earlier stages of the movement." [William Braithwaite, *The*

## *Beginnings of Quakerism*]

Although sincere and remarkably effective in their attempt to incarnate the Reformation "priesthood of all believers," Quakers nevertheless quickly recognized on theological and especially on practical grounds that although all Friends were ministers, some were more truly in the ministry than others. This is evident in the rapid rise of ministers' galleries and facing benches in meeting-houses, in many of the earliest Quaker gatherings being limited to "Friends in the ministry," in George Fox himself giving some directions of practice exclusively to ministers, and particularly in his setting up in 1673 of what came to be known as "Second-day's Morning Meeting"—a de facto executive board strictly limited to ministers. Although not an ordination as most Christians understand it, this practice, dating from earliest Quaker beginnings, is nevertheless a form of official approval of a ministerial office not filled by any but a few Friends.

While the foregoing evidence undoes the notion of an absence of ministers/pastors among Quakers, it must be emphasized that from their incipience Quakers treated such ministers with no special deference to their position or vocation; Quaker ministers were not ordained, given no titles, wore no distinctive clerical garb, and performed no ceremonial duties. Therefore, the Quaker theology of ministry had to do not with abandoning the idea of minister/pastor but rather with how such was to be construed. Quaker leaders like Fox, Barclay, et al., were biblically astute, and well aware of the New Testament concepts of *kleros* and *laos*, which infers that within the call to all people there exists another call to a subgroup, which is set aside for a specific purpose. Yet these Quaker leaders protested against what they perceived to be aberrant translations and applications of those biblical concepts and not the concepts per se. In recording ministers, Quakers believed they were acknowledging the vocation and gifts for pastoral leadership, but not bestowing upon that person an office. The idea was to demarcate specific functions within the priesthood of believers, but not to award special status to a privileged few members of that body.

In their effort to establish a new order that was an old order or, in Penn's memorable phrase, "Primitive Christianity Revived," the Quakers of the pioneer period refused

to recognize the distinction between the clergy and the laity as a valid one. As they pondered the story of New Testament Christianity, they realized that the very conception of "laymen," as used in the modern world, is wholly alien to the Biblical pattern. In original Christianity there was no place for the person who is a supporter but not a participator, because all, by the very nature of the situation, were *ministers*. In one sense, the Quaker idea glorified lay religion, but in a deeper sense, the decision to maintain the conception of the ministry of all really *abolished* the laity. (D. Elton Trueblood, *The People Called Quakers*)

The advance of Quakerism in the United States was neither identical to nor strictly parallel with that in England; yet, many similarities did exist, and it is worthwhile to note that the first Quakers to set foot on colonial soil did so in Boston in 1656, again, just a few years distanced from the beginnings of the movement in England. Quakers in the colonies were greeted with the same initial contempt which they had received in England, and did not begin to develop and prosper until they fled the often lethal intolerance of Puritan Massachusetts and Connecticut for the more forgiving and indulgent populaces of Rhode Island, New Jersey, Pennsylvania, and the Carolinas. Due largely to the initial persecution they bore, U.S. Quakers at first grew more slowly both numerically and institutionally than did their British counterparts. However, by the 1730s, U.S. Quakers began to be accepted as benign rather than assaulted as heretics, and thus were at least provided a space which allowed for and witnessed the eventual swelling and institutionalization of their ranks—perhaps the inevitable fate of most charismatic groups which survive birth and infancy.

Rufus Jones estimates that by 1750 approximately 50,000 Quakers lived in the colonies. The migration from England depleted British ranks, and from that period forward, U.S. Friends would outnumber them as well as supplant their primacy in the movement. This period in the colonies (1700-1750) is often designated as "the flowering of Quakerism," and it witnessed the continuance of numerous traveling ministers of great evangelical fervor, many of whom had emigrated from England. For example, Leonard Kenworthy notes: "It is estimated that 70 such ministers from abroad traveled in the area of Philadelphia Yearly Meeting between



1700 and 1756." This reveals a continuity between British and colonial Friends, at least in their understanding of a designated, recorded ministry. This period was in fact characterized by consolidation and conservatism both among English and U.S. Friends and saw parallel developments on both continents in terms of ministerial theology and praxis.

During the century, three groups emerged; the ministers, who were recognized as possessing a "gift for the ministry"; the elders, who were concerned for the spiritual welfare of the meetings; and the overseers, whose field of service lay in pastoral care. These developments came about very gradually over a period of years. (Elfrida Vipont-Foulds, *The Story of Quakerism*)

Thus, in the colonies there advanced further identification, crystallization of defined ministerial/pastoral functions.

The nature of the Quaker ministry during the period of 1700-1750, typified by itinerant preachers of the charismatic/evangelical bent, meshed well with what was the dominant religious mood of the colonies during that same time: the First Great Awakening. However, as stated earlier, accompanying the advancing age and increasing size of the movement was its seemingly inevitable institutionalization. As is so often the case, what had begun as a small, very

fervent, and flexible process began to evolve into a larger, somewhat stolid, and rigid object. Early in the 19th century the Religious Society of Friends began to don, at least inchoately, many trappings of the ecclesiasticism so abhorrent to its founders 150 to 175 years earlier. In fact, many Friends began, sometimes deliberately and sometimes by default, to become purveyors of a religious status quo, particularly but not exclusively in terms of establishing norms of speech, dress, arts, literature, and lifestyle. Leonard Kenworthy in *Quakerism* describes the bleak picture as manifested in Quaker ministry:

Often the public ministry, always a dominant part of Quakerism, was non-existent; many Meetings for Worship were held for weeks without vocal messages emerging from the silence. In other places the same people spoke week after week on the same or similar themes, without much relevance or spirituality. Traveling in the ministry was still practiced, but there were many meetings over vast areas and not all of them profited from the visits of these "public Friends."

Likewise, religious education and spiritual formation began to erode, and adding further to the woes of Friends in the early 1800s were two painful and major schisms—both precipitated by theological friction: the "Orthodox-Hicksite" split of 1827, and then the Orthodox side of that split further splintered by the "Gurneyite-Wilburite" split of the 1840s and 1850s. If the period of 1700-1750 was the "flowering of Quakerism," that of 1800-1850 was "the decline of Quakerism."

It is at this point that perhaps the major shift in U.S. Quaker theology and practice of ministry began to take shape. While Friends were mired in this period of decline, most of Protestant evangelical America was riding the crest of the Second Great Awakening which began circa 1825. Many Friends longingly observed the effects of revivalism upon the several denominations involved; enthusiastic worship, inspired preaching, and swelling ranks of new converts. Reacting to this, many meetings began to import highly evangelical preachers—sometimes Quaker, but more often from other denominations such as Methodist or Baptist—to hold revivals in Friends meeting-houses or in their immediate vicinity. The success of this practice often engendered the hiring of such preachers as salaried pastors, and opened the door to



a further "unQuakerly" innovation, the structured meeting, which could include some or all of these: music (vocal, instrumental, choirs), responsive readings, collections, and prepared sermons. Quaker silence was often truncated, and in many cases vanished altogether.

Theoretical theology forcibly surrendered to a more practical one which dictated that something be done about the low ebb in which many Friends saw their once vital movement to be; the pastoral system among Quakers was born in the middle-to-late 1800s, and it "came into existence primarily through the evangelical door" (Leonard Kenworthy). Nevertheless, it is important to note that while the pastoral system was wholeheartedly embraced by a large segment of U.S. Friends, it was roundly rejected by a larger segment, and the pastoral system to this day dwells in a peaceful but uneasy coexistence with more traditional Quaker organization. And yet, the desired effect of the pastoral system was achieved among those employing it, for between 1850 and 1900 their numbers doubled: 45,000 in 1850 to 90,000 in 1900. A last distinction to be made about the pastoral system is a geographical one; it was embraced largely in New England, North Carolina, and the Middle West, but never took root in the traditionalist strongholds of the New Jersey, Pennsylvania, Delaware, Maryland corridor, nor did it ever really set foot in English

Quakerism. Nevertheless, the paid pastoral system within U.S. Quakerism had arrived, never to leave. One can only wonder what would have been the reactions of Fox, Barclay, et al., to the presence of "hireling priests" in their very midst!

Amidst all the change and variety in historical Quakerism, it basically has re-

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Quakerism has not sought to abolish pastoral ministry, but rather, to abolish a passive and inactive laity!

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mained an extremely "low-church," noncreedal body. Consistent with what one would expect from this, worship and ministry among U.S. Quakers today cover the spectrum from fully programmed pastoral leadership (including an occasionally rare meeting in Ohio and Michigan which practices water baptism and the eucharist!) to the originally unstructured, fully egalitarian style. Many Quaker pastors today serve in ways that can often render them indistinguishable (except for ordinances/sacraments) from clergy of other denominations (such as Disciples and Baptists) as they preach and lead worship, perform weddings, funerals and memorial services, teach church classes, do pastoral calling and counseling. What does this unusually vast range of ministerial/pastoral practice have to say to Christians of other denominations today? What does the Quaker pastoral system in its style and theology likewise say?

At this juncture it is best to recount Luther's metaphor about balance. It would seem that contemporary Quakers

have taken Luther's point in their care; that is, a theology must have balance without compromising radical commitment to Christ or forsaking the fundamentals of the faith. This is the key to soberly sitting upright in the saddle and staying on the road to a healthy ministry and church. For whenever either pastoral or nonpastoral ministry is taken to extremes, it produces detrimental effects. For example, while vitality and flexibility in the Quaker movement waned under the nonpastoral system, the birth of the pastoral system at least partially breathed life back into it. But in turn, excesses in the pastoral system produced their own ill effects. The major problem is exactly what one would expect.

As Elton Trueblood writes, "The mistake was that, too often, a fundamentally alien system was taken over, almost intact, so that the basic Quaker witness tended to be minimized or even forgotten." Trueblood points out that pastoral Quakers often adopted the very practices their movement was founded to oppose; lack of participation in ministry by all members, slackness in commitment to social reform and revolutionary spirituality, loss of identity as set apart from the unbelieving world, and members driven into entrenched, reactionary conservatism.

Many Quakers viewed the introduction of the pastoral system as Quaker heresy. Also at risk for nonpastoral Friends was an equally damnable heresy; the abolition and abdication of the ministry. As Trueblood puts it, "It is better to have *some* ministers than *no* ministers, but the ideal is the ministry of *all*."

At last, then, balance is born from the paradox of Quaker ministerial theology and practice. Quakers adopted a system of pastoral ministry—whether "recorded" or "official"—but this arose in a movement which was partially born to oppose such systems! The paradox lies in the mystery of New Testament theology itself: the whole body of believers is a ministerial unit, and each individual is a ministerial unit. That is to say that ministry is both universal and specific. Again, Luther's metaphor demands that these remain in tensed balance. It is for this reason also that the myth that there are no Quaker ministers or pastors could not be further from the truth.

It would be a great mistake to suppose that Quakers . . . were merely anticlerical



or objecting to only one side of the familiar (clergy-laity) dichotomy. The idea of the lay Christian is, indeed, as objectionable as the idea of the clerical Christian. . . .

The word *layman* means a person who does not or cannot *practice*. It ought to be obvious to all that there is no rightful place in the Christian cause for anyone whose function can be so described. For this reason, the practical Quaker purpose is sometimes described as that of "the abolition of the laity." (Trueblood, *The People Called Quakers*)

Seen in this light, and quite contrary to the common myth, Quakerism has not sought to abolish pastoral ministry, but rather, to abolish a passive and inactive laity!

The lesson to be learned from Luther's metaphor, from Quakerism and *by* Quakerism, is that New Testament theology demands we recognize pastoral office while not limiting ministry to those in that office. Quakerism, like all Christian groups, has undergone highs and lows, but at its best it has maintained for itself and witnessed to other Christians the crucial idea that, as Trueblood states, ". . . the *function* of the ministry can be disassociated from its *status*." The last paradox is that Quakerism, commonly thought to oppose pastoral ministry, has shown and can continue to show both to itself and to denominations which have always adhered to a clergy-laity model the deepest and truest and richest meanings of Christian ministry.

The pastoral office, despite the frequent failings of its occupants, has served both Christ and church admirably since the early days of Christianity. Quakerism at its best calls in a prophetic voice not to abolish that office, but for the church to repent, return, reform, and redefine what the faithful and true meanings of ministry are, and further, to do this in ways which properly acknowledge the Spirit, the Scripture, and tradition, as well as current contexts and needs. Certainly pastors are needed, not to be lords over their sisters and brothers or to do for the laity what the laity itself ought to do, but rather, ". . . to equip the saints for the work of the ministry, for building up the body of Christ. . . ." The historical lessons of Quaker ministry ought to be clear and lead to improvement in the effectiveness of Christ's church. After all, for the church, it is better to stay sober than to give up horseback riding. □

# Sharing the Quaker Message

by Stephen Zunes

**T**he recent highly-publicized scandals involving television evangelists have not been terribly surprising to those of us long suspicious of their opulent lifestyles, angry rhetoric, and right-wing politics. Yet the message they have brought to millions of Americans has had significant impact on the social and political life of this country.

On the positive side, many have found new meaning in their lives through love and faith in Christ. Thousands of people formerly living highly alienated and self-destructive lifestyles have decided to follow a new path.

Yet the kind of evangelism often heard on the airwaves implies a blind obedience to authority and an acceptance of unjust social and economic institutions as "God's will." For many Friends, this phenomenon has disturbing political implications, as our work for nuclear disarmament, women's rights, economic justice, and a non-interventionist foreign policy is undermined by TV evangelists who have far greater access to audiences than any of us. Indeed, the message of blind obedience to authority often carries an ominous undercurrent of nascent fascism.

In the past several months of watching such prominent television evangelists as Jimmy Swaggart, Jerry Falwell, Pat Robertson, and others, I have heard some rather startling messages on the

theme that secular leaders are in power due to divine will, and thus deserve total obedience:

- In terms of the arms race, millions of Americans are told by these television preachers that U.S. military strength is a sign of divine pleasure—thus the need to build more nuclear weapons. The U.S.-Soviet rivalry is described as a rivalry between righteousness and evil, between God and Satan (Jimmy Swaggart recently informed audiences that God told him Soviet premier Gorbachev is the anti-Christ), thus arms control negotiations are literally bargaining with the devil.
- The highest duty of a woman, audiences are told, is to submit to her husband as she would submit to Christ. Women who seek to put their individual lives first are thus contrary to the wishes of God.
- Homosexuality is subjected to particular attack, with some evangelists believing that the AIDS epidemic is somehow God's punishment for gayness.
- Capitalism, we are told by Jerry Falwell, "is ordained by God," and government regulation for industry, whether in occupational safety and health or for environmental reasons, is subjected to attack.
- Money from television evangelists has poured in to support right-wing terrorist groups particularly in Central America and the Middle East. Repressive governments such as El Salvador, Chile, South Africa, Israel, and South Korea are given special praise as doing God's work against "the forces of Satan."

*Stephen Zunes is an instructor in the Department of Politics at Ithaca College and a doctoral candidate at Cornell University. He attends Ithaca (N.Y.) Meeting.*



Of God's many creations, human beings are the only ones we know of who have a kind of intelligence which enables us to sort out new information and create fresh and accurate responses. Plants do not have intelligence as we understand it, and animals' intelligence is largely instinctual, based on pre-programmed responses. Certain sea mammals may have far more intelligence than we are currently aware of, and there may indeed be intelligent life forms elsewhere in the universe, but as far as we know, we are unique among God's creations in having this flexible intelligence.

For many Christians, the writers and translators of the Bible were human beings with human failings, but were inspired by God to interpret events and teachings from which future generations could learn. Thus, we recognize the liberal use of allegory and other embellishments. For some other Christians, however, the words written in the Bible were dictated verbatim by God, and should be interpreted quite literally. Since the lessons from the Bible for our daily lives in 20th-century U.S. society are often less than explicit, the problem in this latter approach is how the words of the Bible should be interpreted. As a result, many fundamentalist preachers imply that those who counter their individual interpretations are contradicting the very word of God.

The fundamentalists tell us to "submit to Christ." There are few Christians who, upon hearing what they know to be the word of God, would not submit accordingly. But few among us have ever experienced such direct incontrovertible communication so as to know just what the will of God is. Thus, when we are told to submit ourselves, it usually means that we should submit ourselves to a particular preacher's interpretation of the will of God. Thus, in "submitting to Christ," what should be a liberating and opening experience becomes one of acquiescence and shutting down.

Such blind obedience to authority makes classrooms and households more manageable, armies easier to create, and—perhaps most important—work places more productive within a capitalist framework. In a society where children are taught such conformity from a very early age, it is easy to see why many would flock to those who can do the interpreting of holy scriptures for them (and, by extension, dictate how

they run their lives).

While Christians throughout the centuries have been frustrated by the many ambiguities and apparent contradictions in the Bible (as have followers of other faiths in regard to their holy texts), this need not be a source of disillusionment. It may indeed be a sign of God's trust in our intelligence to interpret the Word in ways appropriate to our time and culture.

This does not imply going to the other extreme and adopting the stereotyped secular humanist belief that all values are relative and that there are no absolutes. This approach is also dangerous, for it denies the central role of values and ethics which are not only crucial in the creation of a just and peaceful society, but are perhaps what prevents our less-than-perfect society from sliding into total chaos.

Thus the importance of the "search for truth." It acknowledges that there is an absolute truth, but that it is known only to God. It follows, then, that the duty of Christians is neither to deny the existence of truth nor to pretend that any one of us knows it. Rather, our duty lies in dedicating our lives in the search

for that truth, utilizing the flexible intelligence which God has given us to come as close as possible to knowing that truth through our thoughts, words, and actions.

Such a commitment can serve as a guidepost to when the Christian must obey civil laws and authority and when the Christian must disobey such laws and authority. It acknowledges our past fallibility and limitations while insisting that we continually renew our commitment to do God's work in the future. It acknowledges that God is the center of the universe but that we are part of that center.

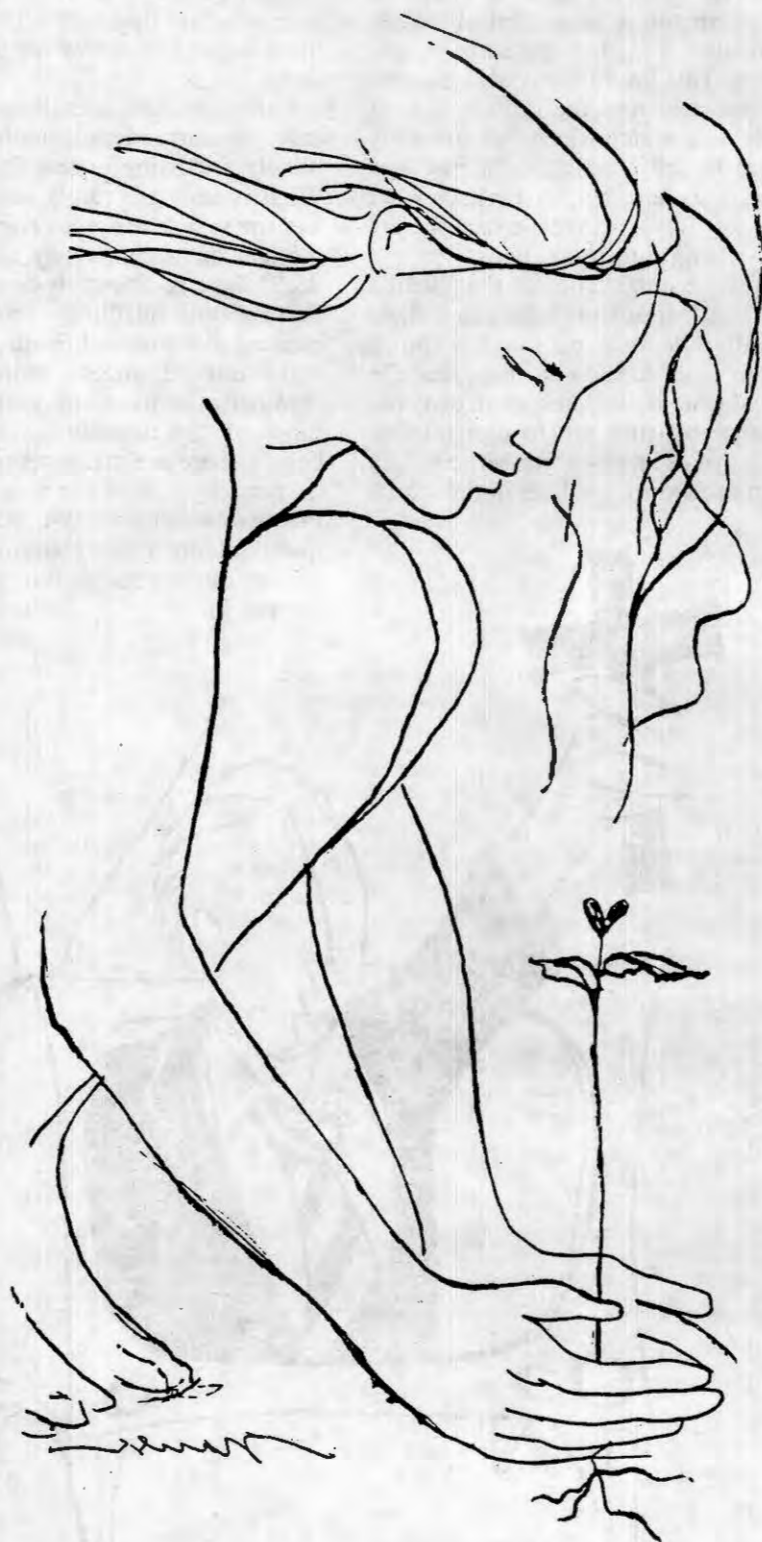
Taking on such a challenge is not as easy as surrendering authority and blindly following orders from above. What is easiest is rarely what is right. Yet the search for truth should not be thought of as completely arduous; indeed, there is ultimately nothing more joyful and fulfilling. Perhaps our greatest challenge as Friends, then, is to make our admittedly more complex theological convictions as inviting as those of the television evangelists. I believe there are many people who are desperately seeking the message which Friends can deliver. We do not have multi-million dollar media empires to deliver our message. But neither did George Fox. □



Don Leisen

# FOR LOVE OF THE EARTH

by Mary Bye



Narcissa Weatherbee

In March of 1987 a letter from the collection department of Philadelphia Electric Company demanded payment for a backlog of refused rate hikes. I had withheld the 13.7 percent imposed to cover the construction costs of the Salem and Limerick nuclear reactors. Why did I take this stand?

Looking back over the years for the source of my action, I could see it springing from a long-time insistence upon justice, a small but growing willingness to risk, a perennial sense of grief for suffering, and a blossoming love of the Earth. These are the qualities of the spirit which began to unfold into action during the early days of the Vietnam War. Somewhere along the line, I refused to pay the war tax portion of my federal income tax. Later the Vietnam War ground to a halt when legislation ended financial support for it. Was it just a coincidence that our war tax resistance preceded this legislation? Or did citizens modeling the denial of monies not only support the growing disaffection with the war, but also provide a clue to a way to end it? We had perhaps unwittingly slipped into an old Christian strategy of living as if the Kingdom were here now, and, behold, it manifested a brave, new world, or at least the beginning of one.

Spiritually the Vietnam era supported my insistence upon justice, increased my willingness to risk, enlarged my sense of grief, and magnified my love of the Earth to include the whole creation. Two vignettes will illuminate the change. One is a story about the evacuation of a war zone the United States was about to spray with Agent Orange. A young boy was airlifted to safety in a helicopter, forcing him to leave behind his water buffalo. I have never confessed it, but I can still feel the anguish of the child for his animal friend and the desolation of the deserted water buffalo. The other is a song popular during the war years, "Where Have All the Flowers Gone?" It included for me not only American flowers strewn on American graves but also wildflowers that have always bloomed in the forests and fields of Vietnam, now withered from herbicides.

Mary Bye, a long-time peace activist, is a member of Doylestown (Pa.) Meeting.



I was conscious of a bone-deep ache in my body for the mindless destruction of the Earth. Years later I found a measure of consolation in a vision of the planet enfolded in a tidal wave of love that healed the suffering of all God's creatures.

I was ready for Earth Day. Indeed, "love your Mother"! It was high time. The Earth by 1970 was already reeling under the impact of our careless disregard, or robber-baron attitude that resulted in the squandering of our natural resources, the clear-cutting of forests, the erosion of farmland, the pollution of air and water, the poisoning of the soil with toxic chemicals as well as radiation released routinely from more than 100 nuclear reactors nationwide.

War tax resistance seemed an appropriate base upon which to build a new witness of caring for the whole Earth. I looked for a new way to speak truth from the heart. The big corporations, which in their relentless pursuit of profit did not consider the damage to the environment, might provide a prime candidate, also a formidable antagonist. Three Mile Island—with its history of sloppy management, hidden statistics, payoff to keep information from the public, and lack of response to public demands for safety—increased my already active concern about the danger of nuclear power. The "peaceful atom" was originally conceived to persuade U.S. citizens to cooperate in the production of plutonium at reactors that were going to provide electricity "so cheap it couldn't be metered." (Michio Kaku of New York University revealed recently that each nuclear power plant produced on the average 400 pounds of plutonium per year.) Researched reports about nuclear power plants in operation confirmed fears of illness, cancer, leukemia, genetic mutation, and lowered immunity to disease in general, not only in people but in all biological life.

Nevertheless in the face of this barrage I was still sure that "the Earth is the Lord's and the fullness thereof." With crystalline clarity I selected my own utility, Philadelphia Electric, and refused the rate hike for Salem and Limerick. After 1½ years of refusal, accompanied by monthly explanations, I

received a warning letter from the collection department, threatening an end of service. The initial fright yielded to a decision to continue resisting and move as swiftly as possible to establish my independence from nuclear power forever.

I faced a new, expensive, complicated simplicity: photovoltaic cells, which produce electrical current when exposed to light, and which could free me from bondage not only to nuclear generators but also fossil fuel-fired reactors. As war tax resistance led me to a lower income, so rate hike refusal was pointing the way to lower energy demands. My living standard may drop, but the quality of my life soars. Meanwhile I have discovered that Philadelphia Electric is experimenting with photovoltaics in anticipation of the coming solar age. If the price is right, I could purchase them there. After all, nuclear power is the enemy, not the electric company.

And in the back of my mind I envision the moment we switch on the sun. It will be a time of celebration, of worship, of song and dance, a circle ritual, a blessing of the plants and animals, a feast out of our gardens. Everyone will be invited and we shall be one as we tread lightly on the sacred Earth.

Epilogue: This is the vision, but it is a dream deferred or rather only partially realized. Philadelphia Electric Company and Solarex, which manufactures photovoltaic cells, want to establish a demonstration project at my home that would provide between one-fourth and one-third of the daily demand here for electricity. The stumbling block is the cost, which would possibly necessitate a 35-year pay-back period. So I am circling the photovoltaic issue in a holding pattern like a plane above an airport. I am searching for answers to hard questions: such as what is the equitable balance between the cost of photovoltaics and the wattage generated? What is a reasonable payback time? If the cost is rock bottom right now, how do we gather funds? How do we secure state and government support? Are churches and meetinghouses able to model this kind of caring for God's creation? How do we dream this dream into reality? I would welcome your suggestions. □

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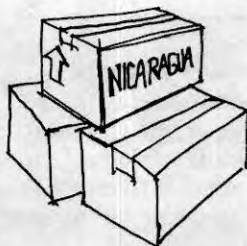
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## News of Friends



Loading their first cargo container of goods for Nicaragua was cause for celebration among Pro-Nica members in St. Petersburg, Fla., in October. The second cargo container was scheduled to be shipped at the beginning of the new year. Pro-Nica is a small, Quaker-inspired organization with a core of dedicated staff members who concern themselves with community development, health education, and women's issues in Nicaragua. It is under the care of Southeastern Yearly Meeting, and its shipments out of the Tampa port are coordinated by St. Petersburg Meeting. Pro-Nica identifies projects that have potential for grassroots support and offers administration, evaluation, and follow-up. About 50 volunteers showed up to pack the first cargo container with boxes of medical supplies, sturdy clothing, linens and blankets, books, school supplies, and hospital equipment. A circle of friendly contacts in Nicaragua keeps Pro-Nica informed about changing needs. The circle includes people in the new Quaker center in Nicaragua and a growing number of cooperating groups and individuals. Information is available from Pro-Nica, Society of Friends, 130 19th Ave., S.E., St. Petersburg, FL 33705.

Focusing on witnessing and church development, the International Friends Conference on Evangelism met in Guatemala City, Guatemala, in November and drew more than 250 Friends from 20 countries. Workshops and training classes explored various phases of Christian outreach and were presented in Spanish and English. Topics for each day were the message of Christ, methods of sharing the faith, Quaker distinctives, and the mission of Christ. The conference's theme was "Jesus Christ is Lord." Guest speakers came from Friends churches throughout the world, and musical performances were similarly cross-cultural.

The new president of Haverford College, Tom G. Kessinger, is a South Asian scholar who is fluent in Urdu, Hindi, and Punjabi. He studied South Asian history and language as an undergraduate at Haverford, taking a two-year leave to join the first group of Peace Corps volunteers in India. He graduated from Haverford in 1965 with honors and went to the University of

Chicago as a Danforth Fellow in graduate studies. He has published articles about India in scholarly journals and has taught South Asian history at the University of Virginia and the University of Pennsylvania. He comes to the Haverford presidency from the New Delhi office of the Ford Foundation. He is a native of Ridgewood, N.J. He and his wife Varyam K. Chawla and two sons remain members of the Friends meeting in Ridgewood. He succeeds Robert B. Stevens, who left Haverford in July to become chancellor of the University of California at Santa Cruz.

For her work with refugees, Nancy Pocock of Toronto (Ontario, Can.) Meeting, has been awarded the prestigious Pearson Peace Medal for 1987 by the United Nations Association in Canada. The award goes to a Canadian who "through voluntary and other efforts, has personally most contributed to those causes for which Lester Pearson stood: aid to the developing world, mediation between those confronting one another with arms, succor to refugees and others in need, and peaceful change through world law and world organization." Previous recipients included the Canadian ambassador to the United Nations and a worker in Oxfam Canada.

Friends in China this year are Lewis and Lois Hoskins, who are teaching English and visiting former coworkers there from the Friends Ambulance Unit. The appointment is sponsored by the Friend in the Orient Committee of Pacific and North Pacific yearly meetings and is intended to increase contact with and understanding of the Chinese people.

Rapping for peace is the joyful aim of three high school sophomores in Dayton, Ohio, as an American Friends Service Committee project. AFSC staff member Robert Taylor, 23, formed the group, called RAPEACE, to communicate social concerns with young people he met in AFSC community activities. He says the focus of many such activities is to develop self-esteem in young people, and the rap group gives these young men a chance to perform. "The guys like it that both young people and adults take them more seriously because of their raps. They're giving out a positive message," says Robert Taylor. This is an excerpt from their rap, "The Power in Peace":

The prospects for peace are fading away.  
As you live your life each and every day,  
So take a step toward peace  
And take what it gives,  
Because you only have one life to live.



## Bulletin Board

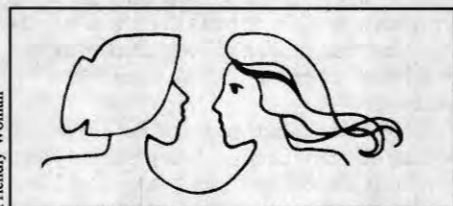
• Gillam Kerley, who was imprisoned in fall 1987 for refusing to register for the draft, has been released on his own recognizance, pending appeal. He was sentenced to serve three years at Leavenworth Federal Penitentiary and pay a \$10,000 fine, the harshest sentence for draft resistance since the Vietnam War. (An article about Gillam Kerley appeared under the Witness section of the December *FRIENDS JOURNAL*.) Under his original sentence, he would not have been eligible for parole for one year, and requests for release pending appeal had been denied four times. Kerley, 26, is the executive director of the Committee Against Registration and the Draft (CARD), and supporters felt that he was targeted for punishment because of his position. Tax-deductible contributions to help cover legal expenses of his appeal can be sent to CARD Midwest Office, 731 State Street, Madison, WI 53703, or Legal Defense and Bail Fund (checks payable to Society of Friends), P.O. Box 606, Madison, WI 53701.

Book, which Friends World Committee for Consultation is putting together. Organizers would like to receive submissions by March 1988. Their goal for the songbook is to make it "a work which can be used in many Friends gatherings around the world as we learn to appreciate our diversity and celebrate our common faith." The book is to include songs used by Friends throughout the world, including the original language and translation in Spanish, English, and perhaps one other language, if space permits. All branches of Friends are to be represented. Contents will not be limited to works by Quaker poets or songwriters, but are planned to reflect Quaker beliefs and testimonies as voiced in the songs we sing together for fellowship. Organizers would like to receive submissions written or on tape—preferably both—and any information about translations or where the song is printed so that copyright can be secured. Send submissions to FWCC Song Book, World Office, Drayton House, 30 Gordon Street, London, WC1H 0AX, England.

• A poster contest emphasizing peace themes is being sponsored by the Stop War Toys Campaign. Deadline for entry is May 1. Organizers are looking for "positive images that can be displayed in classrooms and kids' rooms, not showing many weapons or gore." The entry that wins first prize may be reprinted for use by the SWTC. Each entry must exhibit one of three slogans specified by the contest. First prize is \$50, second prize \$25, and third-prize winners will receive stuffed animals. For a flyer with more information about the contest, send a self-addressed stamped envelope to SWTC, Box 1093, Norwich, CT 06360.

• A listing of contacts, counselors, support groups, and activists who provide information and resources about war tax resistance is available from the National War Tax Resistance Coordinating Committee, P.O. Box 85810, Seattle, WA 98145, or call (206) 522-4377.

• A chance for Quaker young people to examine issues surrounding poverty in the United States will be offered from April 27 through May 1 at the William Penn House in Washington, D.C. Called "National Quaker Youth Conference on Domestic Poverty: A Quaker Response," the event will offer meetings with social service agencies, Quaker organizations, government officials, and a workcamp experience. For more information, contact the William Penn House, 515 E. Capitol St., Wash., DC 20003, or call (202) 543-5560.



Friendly Woman

• The *Friendly Woman* is looking for a new home again! The publication is a quarterly journal for exchange of ideas, feelings, hopes, and experiences of Quaker women. A women's collective of Friends in Greensboro, N.C., has published it for the past two years. By custom, the publication moves to a new collective every two years and therefore needs a new home in the fall of 1988. If you are interested in learning more about *Friendly Woman* and would like to receive guidelines for submitting a proposal to be its next publisher, write to *Friendly Woman*, New Garden Friends Meeting, 801 New Garden Road, Greensboro, NC 27410, attention: Gertrude Beal. Deadline for final proposals is May 1.

• A celebration of pageants and music will mark Southeastern Yearly Meeting's 25th anniversary on Palm Sunday weekend, March 23-26, at Lakewood Lodge in Brooksville, Fla. Organizers are also encouraging to attend those who have been associated with the yearly meeting in the past. To get in touch, contact Steve Jordan, program planning clerk, 3116 Chelsea St., Orlando, FL 32803.

• Songs and hymns are needed for the even- tual publication of a Friends World Song



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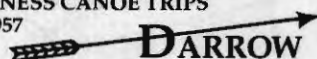
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# Reports

## Iowa (Conservative) YM Wrestles With Theology

One hundred and fifty members of Iowa Yearly Meeting (Conservative) met in rural northwest Iowa at the Paullina meetinghouse on August 5-9. At Paullina we were visually and emotionally reminded of the rural heritage of our meeting. While the vista of the rolling prairie with its cover of growing crops inspired us with its beauty, yearly meeting challenged each attendee with committee meetings and reports, business meetings, fellowship, and worship. Each evening collection provided information on issues of Quakerly concern. Clarence and Margaret Perisho reported about the tour of Northern Ireland sponsored by George Fox College. Nancy Blair Moon talked about *The Mystical Quest: Addiction and Attachment*. Three meeting members who have visited Nicaragua within the last two years described their impressions. This discussion ended on a joyous note with the news that the five Central American states had concluded an agreement that afternoon which could lead to peace.

A concern about theological issues persists among our membership. Some place a great emphasis on biblical and evangelical concerns while others are less inclined to interpret scripture and more inclined to search for the Spirit through acts. There is danger in both extremes. By the former we can become structured in dogma. By the latter we can lose sight of our Christ-oriented roots, strongly held by early Friends. Certainly there is enough love in Iowa Yearly Meeting to allow each to accept and respect the other.

The primary financial enterprise of the yearly meeting is Scattergood Friends School. Reports on the school's health and vitality were encouraging, and the yearly meeting reasserted its support of Quaker secondary education. It was also encouraging to have so many youngsters attend Junior Yearly Meeting and to have some too young for Junior Yearly Meeting.

George Welch



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## Forum *continued from page 5.*

pleased at such a hearty welcome.

The members of our family are all avid readers of *FRIENDS JOURNAL*. We read *Among Friends* first. We thank all the staff for this great publication.

*Raymond and Sara Braddock*  
Waynesville, Ohio

## Stamps of Approval

I have spent several months in Nicaragua and am writing to suggest that Friends buy sheets of local postage stamps when they visit Nicaragua. The stamps are very cheap here. They can be used like Easter seals on letters when brought back to the United States and can serve as little fund raisers.

*Regina F. Pustan*  
Managua, Nicaragua

## Marriage Matters

As a heterosexual couple in a recent remarriage, we are uncomfortable that the privileges we enjoy are denied to committed lesbian and gay partners. Unlike Andrea Ayvazian (*FJ* Oct.), however, we chose to bring our concern for same-gender marriage to our meeting, North Meadow Circle of Friends, as part of our request for marriage. The meeting took up the issue within the larger context of marriage itself.

Most importantly, we agreed that Friends' marriages occur in the context of meeting for worship. Meetings do not perform marriages. According to Friends' beliefs, the couple marry each other before God, and Friends witness the union.

As a couple, we chose not to seek a marriage license from the state, in solidarity with lesbian and gay partners denied state sanction, and out of a belief that marriage is a religious, not a governmental matter. Our meeting affirmed that the traditional Friends "Certificate of Marriage is the only necessary public expression of this union."

When we were married a year ago, our meeting had not yet reached unity on same-gender marriage. We were encouraged by the lesbian and gay members of our clearness committee to go ahead with our wedding nevertheless, out of the belief that the goal is freedom for all to marry, not prohibition for all. In April, the meeting adopted its minute affirming marriage for *all* loving partners; on October 17, 1987, a lesbian couple was married under our care.

It would be naive to think that govern-

ment and society hold our lesbian sisters' marriage in the same regard as our own. We consider it our responsibility to work for equality and civil rights for lesbians and gays, and to witness our deep appreciation for the much-needed model of mutuality which lesbian and gay couples hold up for us.

*Ellen Hodge*  
*Michael J. Fallahay*  
Indianapolis, Ind.

## A Unitarian Welcome

I was fascinated with Larry Ingle's article on "Friends & Unitarians" (*FJ* Jan.), not only because I took a minicourse in Quaker history from him in the '70s at Friends General Conference in Ithaca, but also because I lived in England for a year. Hinckley, a small factory town in Leicestershire until the turn of the century, had a Quaker meeting. Now, there is only the "Great Meeting," a Unitarian Church, dated 1772. Welcomed as a fellow nonconformist, I worshiped often at Great Meeting. Having come to Friends from Unitarianism, I found it easy to fit in. While I missed the silence, I gloried in the lovely old chapel (alas, unheated). In the Sunday bulletin was the following statement by Peter Hewis, which I would like to share:

### Ten Reasons for Joining the Unitarian Chapel

1. You can work out your own beliefs with kindred spirits.
2. Whilst we are in the liberal Christian tradition we are not tied to any one book or creed.
3. You can regard Jesus as a supreme human example.
4. You can value Old Testament prophets.
5. In the chapel you can value other great religious leaders from other religions.
6. You can look at your own experience of life and see it in a religious context.
7. You are *not* regarded as a sinner to be saved.
8. In a world where politicians and religious leaders are often claiming "the only truth," we say simply that our faith is best for us.
9. You can help to maintain a beautiful building.
10. You don't have always to agree with the minister.


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*Nancy K. Webster*  
Miami, Fla.



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## Books

### Friends Face the World

*Edited by Leonard Kenworthy. Friends General Conference, Phila.; Friends United Press, Richmond, Ind.; and Quaker Publications, Kennett Square, Pa., 1987. 248 pages. \$6.95/paperback.*

In this collection of 20 essays on Quaker concerns, nearly every Friend will find something of value, and probably something which frustrates or goads. Virtually every concern of Friends is mentioned here, from drugs, sexuality, and education to prisons, war taxes, and political lobbying. The quality and aim of individual essays varies. Some are content to give facts, others delineate the Quaker position on an issue, while some explore a range of acceptable alternatives. Some essays root the concern firmly in its spiritual ground.

The editor is to be commended for including authors from across the spectrum of North American Quakerism, and for the book's joint publication by FGC, Friends United Press, and Quaker Publications. Michael Allen of Northwestern Yearly Meeting (Evangelical Friends Alliance) writes on aging. His essay easily overcomes our intradenominational barriers with no need of translation. Kara Cole, former administrative secretary of Friends United Meeting writes on mission and service. The former is sometimes a difficult concept for FGC Friends. She reminds us that the two belong together and both must grow out of the rich soil of our individual lives of faith. In the first chapter, Jack Kirk, a Friends pastor, rightly places Quaker concerns in their spiritual context. He warns against social action based solely on causes made popular by society or the counter culture, and he reviews six ways Friends can test their leadings. Unfortunately, not all the contributions have been written in this vein. Some brag of Quaker achievements and drop names of active Friends, and their writing does not reflect an understanding that most of these great Quakers had a personal relationship with God, out of which grew their obedience to the Spirit, which led them to such world-changing acts.

In a short review one can't comment on each essay. However, attention should be drawn to James A. Fletcher's powerful piece on racism, which calls us to accountability, to match our actions to our spiritual truths. Elise Boulding points out the dangers of poorly understood and lived Quaker family ideals. With wrong expectations or ignorance and lack of wise Friendly support, families slip into patterns of the dominant culture.

The chapter on simplicity written by

Frances Irene Taber is by itself worth the price of the book. Simplicity—like joy—is not an end in itself. It is not achieved by concentrating on organic food or asceticism. It is "the by-product of a single-hearted intention to follow God all the way." Those who have had the opportunity to know Fran Taber will recognize that she (along with some of the other authors) writes with authority because she demonstrates with her life what her words are saying.

Each chapter concludes with suggested readings, a note about the author, and some questions for discussion. The questions range from the pedestrian to deeply searching, open-ended queries. Some particularly good questions are provided by Fran Taber and Margaret Hope Bacon on women; Ruth Lofgren on stewardship of the earth; and Peter Blood-Patterson on sanctuary. Some of the chapters lend themselves to group discussion, some to deep personal contemplation, while others are compendia of facts for reference. It is a useful book for meeting libraries.

*Marty Grundy*

*Marty Grundy is a member of Cleveland (Ohio) Meeting.*

### Headmaster by Chance

*By William Nicolle Oats. Aguerramendi Press, Tasmania, Australia, 1986. 217 pages. \$19.95.*

William Oats has written a charming autobiographic memoir, and there is more to it than meets the casual eye. The book begins with a family scene on the beach in Tasmania, and so the reader expects a rambling series of tales. But these are such good stories, especially the ones about World War II. No Quaker, to my knowledge, has written about exploits of derring-do with such verve. William Oats's prose is spare and vigorous, full of flashing details, and brightened by epigrammatic phrases and apt quotations.

He escaped the provincialism of Australia in the 1930s by going to Europe, as did many budding intellectuals of the day. After a few exploits, he settled down to teaching at the International School in Geneva in 1938 and 1939. When the war intervened, the young teacher shepherded a group of schoolchildren across the chaos of a defeated France, getting them on one of the last boats out of Bordeaux to England. Then he was taken on as deputy chief escort of hundreds of British children evacuated by ship from Liverpool



to Australia. On board with them were hundreds of soldiers, so that the vessel was exposed to all the hazards of war. Paying first-class passengers and military officers were also on board, with each group living segregated lives according to the day's class distinctions. In dangerously overcrowded quarters, it was a scenario that could have led to mutiny, but William Oats found the solution in music. He organized evening concerts for the children, teaching them songs

by rote. Eventually the soldiers were allowed to join, and so a friendly sense of community was built that lasted for the three-month voyage.

The meat of the book, the spiritual substance, comes in the section that follows this voyage. Bill and his wife, Marjorie, brought to Friends School in Hobart, Australia, a leadership which profoundly influenced the lives of generations of students. Although the Quaker presence in the school

and the city was numerically weak, it was filled with spiritual power.

No Quaker teacher can fail to respond to this story of how faith and a way of life was translated into loving, patient, and practical service.

*George Peck*

*George Peck is a member of Media (Pa.) Meeting and is clerk of the general board of Pendle Hill.*



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Winter 1988

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### Feb. 19-21: QUAKER STUDIES PROGRAM: LAYING THE FOUNDATION FOR NEW YORK YEARLY MEETING.

Mary Moehlman and Susan Robinson will share insights and organizing ideas from Philadelphia Yearly Meeting's successful Quaker Studies Program. QSP has begun to take root in NYYM, and this will afford a chance to help it grow. Cost: \$90.

### Feb. 26-28: TO BE YOUNG, QUAKER, AND ON YOUR OWN.

A chance for young Friends and friends-of-Friends (18-35) to share and have fun. Led by Ellen Oltman (age 26) and Adam Corson-Finnerty (honorary youth). Cost: \$90.

### March 11-13: USING COMMITTEES OF CLEARNESS.

Opportunities for developing and trying out clearness methods for marriage, membership, and for making other important decisions in life. Led by Evelyn Dane, Carol Holmes, and Leanna Goerlich. Cost: \$80.

Conference cost includes two overnights and six meals. Please register early as space can be limited.

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## Books *continued*

### In Brief

#### Lord, Behold Our Family.

*By Margaret Dimock. Winston-Derek Publishers, P.O. Box 90883, Nashville, TN 37209, 1987. 26 pages. \$6.95 plus \$1.25 mailing and handling.* Margaret Dimock is one who likes a challenge! Here she has taken a prayer by Robert Louis Stevenson, divided it into 26 lines or phrases, and then has written not just a poem but a small sonnet on each. From the first it is evident that she has the power to rise to the challenge; what might have been just a gimmick instead succeeds. While the quality varies, of course, among the 26 sonnets, she has turned the 26 themes into poems that vary from good to better, are light and direct enough to be read through at one sitting and are, in several cases, quite memorable.

#### A Golden String

*By Daisy Newman. Harper & Row, San Francisco, 1986. 185 pages. \$14.95.* In this literary autobiography, Daisy Newman talks to her readers like friends from long ago gathered over tea to hear how her life has gone; she tells her story thoroughly, entertainingly, reticently. She recounts the names of people, places, and events that inspired her writing and describes the process by which she creates fiction. Another attraction for Quakers; Daisy Newman identifies the interface of her Quakerism and her work as she tells how her writing has been shaped by leadings.

## Milestones

### Marriages

**Raff-Graham**—*Perri Graham and Diane Raff*, on Oct. 17, 1987, at Sugar Grove Meetinghouse outside Indianapolis, Ind. Both are members of North Meadow Circle of Friends (Ind.).

### Deaths

**Bradley**—*Sculley Bradley*, 90, on Dec. 4 at Kendal-at-Longwood, Kennett Square, Pa. He was a founding member of Chestnut Hill (Pa.) Meeting, a board member of Germantown Friends School and Friends Hospital, and trustee of the Walt Whitman Foundation. He was born in Philadelphia on Jan. 4, 1897, and became a scholar, author, educator, and administrator. He was an international authority on Walt Whitman. A professor emeritus of English, at Penn, his ties to the university began in 1914, when he earned his B.A. degree there. His teaching career began in 1919 as an instructor of English, he became a professor in 1940, and was vice provost of undergraduate education from 1956-1963. He wrote and edited numerous books and scholarly articles, many on Walt Whitman. He is survived by his wife of more than 65 years, Marguerite C. Bradley; two children, Deborah B. Oberholtzer and Alison B. Wilhelm; and six grandchildren.

**Allen**—*Marie Hester Allen*, 84, in Wichita, Kans. She was born July 6, 1903, in Portland, Ore. She was raised as a Quaker in Newburg, Ore., graduated from George Fox College and Friends University, and married Alvin Allen in 1929. After their marriage, they traveled to Manila to spend two years in mission work and teaching. Marie was known as a woman of great warmth and compassion, an active community member, a loving wife and mother, and a friend to many. In 1958, she and Alvin moved to Wichita, where he accepted a job at Friends University. Marie was a public

school teacher in that area for more than 10 years. She is survived by her husband; two sons, Larry A. and Kenton H. Allen; a daughter, Karen Miller; and eight grandchildren.

**Thompson**—*Florence Martha Jones Thompson*, 79, on Dec. 5, in Duxbury, Mass. She was a lifelong Friend and was a member of Moorestown (N.J.) Meeting at the time of her death. She taught school in the Camden and Moorestown districts, after attending Friends Select School and Glasboro Normal School. She is survived by her husband, Robert W. Thompson; two brothers, H. Clarence and D. Forrest Jones; two nephews; and two nieces.

**Tomlinson**—*Robert K. Tomlinson*, 85, on Sept. 1 in a medical center in Delaware County, Pa., after a short illness. After graduating from George School and Penn State College, he worked at George School and then went into business for himself. In 1937 he was appointed business manager of Westtown School. During his 28-year tenure, he supervised many improvements to the buildings and grounds. Following his retirement, he was administrator of the children and youth program at Hahnemann University Hospital in Philadelphia until 1970. He was a member of Westtown (Pa.) Meeting. He was husband of Elizabeth Read Shaeffer Tomlinson, who survives him, and of the late Margaret S. Wright Tomlinson. He is also survived by a son, J. Richard Tomlinson; a daughter, Ann T. Edmondson; a stepson, Howard Read Shaeffer; four grandchildren; and two great-grandchildren.

**Stabley**—*Elwood C. Stabley*, 88, on Nov. 12, at Kendal-at-Longwood, Kennett Square, Pa. He was a member and former clerk of London Grove (Pa.) Meeting. For 42 years he served in the Unionville-Chadds Ford School District as teacher, business manager, and superintendent. He is survived by his wife, Mary Barnard Stabley; one daughter, Mary Jane S. Tomlinson; and two grandchildren, Dawn and Drew Tomlinson.



# Calendar

## FEBRUARY

15-17—Conference for Quaker, Mennonite, and Brethren employers, airing ways to deal with war tax resistance by employees. Sponsored by Friends Committee on War Tax Concerns and New Call to Peacemaking. Contact FCWTC, P.O. Box 7441, Wash., DC 20056.

## MARCH

4—Conference on Community Service and Schools in Baltimore, Md., sponsored by Youth Services Opportunities Project, a New York-based Quaker service organization. Contact YSOP, 15 Rutherford Place, New York, NY 10003.

The index of 1987 issues of FRIENDS JOURNAL will appear in March this year, rather than February, due to the new monthly publication schedule.

## Classified

Minimum charge \$8. \$40 per word. Classified/display ads are also available—\$25 for 1", \$45 for 2". Please send payment with order. (A FRIENDS JOURNAL box number counts as three words.) Add 10% if boxed. 10% discount for three consecutive insertions, 25% for six. Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL. Copy deadline: 35 days before publication.

## Accommodations

### FOXDALE VILLAGE

- is situated in State College, PA.
- is a retirement community for people 65 years of age and over.
- is a nonprofit Quaker continuing-care community which is open to the public
- will have apartments ready for occupancy in 1988 and full service in 1989.
- is now accepting applications.

Foxdale Village  
500 E. Marylyn Ave.  
State College, PA 16801

Apartment available in Aebury Park, N.J. Low rent to mature woman or couple in exchange for care of elderly woman. Write 15 West Close, Moorestown, NJ 08057.

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

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.

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

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

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

## Books and Publications

Inclusive Language Bible for Children. L. and J. Spears support Friends Journal and introduce Word of Mouth Bible. Accurate, readable and inclusive. Word of Mouth quarterly newsletter includes new English translations from Genesis, and Luke. Volume subscriptions \$15. WOM, 1824 Catherine, Bismarck, ND 58501.

### Quakers Are Funny!

And proof is in the pages of Quakers Are Funny, the first book of new Friendly humor in 20 years. 100+ pages of rollicking jokes, quips, anecdotes, cartoons, puns, and poetry in a quality paperback. Get in on the laughs now: \$6.95 plus \$1.05 shipping; two or more copies shipped postpaid from Kimo Press, Dept. B1, P.O. Box 1361, Falls Church, VA 22041.

Let Friends Serve You. Quality bookstore service to Friends everywhere. Quakers classic and modern; inspirational readings; peace and conflict resolution; minority issues; books for women, children, and all readers. Friends Book Store, 156 N. 15th Street, Philadelphia, PA 19102. (215) 241-7225.

### Common Sense (abolition of war in the nuclear age).

This 22-page pamphlet by Ed Lazar says that abolition of all war is the only way to prevent nuclear war and end the nuclear threat to life on Earth. "... a special treatise that is arguably poetic"—Peacework. "... excellent discussion of the vital issues"—Co-Op News. "Get copies for friends. . ."—David Hartsough. \$4 Sasuma Publ., P.O. Box 60935, Palo Alto, CA 94306.

Transitions Abroad—The magazine of international work/study/travel opportunities. Box 344-3, Amherst, MA 01004.

Old bookcutter locates out of print books. Write: Greenmantle, Box 1178FJ, Culpepper, VA 22701-7324.

In Praise of Law, Betty Stone's peace primer. Fellowship reports, "a quality that makes it hard to put down . . . educational . . . well-researched . . . great anecdotes." \$7.95 ppd. Waterway Press R2, Supply, NC 28462.

Exciting selection of books, cooperative games, other resources for ethical, ecological, stimulating teaching and parenting. Free catalogue: GEODE, Box 106, West Chester, PA 19381 (215) 692-0413.

Free. Our new catalogue of inspiring books by contemporary Sufi Master Bawa Muhaiyadeen. Write or call: Fellowship Press, 5820 Overbrook Ave., Phila., PA 19131. Phone (215) 879-8604.

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.

### Do You Read A Friendly Letter Every Month?

If not, maybe you should. Few Quaker publications have caused as much talk and controversy per page as A Friendly Letter since it first appeared in 1981. That's because it has brought a growing number of readers a unique series of searching, crisply written reports on today's key Quaker issues and events, in a convenient newsletter format. Many of these reports have been the first and some the only coverage of these important topics. A year's subscription (12 issues) is \$13.95; sample copies free from A Friendly Letter, P.O. Box 1361, Dept. FJ17, Falls Church, VA 22041

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.

## Camps

Friends Music Camp: Our outstanding instructors help young people achieve maximum progress, while downplaying competition, in a caring Quaker community. Ages 10-18. July 10—August 7 at Barnesville, Ohio. See monthly display ads describing features of FMC. P.O. Box 427, Yellow Springs, OH 45387, for brochure and information, (513) 767-1311.

## Communities

Working or studying in Boston? Join Quaker-sponsored community of 20 interested in peace, spiritual growth, and community living. All races, faiths, etc., welcome. Preference given to applications received by 4/10 for June openings, by 7/10 for Sept. For application, more information: Beacon Hill Friends House, 6 Chestnut St., Boston, MA 02108, (617) 227-9118.

## Educational Opportunities

Come live and learn in community. The Resident Program at St. Benedict Center, Madison, 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 10-week terms in community with us. For a catalogue and full information, write: Parker J. Palmer, Dept. 19, St. Benedict Center, Box 5588, Madison, WI 53705.

## For Sale

Leather Alternative. Quality selection of leather-free wallets, belts, shoes, and other accessories. Men's and women's styles. Avoid using animal skins. Free catalogue. Aesop Unlimited, Dept. 903, P.O. Box 315, Cambridge, MA 02140.

Susan Stark's second album, Rainbow People. Released in November. Cost \$9 per cassette plus \$1.50 postage and handling. Send orders and checks to Susan Stark Music, P.O. Box 339, Rindge, NH 03461, (603) 899-6060.

Peace Fleeces—The Soviet American Wool—skeins and kits. Our own Corriedale yarn, Bertlettyarn, Nature Spun Yarn, quality wooden needles, buttons, washable sheepskins. Price list and yarn samples, \$2. Yarn Shop on the Farm, RD 2, Box 291, Stevens, PA 17578, (215) 267-5860.

Join the Towhee (Quaker) Community in the Sierra foothills. 2000 sq. ft. house: 2 bedrooms, 2 baths, den, on 5 acres of undeveloped land. 60 miles north of Sacramento, 60 miles west of Lake Tahoe, Outstanding views all sides. \$150,000. Miriam Swift, 15834 Sunnyvale Lane, Grass Valley, CA 95949, phone (916) 272-2017.

## Notice

FGC Hymnal—If you enjoy music and singing, maybe you would like to help with the new hymnal. For more information about joining a planning committee in your region, write to: FGC, Hymnal Committee, 1520-B Race Street, Phila., PA 19102.

## 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 singles concerned about peace, justice, environment. Free sample: Box 555-F, Stockbridge, MA 01262.

## Positions Vacant

Coordinator for War Tax Concerns Support Committee of Philadelphia Yearly Meeting. Two days per week. Applications needed by March 1. To receive information, call (215) 241-7238 or write: War Tax Concerns Search Committee, 1515 Cherry Street, Philadelphia, PA 19102.

Lead Carpenter. Ready to move into a rural community to put traffic and the rat race behind you? I need a talented carpenter to head a small, renovation/new work, residential building crew. Interesting work in a beautiful waterfront community. Clint Wadsworth, (301) 745-2478.

**The American Friends Service Committee**, a religious social change organization seeks: Coordinator, Literature Resource Unit, Information Services Department, based in Philadelphia, to work closely with program staff to meet existing literature fulfillment needs; to develop new models for the promotion and marketing of new literature resources. Qualifications: experience in designing/working with systems; experience in marketing; experience in commitment to work for justice and peace; fluency in Spanish useful. Send resume to: Bahia Roberts, AFSC, 1501 Cherry St., Phila., PA 19102. Immediate opening. Affirmative Action Employer.

**Research Interns.** Three positions available assisting FCNL's lobbyists with legislative work. These are 11-month paid assignments, usually filled by recent college graduates, beginning Sept. 1, 1988. Duties include research, writing, monitoring issues, attending hearings and coalition meetings, and maintaining clipping and issue files. Applications close March 15, 1988. For information, write or call the Friends Committee on National Legislation, 245 Second Street, NE, Washington, DC 20002, phone: (202) 547-6000.

**Volunteers Needed** in Phila. area for editorial work with *Friends Journal*, writing Books in Brief, Milestones, Calendar, Bulletin Board, News of Friends, and other odd jobs. For more information, contact Melissa Kay Elliott, Associate Editor, (215) 241-7281.

**Adirondack summer opportunity:** use of furnished lakeside cottage exchanged for part-time caretaking of rental cabins. Mature, energetic couples contact Dreby for details. (215) 922-8975, 6 Loxley Court, Phila., PA 19108.

**Scattergood Friends School** is looking for someone to direct its development program. Speaking and writing skills, initiative, persistence, and familiarity with Quaker style are critical. Prior experience with fund raising and PR is helpful. Position opens in spring 1988. Contact Peter Ewald, Director, Scattergood Friends School, Route 1, Box 32, West Branch, IA 52358.

**Nurse, Counselors** (age 18+), W.S.I. (age 21+), Cook needed for small, co-ed, residential summer camp. Skills in pottery, crafts, music, and nature are needed. We are looking for staff with high energy, creativity, and maturity. Better than average pay. Write or call Susan Morris, Director, Friends Camp, P.O. Box 84, E. Vassalboro, ME 04935, (207) 923-3975.

**Chemistry**, tenure track assistant professor for August 1988. A Ph.D. in inorganic or analytical chemistry and some teaching experience preferred. Primary responsibilities will be introductory chemistry, plus analytical and physical chemistry on alternate years. Send letter of application, resume, and 3 letters of reference to Phil Bayless, Box 1321, Wilmington College, Wilmington, OH 45177, by March 1, 1988. EOE.

**Sociology**, entry-level faculty position to start fall of 1988. Earned doctorate and some teaching experience required. Teaching load of 12 hours per semester includes: Introduction to Sociology, Marriage in the Family, Social Problems, Social Theory, some combination of Rural/Urban sociology, Society and Technology, and the candidate's specialization. Salary and benefits competitive. Send letter of application, resume, and the names, addresses, and telephone numbers of 3 references to D. Neil Snarr, Department of Sociology, Wilmington College, Wilmington, OH 45177, by February 15, 1988. Minorities strongly encouraged to apply. EOE.

**Fellowship of Reconciliation**, 74-year-old religious, pacifist organization, seeks applicant to be responsible for fundraising and membership development strategy through direct mail, personal solicitation, etc. Demonstrated ability in fundraising, familiarity with grant writing and planned giving programs essential. Apply by March 1, 1988. Minorities and women encouraged. Send resumes to Fran Levin, Box 271, Nyack, NY 10960.

**Camp Woodbrooke** seeks a co-ed staff 19+ for a small, ecology-oriented summer camp for younger children. Quaker leadership. Writeconline. Jenny Lang, 795 Beverly Place, Lake Forest, IL 60045.

**Florida Friends Need:** Young, vibrant, unprogrammed meeting seeks individual or couple for part-time position opening April '88 in Orlando. Nurture our community as Quaker Resident(s). All ages welcome. Cottage and stipend provided. Respond to: Search Committee, Orlando Monthly Meeting, 316 E. Marks St., Orlando, FL 32803.

**Assistant to the Director**, wilderness canoe trip camp. 2½-month Base Camp position, dealing with people, food, equipment, transports. Family welcome, simple island living. People, organizational skills essential, mechanical and boat-handling a plus. Valid driver's license. Write Rte. 68, Box 16, Cushing, ME 04563.

## Schools

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

**Quaker School at Horsham**, 318 Meetinghouse Rd., Horsham, PA 19044, (215) 674-2875. A friendly, caring environment where children with learning disabilities can grow in skills and self-esteem. Small classes. Grades 1-6.

## Services Offered

### Typesetting by Friends Publishing Corporation.

Our organization offers you professional typesetting at friendly rates. We typeset books, manuscripts, newsletters, brochures, posters, ads, and every issue of *Friends Journal*. We also produce quality type via modern transmission. See display ad on page 25, or call (215) 241-7282, 7116 for more information.

**Frustrated by paper clutter?** Office and household records custom organized. Filing systems designed, work spaces planned. Horwitz Information Services, (215) 544-8376.

**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.

**Invest ethically** because peace, social justice, and a clean environment matter. Free information: Skip Londres, A.G. Edwards & Sons, Inc. (Member, SIPC), 4800 Lakewood, Waco, TX 76710, (800) 777-8410 or (817) 776-8410. Thanks for your interest!

**General Contractor.** Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Rd., Philadelphia, PA 19115, (215) 464-2207.

**Publish Your Book.** Northland Press offers complete services from typesetting to marketing assistance. Peace and justice concerns a priority. Northland Press, 51 E 4th, suite 412, Winona, MN 55987, (507) 452-3686.

**Moving to North Carolina?** Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1206 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.

## Vacations and Retreats

**Sweden this summer.** All ages. International group. Study language, Scandinavian democracy. \$1,150, four weeks. Tuition, room, meals, trips. William Hendrikson. 33266 Roadem, Mancos, CO 81328.

**Hanover, N.H.** Furnished 3-bedroom house. Sabbatical rental from late March to late August. Less than two miles to Dartmouth College, Hanover Meeting. Rent negotiable. (603) 643-3989 or 646-2101.

**Finn's Inn**, Lake Chautaugua (western New York state), is available off-season for group retreats and meetings. Lodging \$10/person/night (food extra), maximum 20 guests. Write: Finn's Inn, Orchard Ave., Dewittville, NY 14728; call: (716) 634-3597 or 753-3444.

**House for rent:** SE Vermont, 3 bedrooms, 1 bath. Four miles from Mt. Snow ski resort. Cross-country ski trails, skating, etc. February 8-February 19. \$700. Sylvia Blanchet, Dover Common, East Dover, Vt., 05341, (802) 348-7250.

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

**Bed and Breakfast in Jamaica.** Idyllic rural setting ten miles from Montego Bay. Children welcome. Episcopal rector and Quaker wife. Full details from: Patricia Ottey, St. Mary's Rectory, P.O. Box 2, Montpelier, St. James, Jamaica. Telephone: (809) 952-4299.

**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: \$12 per line per year. Payable a year in advance. Twelve monthly insertions. No discount. Changes: \$8 each.

## CANADA

**EDMONTON**—Unprogrammed worship 11 a.m. Room 207, 9720 102 Ave. Phone: 433-5058.

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

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

## COSTA RICA

**MONTEVERDE**—Phone 61-09-53.

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

## FRANCE

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

## GUATEMALA

**GUATEMALA**—Bi-weekly. Call 67922 or 67379 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.

## NICARAGUA

**MANAGUA**—Unprogrammed Worship 10 a.m. on first Sunday of every month at home of José and Soledad McIntire 66-0984.

## 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, 2020 11th Ave. S., 35205. (205) 849-9202

**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

**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.



**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: 968-3966.

**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, 1801 S. Louisiana. Phone: 663-1439 or 683-8283.

## 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 10 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. The Women's Center UCSC campus. 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) 478-8423. Jackson, first Sunday (209) 223-0843, Modesto, first Sunday (209) 874-2498.

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

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

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

## Colorado

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

**COLORADO SPRINGS**—Meeting 10 a.m., 633-5501, shared answering service.

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

**DURANGO**—Unprogrammed worship 10 a.m., First-day school and adult discussion 11 e.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, 687 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 Eagleville 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.) Co-Clerks: Paul and Priscilla Blanshard 1625 Eden Court, Clearwater FL 34616, (813) 447-4387.

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

**FT. LAUDERDALE**—Meeting for Worship, First Day, 10 a.m. For location call (305) 344-8206.

**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 WALES**—Worship 11 a.m. (813) 676-4533.

**LAKE WORTH**—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (305) 622-6031.

**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) 892-9514.

**TALLAHASSEE**—Worship Sunday 4 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 (404) 738-6529.

**CARROLLTON**—Worship-sharing, third Wednesday, 7:30 p.m., Marylu Kennedy's, 114 Oak Ave., Carrollton, GA 30117, (404) 832-3637.

**GWINNETT 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, Sunday 10 a.m. 959-2019 or 325-7323.

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

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

## Idaho

**BOISE**—Unprogrammed worship 9 a.m. Sundays. Contact Ann Dusseu, 345-2049, or Curtis Pullin, 336-2049.

**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 in homes, 4 p.m. Sundays. Call Lois Wythe, 263-8038.

## 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: 238-3066.

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

**CHICAGO**—Northside (unprogrammed). Worship 10:30 a.m. For location call (312) 761-8898.

**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. (309) 343-7097 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. Clerk: Kirby Tirk, (217) 548-4190.

**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 Pika at Smith Rd. Call Norris Wentworth, phone: 336-3003.

**COLUMBUS**—Unprogrammed meeting, Sundays at 10 a.m. Call (812) 372-7574 or (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**—Lanthorn 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. Bulla Rd. Shed: U. Notre Dame map, B5 82. (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) 462-4107 or 462-9997.

**WEST LAFAYETTE**—Worship 10 a.m. the library in University Church.

## 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. Call 351-2234 or Selma Conner, 338-2914.

**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.

**MANHATTAN**—Unprogrammed. Baptist Campus Center, 1801 Anderson, Manhattan, KS 66502. School year: 10 a.m. silence, 11 a.m. discussion. June/July: members' homes, 9:30 a.m. 539-2636, 539-2046.

**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 Mellone, 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.

**BELFAST AREA**—Unprogrammed meeting for worship, First-day school 9 a.m. Phone: (207) 338-2325.

**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.)

**EGGEMOGGIN REACH**—First-day Worship 10 a.m. Sargentville chapel, Rt. 175 359-4417.

**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. 4th Sunday. First-day school 10:20 a.m. (10 a.m. second Sunday), adult second hour (mo. mtg. second Sunday) 11:30. Nursery. 2303 Metzgerott, near U. MD. 445-1114.

**ANNAPOLIS**—Worship 11 a.m. Educational Bldg., First Baptist Church of Eastport, 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Call Nan Elsbree, clerk, 647-3591, 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: Martha G. Werle, RD 4, Box 555, Chestertown, MD 21620. (301) 778-2916.

**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 10 a.m. First-day school and adult class 11:10 a.m. Holly Center, intersection Rt. 12 and College Ave. (301) 742-9673 or 543-4343.

**SANDY SPRING**—Worship 9:30 and 11 a.m., first Sundays 9:30 only. Classes 10:30 a.m. Meetinghouse Rd. at Rte. 108.

**UNION BRIDGE**—Pipe Creek Meeting. Worship 11 a.m. Margaret Stambaugh, clerk, (301) 271-2789.

## Massachusetts

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

**AMESBURY**—Worship 10 a.m. Summer: Meetinghouse. Winter: Windmill School. Call 948-2285, 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.

**DEERFIELD-GREENFIELD**—Worship group Sundays 6:30 p.m. Woolman Hill, Keets Road, (413) 774-3431.

**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.

**MARTHA'S VINEYARD**—Visitors Welcome! Worship 11 a.m., 10 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 10:30 a.m. First Days, Queset House, 51 Main St., North Easton. (617) 238-2282 or 1171.

**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. 382-8633.

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

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

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

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

## Michigan

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

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

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

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

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

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

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

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

## Minnesota

**MINNEAPOLIS**—Unprogrammed meeting 9 a.m., First-day school 10 a.m., semi-programmed meeting 11 a.m. (10 a.m. summer) W. 44th St. and York Ave. S. Phone: 926-6159.

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

**NORTHFIELD-SOIGN-CANNON FALLS TWP.**—Cannon Valley Friends Meeting. Unprogrammed worship 11 a.m. Child care. (507) 645-4603, (507) 645-6735, (507) 645-4869.

**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) 778-0571.

**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: (314) 443-3750.



**KANSAS CITY**—Penn Valley Meeting, 4405 Gillham Rd. 10 a.m. Call (816) 931-5256.

**ROLLA**—Preparative meeting 10:30 a.m. On Soest Rd. opposite Rolla Jr. High School. Phone: (314) 341-2464 or 265-3725.

**ST. LOUIS**—Meeting 10:30 a.m. 2539 Rockford Ave., Rock Hill. Phone: 962-3061.

**SPRINGFIELD**—Worship, First-day school 3 p.m., first, third First Days of month at Unity Church. Contact Louis Cox, 534 E. Crestview. (417) 882-5743.

## Montana

**BILLINGS**—Call (406) 656-2163 or 252-5065.

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

**MISSOULA**—Unprogrammed 10:30 a.m. Sundays. 432 E. Pine. 721-6733.

## 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: Silas Weeks, (207) 439-2837, or write P.O. Box 98, Dover, NH 03820.

**GONIC**—Programmed Worship 2nd and 4th Sundays. 10:30 a.m. Maple St. Clerk: Evelyn Lang. Phone (603) 895-9877.

**HANOVER**—Meeting for worship, Sundays, 10 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 10:30 a.m., 1st-day school 10:45 a.m., 2nd hour 11:45 a.m., Clerk (603) 242-3364 or contact 924-6150.

## New Jersey

**ATLANTIC CITY AREA**—Atlantic City Meeting gathers at 11 a.m. Call (609) 927-6547 or 985-4894.

**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.

**CAMDEN**—Newton Friends Meeting. Worship First Day 10:30 a.m. Cooper & 8th Sts. (by Haddon Ave.). Information: (609) 966-7149.

**CAPE MAY**—Besch meeting mid-June through Sept., 8:45 a.m., beach north of first-aid station. (609) 624-1165.

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

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

**CROSSWICKS**—Meeting and First-day 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) 953-8914 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 and 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 Highland 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/MORRIS COUNTIES**—Sommerset Hills Meeting, Community Club, E. Main St., Brookside. Meeting for worship 10 a.m. Sept.-May. (201) 234-2486 or 543-7477.

**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 845-1900.

**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

**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) 286-3223.

**CATSKILL**—Study 10 a.m., unprogrammed worship 10:45-11:30 a.m. Grahamsville Route 55. Clerk: Anne Higgins 985-2814. Winter in homes.

**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: 496-4483.

**EASTON**—Unprogrammed worship and First-day school 11 a.m. Rte. 40. 664-8567 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: 258-4214. June-Sept. summer schedule.

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

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

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

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

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

Locust Valley-MATINECOCK—FDS 11 a.m. (winter) Duck Pond and Piping Rock Rds. (July-Aug., 10 a.m.)

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

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

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

Southampton-EASTERN L.I.—Administration Bldg., Southampton College. (516) 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—Worship 10:30 a.m. Plutarch Church. First-day school 10:15 a.m. every other Sunday, Sept.-June. (914) 255-5678 or 5528.

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 Faucht, 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.

SCHENECTEDY—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.

BREVARD—Unprogrammed meeting for worship, 11 a.m. Morgan and Oaklawn Aves. (704) 884-7000.

CHAPEL HILL—Meeting for worship 9 a.m. and 11:15 a.m. Clerk: Martha Gwyn. Phone: (919) 929-3458.

**CELO**—Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 455 Hannah Branch Rd., (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 485-5720.

**GREENSBORO**—Friendship Meeting (unprogrammed) 1103 New Garden Rd. 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.

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

**RALEIGH**—Unprogrammed. Worship 10 a.m. 315 E. Jones. (919) 782-3135.

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

**WILMINGTON**—unprogrammed 10 a.m. Sundays, 313 Castle St.

**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**—Armstrong 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.

## Ohio

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

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

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

**DEFIANCE**—Jon Shafer, (419) 596-4641.

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

**TOLEDO**—Rilma Buckman, (419) 385-1718.

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

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

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

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

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

**GRANVILLE**—Unprogrammed meeting, 11 a.m. BYF room, First Baptist Church. Charlie Swenk, clerk, (614) 455-3841.

**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. (419) 756-4441 or 289-8335.

**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) 282-8533 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., Jenkinson. (E. of York Rd., N. of Philadelphia.) 884-2865.

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

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

**CARLISLE**—First-day school (Sept.-May). Worship 10 a.m. 163 E. Pomfret St., 249-2411.

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

**CHELTENHAM**—See Philadelphia listing.

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

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

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

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

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

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

**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 Goshenville, intersection of Rte. 352 and Paoli Pike.

**GWYNEDD**—First-day school 10 a.m., except summer. Worship 11:15 a.m. Sumnertown 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 669-4038.

**INDIANA**—Unprogrammed meeting for worship, 10:30 a.m., first and third Sundays. United Ministry, 828 Grant St. (412) 349-3338.

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

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

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

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

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

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

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

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

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

**MARSHALLTON**—Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 696-6536.

**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 Giron, (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. 280 S. 3rd St. Joseph Coates, Jr., clerk. (215) 932-5392.

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

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

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

**CENTRAL PHILADELPHIA**—15th and Race Sts.

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

**CHESTNUT HILL**—100 E. Mermaid Lane.

**FOURTH AND ARCH STS.**—First and Fifth Days.

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

**FRANKFORD**—Unity and Welin 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 junction of Whitehorse Rd. and Rte. 23. Worship 10 a.m., forum 11:15.

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

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

**POTTSTOWN-READING AREA**—Exeter Meeting. Meetinghouse Rd. off 562, 1 and 6/10 miles W. of 662 and 562 intersection and 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., Lhan. (215) 525-8730 or 664-5608.

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

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

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

**SPRINGFIELD**—Meeting 11 a.m., discussion 10:15 a.m. (Oct.-June). w. Springfield and Old Marple Rd. 544-3824.

**STATE COLLEGE**—First-day school and adult discussion 10 a.m., worship 11 a.m. 611 E. Prospect Ave. 18901.

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

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



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

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

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

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

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

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

**WRIGHTSTOWN**—Rte. 413. Gathering 9:30 a.m. Meeting for Worship 10 a.m. First-day school, children 10:15 a.m., adults 11 a.m.

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

## Rhode Island

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

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

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

## South Carolina

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

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

**HORRY**—Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (603) 365-6654 or Jeanne Steers, beach, (803) 850-5188.

## South Dakota

**RAPID CITY**—Unprogrammed meeting 5:30 p.m. 903 Fulton St. Phone 341-1991 or 341-2337.

**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. Marion Fusen, clerk.

**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. 5828 Worth St. 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 8:30 p.m. 1501 Post Office St. 744-1806.

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

**HOUSTON**—Live Oak Meeting, 1105 W. 10th St. Meeting for worship 11 a.m., First-day school/adult discussion 9:30 a.m. Phone: 862-6685. Clerk: Melvin H. Boeger, (713) 664-8467.

**LUBBOCK**—Unprogrammed worship, Sunday mornings 10:30-11:30. For location, call (806) 745-8921 or 747-5553.

**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; Douglas Balfour, clerk, 4210 Spotswood Trail, S.A., TX 78230. (512) 699-6967.

## 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) 386-7684.

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

**PUTNEY**—Worship, Sunday, 10:00 a.m. Rt. 5, north of village, Putney.

**SOUTH STARKSBORO**—Hymn sing 9:00 a.m., unprogrammed worship 9:30 a.m., second and fourth Sundays. Off Rte. 17. Phone Mitter-Burkes (802) 453-3928.

**WILDERNESS**—Sunday meetings for worship in Rutland. Phone Kate Brinton, (802) 228-8942, or Len Cadwallader, (802) 448-2565.

## 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) 463-9422.

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

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

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

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

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

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

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

## Washington

**BELLEVUE**—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**—Meeting for worship 10:30. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.

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

## Wyoming

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

**JACKSON**—Unprogrammed meeting and First-day school; Information phone: (307) 733-5680 or (307) 733-9438.

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

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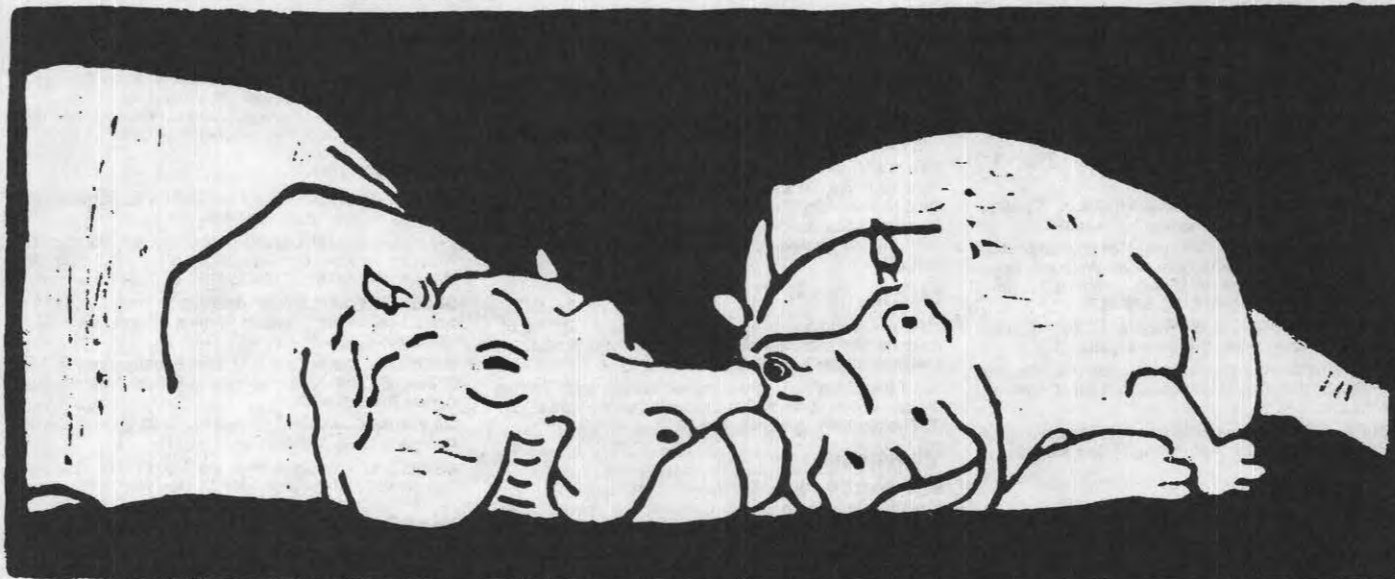
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